THE

EVANGELICAL AND LITERARY

MAGAZINE.

Because of the house of the Lord our God, I will seek thy good.
Psalm cxxii. 9.

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THE

EVANGELICAL AND LITERARY

MAGAZINE.

For the Evan. and Lit. Magazine.

SCRIPTURE A HELP TO SELF-EXAMINATION.

THE duty of self-examination is as readily acknowledged by Christians, as the importance of self-knowledge is by all the world. But the duty is for the most part carelessly performed, and the knowledge is imperfectly acquired. One reason of this neglect is the difficulty of discharging the duty. This difficulty is universally felt, and may easily be accounted for.

1. Self-examination, when conducted in reference to the law of God, always discovers mortifying truths. It lays open our deficiencies in duty, our breach of resolutions, our rebellion and ingratitude, our waste of time, our abuse of mercies; and in a word the deep and dreadful depravity of our hearts. From such scenes we instinctively turn away to contemplate objects more agreeable to our taste, and more flattering to our vanity.

2. The subject of inquiry does not present itself to our senses, and thus seize our attention. It is to be viewed by the mind's eye alone. And all experience shows how difficult it is to fix the thoughts on objects of this nature. But when the disinclination produced by the first cause is combined with the difficulty here noticed, it is not wonderful that the duty in question should be imperfectly discharged.

3. But in addition to these, it may be remarked that our motives are too often of so mixed a character that it is no easy matter to ascertain their true nature, and say, without fear of mistake, by what precisely our actions have been prompted. Thus, one may perform an act of charity from obedience to the will of God, from pity to the distressed, or from a desire of human applause. And while we may act under the influence of a single one of these motives, it is easy to see that the power of all may, in many cases, be combined. But to form a just judgment of our own character, we must take into view not only the actions which we perform, but the

motives by which we are governed. In many instances, it is difficult to determine this case; and just as far as we are in ignorance or error here, we fail in acquiring self-knowledge.

The difficulty is increased by this circumstance, that, in ordinary times, if our actions are *formally* good, self-love makes us well satisfied with our motives; and we take it for granted that they are right.

But we need not dwell on a subject which lies within the range of every one's experience. It will be more to the great purpose of edification, if we can point out efficient aid, to which every individual may have recourse, in performing the important duty before us. In order to this, *we earnestly recommend the careful perusal of the Bible, as a help to self-examination.*

There is much in this blessed book, which commends itself to high and universal regard in this view.

1. With an uprightness which never varies, it calls things by their true names. It never puts evil for good, and good for evil; affords no flattering unction to pride and vanity; furnishes no pillow for spiritual sloth; makes no compromise with vice; never sacrifices one duty to another; but, laying the foundation of moral obligation in the relations which we sustain, it requires us, under the sactions of eternal life and eternal death, to love God with all the heart and soul, and mind and strength, and our neighbours as ourselves. And that none may be deluded by mystical affections, and the rapturous contemplation of spiritual beauty, the Bible makes the faithful discharge of relative and social duties, evidence of our love of God. "If we love not our brother whom we have seen, how can we love God whom we have not seen."

2. *The Bible establishes a standard of duty which never varies.* Opinions and feelings as to the morality of actions differ much in different circumstances—as, for instance, when a man's passions are excited and when they are cool; when one is sick and when he is well; when one is alone and when in the midst of a multitude: and so in ten thousand other cases. But the Bible at all times and in all places utters the same judgment, prescribes the same duty, urges the same powerful motives. It is the never moving index, pointing to the "straight and narrow path" of righteousness and peace. Surely it is important, amidst our own changes of feeling and judgment, and the changes of all about us, to have such a standard to which we may, at any time, apply not only our actions, but our purposes, our motives, yea and our most hidden thoughts. What is this, but to have the sentence

which infinite wisdom passes on us as moral agents, revealed to us, while reformation is possible, and pardon is offered to the *truly* penitent?

3. But this lays the foundation for another remark; The Bible is supremely valuable for the purpose in view, *because of its perfect acquaintance with the human heart.* In this respect it is unlike any of the productions of man. There is throughout the book a reference to the state of the heart. In historical or biographical narratives, in doctrines, precepts, admonitions and exhortations, there is a continual turning to the inner man, which always carries along the attention of the careful reader, and makes him think of his purposes and motives. But there is more than this; "The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is this quality of scripture which makes it so admirable a help in the work of self-examination. Let one read it with continual application, and he will find the state of his heart more and more laid open to his view. His true character will be discovered to himself; and he will be made to wonder at his former self-ignorance.

Experience fully supports these assertions; and gives all its sanctions to the exhortation which we found on them—*Be diligent in studying the Bible, as the most valuable help in the world, in discharging the duty of self-examination, and acquiring self-knowledge.*

IOTA.

For the Ev. and Lit. Mag.

HINTS ON REVIVALS OF RELIGION—(CONTINUED.)

You were pleased to admit, Mr. Editor, some hints from Robin Gray on the pages of your respectable and useful work. The subject in which the old man has presumed to dabble is worthy of a Reid or a Stewart. It has been often before the public, in ephemeral sketches; and this author is not certain, but the impression has been, and still is, in many sections of our country, unfavourable. To remove unreasonable prejudice, occasioned by the foibles and mishaps of men, is doing the work of God. At the time when revivals of Religion are met with unfriendly bias—viewed through a false, or illiberal medium—or positively opposed; may we not inquire where is the promised

coming of the Redeemer's kingdom—may we not write "*the glory departed*," on the dwellings of Zion? The stale clamour, of how did Religion and the church exist until now, when there was no revival,—may be answered in the true style of the north, by putting another question, how did Religion and the church exist before the Messiah—when the blood of Gethsemane and Calvary was sleeping in the loins from which "*Shiloh came*?"—and how did these blessings flourish under the criminal autocracy of the successor of St. Peter, when worse than Egyptian night overspread the land, and the blood of the martyrs showed its awful varnish on the racks, and death-implements of Christendom! The reply of every villian, in this magazine of murder, during 1100 years was, so did our fathers. They contended thus for the faith once delivered to the saints—they are now in heaven! The evil of such a Religion, instead of being the bliss—the curse and the scourge of mankind, must have been felt even by the savage. For after that revenge has glutted his bowels of fire, who is there that will not weep at the blood of the innocent, slain? But precedent supported, and the hands of the guilty gave absolution, for the crime. It is dismal to dwell on these topics.—It is odious to liken the comparatively glorious present with the dark and ignominious past. One important lesson however, may be learned from the survey: viz. that there is no boundary in religious duties beyond which we must not pass,—no standard to be derived from our forefathers, since our privileges demand a more spiritual and disinterested obedience;—no period in the advance, where the Spirit of God will not second our endeavours. Not to wander, above measure, from my first intention, permit me to remind the courteous reader, that my former remark was on the mechanism of revivals: this

II. *On natural and religious sympathy.*—Man has been made for being happy in the enjoyment of God. It is part of that happiness to share it with other, and the same orders of being. The felicity of angels might be perfect before the creation of matter. But its pure and exalted movement seems to have been accelerated at the birth of time. "The morning stars sang together and all the sons of God shouted aloud for joy." Now it were but accounting for half the pathos which thrilled in their holy bosoms, to say that it arose at the loftiest exhibition of the Deity, they had ever witnessed; may we not, without the folly of extravagance, conceive that it was also in prospect of sharing with new worlds, and their new inhabitants, the joys which they felt? Is there any thing

in the thought incompatible with the machinery and temperament of perfect minds—with the expanded views and feelings of a great moral circle over which the poison of sin had never diffused its killing atmosphere, and narrowed the tide of its unbounded benevolence?

The exhibitions of the Divinity, throughout the immeasurable provinces of his empire, are attended with two grand effects. First, that his wisdom, power, and goodness are witnessed in the works of his hands: Second, that his intelligent creatures should be made happy in the enjoyment of these—of the Creator—of one another. It is true, the felicity of Religion, which is the felicity of Heaven and earth, takes its first and mightiest movement from the PRESENCE who sits upon the throne; but it is strengthened, and if possible, sublimated, by passing through a host of waiting worshippers who cast their crowns before Him. "And one cried and said unto another, Holy, &c." Measuring their enjoyment by the accession of numbers—the purity and disinterestedness of their love—the expansion and loftiness of their apprehension, the unfallen present in their worship, the most sublime spectacle of a host enraptured before the emanated glories of Him who fills immensity, and their happiness increased by being together sharers of his favour which is more than life. Is there then no sympathy in the Religion of Heaven? Is not the universal and unanimous movement accelerated by reciprocation of feeling? And why should the homage of earth be damped or limited by a principle recognized in the regions of purity and perfection?

2. Let us see whether this dreaded co-action of sympathy can have, under proper management, any such mischievous tendencies as are generally ascribed to it. Be it remembered that we are not at all apologizing for the abuse of sympathy which we know to exist; an evil that has slain its thousands. All that we plead for, on principles which need not be repeated, is, that it is impossible for us to avoid fellow-feeling, that it is implanted in our nature for the most admirable purposes and that it ought to be so husbanded as to turn it to the best account.

That much of the commotion, which takes place in a revival of religion, arises from sympathy is not to be denied. This is owing to our consciousness of common fate as well as common family with apostate and fallen man. The withdrawment of the Divine countenance and consolation from the path of our exile and death, is occasionally felt by all; and the lamentation of one sinner over his guilt and danger, may clothe a thousand in tears. But is this sympathy to be re-

pressed and brow-beaten at the instance of a few delicate habits who are afraid of every thing that has the least semblance to religion as they are of religion itself? Too fastidious to weep for their own follies or those of others, they think they are doing God and themselves service, if they can ward off the charges of a guilty conscience, by quarreling with the mode, or accidental circumstances, by which they are affected.

In the sorrow of sympathy, it is true, there may be no permanent good. But whatever is calculated to humble the soul in the dust before God ought to be hailed with delight as promising a better day. We are too much afraid of animal feeling, as if all our sorrows for sin were always pure and spiritual. There can be no advantage in sorrow of any kind farther than it prepares the heart for the humbling doctrines of the cross. For weeping, although favourable to a devotional frame, is not worship, nor sanctification of heart. And certainly experience will bear out the assertion that many in a solemn religious assembly weep without knowing at the time the exact reason; but who, continuing in the use of means, find the Saviour, "as a morning without clouds." To what can we ascribe the diffusion of the Holy Ghost through a whole hamlet or region of country, but to the occasional devotion of its inhabitants, partly excited by sympathy. Have not these unpromising beginnings, commencing with one individual, "like the leaven in three measures of meal," advanced their slow and solemn march through a wide population? A solemnity ensued—sinners could bear the faithful discharge of the minister's duty—felt their sin and danger with deepening distress—crowded the house of prayer, and bound, with their own hands, the sacrifice to the horns of the altar.

3. To produce, by means unworthy of a pure and undefiled religion, a state of feeling, quoted by the enemies of religion with a view to tarnish its glory and excite the prejudices of the ignorant, must be very unbecoming the ministers of the sanctuary and detrimental to the best interests of men. Man has been made the partner of the joys and sorrows of his fellow. Nay the sufferings and misfortunes of those we love serve to endear them to us the more. It adds a veneration to their character that makes their woe-worn countenance desirable; and though we are not happy there, we are more so than any where else. The last melancholy pleasure the dying can yield us, is to drop from our reluctant embrace into the home of all our fathers, with a sense of our un-

changing regards and services vibrating in the last pulse of the bleeding heart. It were sacrilege to violate a law of nature so intimately blended with our present happiness and future prospects. To excite causeless alarm in a human bosom were cruel. But no alarm can be causeless while the soul is at enmity with its Maker:—no friendship can be more true than that which would put forth its last effort to rescue a fellow-immortal from unquenchable fire! This is true sympathy expending its energies to recover and reclaim the noblest forfeit:—to mould afresh the sin-begone soul into the image of God. If sympathy with another in tears, is calculated to produce a preparatory humiliation and solemnity of mind, it is then the most favourable crisis to direct it to Him in whom the fatherless findeth mercy, and to impress it deeply with the realities of eternity. The sole cautions to be observed, are, first, to be scriptural as to the mode and motive; and then, to urge the inquirer not to stop with the religion of sympathy; but that which subdues and sanctifies the heart. The rule for external decorum, in a company of inquirers, is solemnity and stillness; for the inner man, self-examination, faith, and prayer. If the Apostle of the Gentiles could make use of the altar of idol-worship as a text, much more may the kindred feelings which bind man to man, the cement of common fears and hopes, be made the ministers of a state of mind which is the joy of angels to witness and the glory of man to possess. But it must be through the medium of reason;—it must be accomplished by argument;—it must be attended by a conduct worthy of the dignity of man returning to his allegiance to his Maker; aye and becoming the character of that God whose government he owns. Since, therefore, we have been made for sharing common happiness or woe, joys or misfortunes;—it is not only lawful but duty, to awaken our sympathies, and direct them to the best possible issue, the peace and favour of God. ROBIN GRAY.

(To be continued.)

A JOURNEY IN NEW-ENGLAND—(Continued.)

Boston, July 5, 1822.

My Dear Sir,—After a very fatiguing journey, and the greater fatigue produced by the celebration of "Independence day," I sit down to give you an account of our farther peregrinations, if I may use this word in relation to travels in a part of my own country.

In my last I mentioned our arrival in Springfield, Massachusetts. This is a very thriving pleasant town, containing I should suppose between three and four thousand inhabitants. The United States have here, you know, one of its most valuable armories. This establishment greatly promotes the prosperity of Springfield. We visited the manufactory, but with no emotions of pleasure. For although I admit that a nation ought to be prepared for war, I never see the work of preparation going on, without thinking of the evils of war. —I never see a bayonet for instance, without thinking of a human heart palpitating on its point. If this work were one of mere self-defence, the case would be different; but in all the wars recorded in history, how very few have been defensive, in the proper sense of the term! Pride, ambition, lust and other diabolical passions are the sources of this desolating evil. And I consider its general prevalence, as one of the most flagrant proofs of the deep and dreadful depravity of human nature. Perhaps, however, in the present condition of the world, the United States have more reason to be fully prepared to meet this evil, than any other nation. If the Heads of the "Holy Alliance" supposed that we would yield our country and its institutions an unresisting prey to the spoiler, very soon we should see their legions among us; and all that our forefathers have done, would be gone, as a dream of the night. There is no reason, however, to fear that our countrymen will leave their native land defenceless.

There is a piece of mechanical ingenuity here, which I admired very much. It is a lathe for turning gun-stocks. A straight piece of timber is put into the machine, and in a few minutes a stock is brought out in perfect shape, requiring nothing but a little smoothing and polishing to complete it. I should beforehand, have said that the thing was impossible. But after seeing the simplicity of the contrivance, I wondered that no ingenious mechanic had thought of it before. I cannot give you an adequate idea of the contrivance by mere verbal description; and shall therefore only say that the *chisel* or cutting instrument has its motion determined by a piece of cast iron exactly the shape and size of a musket. The chisel is fixed on the periphery of a small wheel, which turning with a very rapid motion, causes the piece of wood intended for the stock to take the same form with that of the model.

The people of Springfield are active and enterprising; but no private establishment among them interested me so much as David Ames's paper manufactory. He is well known to printers and stationers far and near. It is really right curious

to see the process by which old rags are converted into such a substance as that on which I now write. I was much more delighted with the operations in this manufacture, than in that of U. S. in which they were polishing and sharpening cold iron for the purpose of running into the bowels of our fellow men. I did not mention the paper manufactory, however, because it is any strange thing; but for the purpose of saying that a young Mr. Ames has invented and obtained a patent for a machine, by which the process of paper making is accelerated to a degree almost incredible. It does not, however, seem to be certain that it will fully answer the expected purpose. Time will show this.

I cannot help remarking here, that in this part of the country there is more use of labour-saving machinery, and there is more display of mechanical ingenuity, than in the South. Is not this owing, at least in part, to the circumstance that the mechanics are all white men, and almost universally men of good plain education?

The General Association of Massachusetts met in Springfield, and thus I had an opportunity of observing the representatives of the great body of Orthodox Clergymen in this state. I found them in every important respect so like their brethren of Connecticut, that I should be unwilling to attempt to discriminate between them. The constitution of the Associations too, and the business which they have to transact are so much alike that I need not enter into particulars. I was in every respect as much gratified here as at Tolland.

There is one particular which I cannot help noticing in this place. We regard our Congregational brethren as Independents; and are ready enough to boast of the superior excellence of our form of government. But I witnessed much in our Eastern friends, which seemed to show that the government which is best administered is best. I am, indeed, far enough from admitting that any system of ecclesiastical polity is better than that which I have adopted. But theory is one thing, and practice is another. Now I remarked that in the Associations both of Connecticut and Massachusetts there was as much diversity of opinion, as I have found to prevail in other assemblies. And every person spoke freely what he thought. But after a subject had been discussed, and voted on, the will of the majority appeared to be the will of all. There were no protests, no expressions of dissatisfaction, nothing like ill humour. But the minority were, to all appearance, as prompt to carry into effect the measures adopted, as the majority. I did not witness the slightest token of an

infirmity very common in this world; I mean that of opposition to a man, because one is opposed to the measures which he supports. In this way I have often witnessed, with extreme pain, a violation of that charity which ought to prevail among brethren. Sufficient allowance is not made for the diversity of views which are taken by different minds. One assumes that he is right, and that all who differ from him are not only wrong, but must know that they are wrong, and obstinately persist in error. On this assumption, generally unwarranted, I have known men to be severely censured, and their actions attributed to unworthy motives. But all was the reverse of this among the brethren of whom I now write; and I was really delighted and edified to find a spirit of hearty, zealous co-operation among those, whom I had been accustomed to think of as a body of independents, held together by no common bond. This led me to propose to myself the question, how is it that *here* there is so much united exertion, while in *our section*, as the phrase is, there should be so much feeble desultory action? But the answer would carry me too far, and besides, would press on some delicate topics, which I am afraid to touch. You may then study this subject for yourself; and all your readers have full liberty to do the same thing.

From Springfield we were accompanied by Col. J. E. T——k, (a gentleman, by the way, whose hospitality would have done honour to a southern planter) on a visit to the new collegiate institution at Amherst. On our way, we ascended mount *Holyoke*, emphatically called the *Pisgah* of New-England. I had heard what I thought an extravagant description of the grandeur and beauty of the prospect from this mountain, and prepared myself for a disappointment. But I was constrained to exclaim, "the half was not told me!" I could not think of a single object necessary to clothe the prospect with perfection of beauty, except a view of the ocean, whitened with sails. But the river Connecticut winding in slow and silent majesty through a vale of great fertility and in high cultivation, makes ample amends for this sole deficiency. The lands on the margin of this river, lying immediately under the eye of the spectator present a scene of variegated and unrivalled beauty. In a wide extent of low grounds, one might see adjoining each other in immediate succession, fields of clover in full bloom, and of flax mixing the colour of its blue flowers with that of its green leaves; the deeper green of indian corn, and rye just beginning to turn yellow: in a word, the eye is feasted with the whole luxuriance of vegetation, and one associates the bountifulness of nature with the

industry, skill and taste of man. In addition to this, there is a full view of mountain scenery both near and distant. And there is a fine contrast between the wild and rugged features of the neighbouring mountains and the well cultivated fields binding on the river. To crown the whole, one sees in various points of view as far as the eye can reach, lively and flourishing towns with their long rows of elms and maples, and their handsome white steeples. Of these twenty seven have been counted from the top of mount Holyoke. These objects greatly heighten the pleasure of the spectator. The beauty of the plains, the grandeur of the mountain scenery, and the wide extent of the prospect dilate the mind, and fill it with delighful emotions; and then the sight of so many spires pointing to the heavens, and designating places where the living God is worshipped, and the hopes of a blissful immortality are cherished, gives solemnity to the whole feeling, and turns the thoughts to that better, that heavenly country, of which the earthly Canaan was but a type. One is reminded of the "pure river of the water of life, clear as chrystal;" of the "tree of life," the leaves of which "were for the healing of the nations;" of the removal of the curse; and of all the revealed glories of the heavenly inheritance. Associations like these give a higher tone and purer character to the feelings; they rise to ecstacy; and as one turns to catch if possible the whole scene at a single view, he can scarcely forbear exclaiming in the language of Cowper, "My father made them all."

But although we found it pleasant to be on the mount, it was necessary to descend; and here, as in many other cases, descent was not easy. We came down in safety, however, and pursued our journey to the pleasant village of Amherst. This is an interesting place, on account of a very flourishing academy, and an institution called the "Collegiate Institution of Amherst." It is so denominated, because the Legislature of Massachusetts refused, it is said by some without just cause, to grant it a charter. I do not pretend to know the true reason; but I know that the institution is in a prosperous state, under the presidency of Dr. Moore, and promises to afford material aid in promoting the important design of educating men for the ministry of the gospel. It has been intimated that there is rather too strong a tincture of orthodoxy here for the taste of some who have great influence in the state; and that this, united with the jealousy of rival institutions prevented the passage of an act of incorporation. But I did not think it worth while to inquire into local matters of this sort; as an American citizen I rejoice in the success of

every plan to promote sound learning, especially in union with vital religion.

Returning from Amherst to Springfield, we crossed the river Connecticut and passed through the beautiful town of Northampton. This place was chiefly interesting to me as the former residence of president Edwards, the glory of New-England divines, and, in the estimation even of many foreigners, the honour of the American clergy. The old house in which this great man lived, was regarded by me with veneration. But while he was enlightening the world and getting honour to his country by his writings, the people of Northampton conceived such a prejudice against him, that they dismissed him from his charge, and were unwilling that he should live among them. This event happened thus. Some young people in the congregation got into the way of reading and circulating loose and vile books, and of using very improper language derived from them. Mr. Edwards undertook to apply the discipline of the church in this case; but when it was found that children of some of the principal people in the town were involved in the charge, great opposition was raised to the measure, and violent prejudices were excited. The people were thus prepared to view the conduct of their minister with jealousy, and oppose any measure of improvement in the least degree unpleasant to them.

Mr. Edwards' predecessor had been used to admit to the Lords' table any who made a *visible profession* of christianity; that is, persons who made no profession *of repentance, faith and holiness*, but expressed a wish to be christians and enjoy church privileges. This practice prevailed for a considerable time after the settlement of Mr. Edwards at Northampton; but on examination, he was convinced that it was unscriptoral, and determined on a change. This kindled a great flame. The people would neither hear him preach nor read his writings on this subject. Nothing would satisfy them but a dismission; and accordingly he was dismissed by an ecclesiastical council! He removed thence to Stockbridge, as a missionary to the Indians; and afterwards to Princeton, N. Jersey, whence he shortly afterwards took his departure for heaven.

Some of the persons who were active in his dismission, afterwards expressed hearty sorrow for their conduct. But for a fuller account of this affair, if you wish to know more of it, you are referred to the Life of President Edwards—I will make only one reflection on this brief narrative. It is a sad story for ministers of the gospel. They live in the affections of their people; and can be useful only as they are re-

spected and loved. Yet a people who at one time seem ready "if it were possible, to pluck out their eyes and give them" to their pastor, at another are alienated from him, and set themselves in violent opposition to him. "It is better to trust in the Lord, than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." But a man of *wordly prudence* need not fear that the world will forsake him: for "men will praise thee when thou doest well for thyself." *Yet a minister must take a special care not to be too prosperous!*

But a truce with reflections. From Northampton, we pursued our journey down the river on the west side to West-Springfield. There was the residence of the Reverend Doctor Lathrop lately deceased. He was a clergyman of distinguished abilities. Seven volumes of his sermons have been published, and have been well received by the public. Indeed, he has been thought by many to be one of the very best writers of sermons, this country has ever produced. Yet I have been told that he left behind him in manuscript, between four and five thousand discourses, about as good as any that have been published. If I did not *mistake* my informer, here is an instance of astonishing industry and fertility of mind! I have not, however, read enough of his writings to be able to judge of them for myself; and I find that the opinions of others on subjects of this kind are to be received with many grains of allowance.

On the 3d of July we took leave of our excellent friends in Springfield, and pursued our journey to this place. And here I cannot help recording the warm and generous kindness, and marked respect with which we were treated by the good people whose society we lately enjoyed. We went among them as strangers from the South; and this very circumstance seemed, in their judgment, to give a claim to the most unbounded hospitality, and the most affectionate attentions. I am well persuaded that the good *people* of the South and the North need only know each other, and carry on a free intercourse, to do away all local feelings of an unfriendly character. The collisions of ambitious politicians, the tricks of needy and unprincipled adventurers, and other things of a similar kind have created prejudices, which acquaintance will at once and entirely remove.

Our journey from Springfield to Boston, was without incident worth notice, and of course without interest. We found the people every where preparing to celebrate "Independence day," as the fourth of July is generally called, and

I was gratified to observe among my fellow citizens, in this region, the same feelings which I have uniformly witnessed in all parts of the country. And I could not help remarking, too, a pretty strong determination to have good things to eat and *drink*, in honour of independence! In this I was reminded, as I often am of the story of the Massachusetts girl who, in time of the revolutionary war, ran to the door to see the Virginia troops—after looking for a time, she exclaimed, with apparent disappointment, well, I *vow* mama, they are just like us!

The only town of any note that we passed through in our way, is Worcester. This is one of the finest inland towns in Massachusetts. But I cannot tell you more of it, than you can learn from the Gazetteer.

And now, after the fatigues of a journey, and of an unclouded 4th of July, I must take a little rest. You shall hear from me again, after I have seen more of Boston, and examined the *notions* of the *Boston folks* a little more closely.

Till then I remain yours most truly. H.

(To be continued.)

[The following very ingenious interpretation of a difficult passage of Scripture, has been translated for the Magazine, from the Opuscula of Werenfelsius. I apprehend that you will perceive the stiffness of translation here. It is not easy to render *German-Latin* into *English*, without taking considerable liberties with the text. It was my wish to adhere as closely as possible to the original; yet I hope that I have made the piece intelligible to the English reader.]

THOUGHTS ON 1 Cor. xv. 29.

Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

It is not my intention to examine the various interpretations of this very difficult passage of scripture; but rather to propose to the learned for their examination, one that I do not remember to have seen any where else. In the first place, I think that the words ὑπὲρ τῶν νεκρῶν are correctly rendered *for the dead*, that is *for the sake of the dead*, to the end that *the dead may be profited*. βαπτιζόμενοι are they who, by receiving baptism, bind themselves to a profession of the Christian religion, and the observance of the discipline of Jesus Christ. To do this, (in itself a very difficult thing, and one which in primitive times drew many evils after it,) for the

sake of the dead, with no view but to profit those who were destitute of life and sense, was extremely foolish and ridiculous. Yet, in the judgment of the Apostle, all who were baptized did this, if there is no resurrection of the dead, and no hope of a future life. They would, on this supposition, have been baptized, have bound themselves to Christianity, have subjected themselves to the strict discipline of Christ, and undergone all the evils and dangers which follow a profession of the christian religion,—for what? For the sake of dead men, that is, for their own benefit, who could be regarded in no other light than as dead, and so, by the supposition, placed in a condition in which they could derive no benefit from all that they did and suffered.

The Apostle, then, in these words uses a figurative expression, quite common with men who speak of the *same thing* in different states as though it were a *different thing*: thus the lawyers say that they appeal from *a judge ill informed* to *a judge better informed*; or according to the old example, from a king asleep to a king awake, or from a king drunk to a king sober; i. e. to the same judge better informed, or to the same king awake or sober. A similar example occurs in the history of Louis XII. who said that "the king of France ought not to avenge injuries done to the duke of Orleans," i. e. to himself while he was duke of Orleans. This figurative manner of speaking was not unusual with the apostle Paul: thus when he speaks of the different state of the *same* bodies; that is of the state in which they now are, and of that in which they will be after the resurrection, he speaks of them as different bodies. "It is sown, says he, a natural body; it is raised a spiritual body." One might suppose that he was speaking of some other body; but he means the self-same body, *now natural* (or animal,) but hereafter to rise in a quite different state. In the same chapter he says," "Flesh and blood shall not inherit the kingdom of heaven." Hence it might, at first view, be supposed that a substance distinct from the substance of flesh and blood would enter heaven; but the Apostle means the same substance endowed with different qualities. In like manner when he speaks of a man considered in regard to the different propensities of his mind, he speaks of him as of two different men; thus Rom. vii. 17, he says, "Now it is no more I that do it, but sin that dwelleth in me." In other places, he distinguishes between the *inward* and *outward* man; and describes a converted man, as one entirely different, as a *new man*, nay *a new creature*;

or as Chrysostom explains it, *one who has entered into another creation.* To which we may well apply the words of the Poet,

. . . . . Quantum mutatus ab ILLO.

According to this figure, it may be elegantly said of an active young man, who does or procures a thing for himself, which can do him no good except under disease or in old age, that he does or acquires this for a *sick* or an *old man.* This form of expression is not unlike that which is used concerning intemperate young men, who are said *to give a worn out body to old age:* or to that of Isocrates, who, on seeing a young man fond of labour, said, "you are laying up the best provision for *old age;*" or as he might have said, for an *old man.* According to this, that we may produce a form of expression entirely like that of Paul, every body will confess that it might, in elegant terms, be objected to men who labour that after death they may have a magnificent funeral, that they labour (ὑπερ τῶν νεκρῶν.) *for the dead;* that is, for themselves in a state of death, for their corpses. Thus Seneca says, that they, who strive with all their might for honours which they do not long enjoy, labour for titles on their sepulchres.

It therefore clearly appears to me that the words of the apostle are to be understood thus: *if the dead rise not at all, what shall they do,* (that is, they act rashly and foolishly,) *who are baptized,* (and by baptism bind themselves to the strict discipline of christians, and expose themselves to all the evils to which they are exposed) *for the dead?* i. e. for themselves when dead. For the terms *baptized* and *dead* apply to the same persons regarded in different situations, and not to different persons. For the design of the Apostle is emphatically to mark the folly of men, who do a thing exceedingly burdensome and dangerous, from which they can derive no advantage until they are dead, that is (according to the hypothesis) until they are in a state when they can enjoy nothing. To express which or similar folly with emphasis, scarcely any more appropriate figure could be found, than that of which we have spoken. Thus should we see men, just about to lose the use of their eyes or ears, going about to procure at great expense, things which they could not enjoy without sight or hearing, we could scarcely express their folly in stronger terms, than by saying, Those men are, at a great price, buying musical instruments (for instance) for *the deaf;* and books and pictures for *the blind.* In like manner, if men on their death-beds were procuring costly raiment to be made

for themselves, or were buying splendid mansions, and we wished with energy to express their folly, we might say that they procured such clothes or bought such houses *for the dead:* which is no less absurd than, according to the proverb, *to tell stories to a dead man.* The Apostle does not *absolutely* affirm or suppose that any were at any time baptized for persons actually dead; but concerning all that were baptized in his day, he says that they were baptized for the dead on this supposition, *if the dead rise not,* but remain forever dead.

Every body must admit that this interpretation conveys a beautiful meaning; and any one may see that it agrees precisely with the scope of the Apostle, who will attentively consider the powerful argument for the resurrection of the dead which he proposes in verse 19: from which immediately, according to his custom, he makes a digression, (for all that is contained in the nine intermediate verses is manifestly a digression) but resumes his argument in the 29th verse, which we are now explaining, and in the following verses goes on to urge it farther and with greater force.

The repetition used by Paul in this place ought to be noticed; and it seems to me to confirm our interpretation. For men are accustomed, when they wish to press their adversaries, and clearly to place their folly before them, even two or three times to repeat and urge emphatical and pointed words, suited to express their design. And such, without doubt, are the words of Paul taken in the sense which we have given them. He had said (verse 19,) that if Christians have hope only in this life, they are of all men the most miserable. After a long digression, he subjoins, *what then shall they do who are baptized for the dead, if the dead rise not at all, &c.* As though he said, *If nothing is to be expected in this life from Baptism and Christianity but misery; what then shall all Christians do,* concerning whom it may be truly said, that they are baptized and become Christians only for the benefit of dead persons; if indeed the present is the only life, and there is no hope of another: to be baptized and to become a Christian only that the dead may be profited, is indeed to play the fool, and to lose one's labour. But the Apostle thinking that this pointed saying ought again and again to be urged, asks a second time, *why then are they baptized for the dead?*— as though he said, why, although there is no life after this, are they nevertheless baptized for the dead; i. e. why do they submit to that which can be done only for the dead, and can only profit them when dead; do dead bodies, destitute of sense and life, deserve that we should do and suffer so many and

such grievous things as all baptized Christians are obliged to do and suffer? do our corpses, our ashes, thank us for what we have done and suffered for them in this life?

Id cinerem et manes credis curare sepultos?

In the verses immediately following, the Apostle, moreover, urges the same argument; but adds another reason by which he proves, that all who are baptized and become Christians, if there is no resurrection, act foolishly and for the benefit of the dead. The reason is this; that they are all in perpetual danger of death; which is represented in a very striking way when Paul says, *Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die.* Where the Apostle in my opinion means to say this; "although baptism and christianity of itself can make men happy in this life, yet this can profit Christians nothing, since, as is evident from my example, they are exposed to such continual danger, that no one of them can promise himself another day. Either then it must be acknowledged that there is another life, in which our baptism and christian profession will profit us; or it must be confessed that all who have been baptized and given their names to Christ, and thus have brought themselves in continual danger of death, act a very foolish part. And this folly cannot be more forcibly expressed than by saying that whatever these people do, they do it for the dead, for men every day exposed to death, and therefore rather to be reckoned among the dead than the living. In which case, it would be better altogether to renounce Christianity, and spend the short life that is allotted to us in eating and drinking.

Let us now advert to the instance, before produced, of a man on his death-bed procuring costly raiment to be made, or a palace to be built for himself; and to the form of expression that might very well be used concerning him, namely, *that he was buying clothes or building a palace for a dead man:* and, on comparing it with the words of the Apostle, interpreted as we would have them, we shall find that, to use an old proverb, *one egg is not more like another*, than the case supposed is to the phraseology of the text.

For the Ev. and Lit. Mag.

THE INFLUENCE OF RELIGION UPON THE INTELLECTUAL IMPROVEMENT OF INDIVIDUALS AND OF SOCIETY.

THERE is no occasion at the present day, at least among those acquainted with the subject, for defending and illustrating the general influence of christianity.—Even those, who deny its divine origin, and have at the same time any enlarged and philosophical notions of its character, so far from branding it with infamy, like the superficial and contemptible infidels of the last century, consider it the first among those systems of instruction, that have been devised for the improvement and happiness of man. All rational philosophers, however little they may regard the christian system, as a peculiar and exclusive method of salvation, admire the purity and pre-eminent wisdom of its precepts, and its adaptedness to give moral energy and dignity to the human character. It is too late to prefer to it the doctrines of a selfish and heartless philosophy. The scepticism of Hume would be looked upon by the rational speculators of the more modern schools, as little better than disingenuous sophistry; the irony, upon which Gibbon prided himself, as unworthy of the term philosophical, by which he designated it; and the impious wit of Voltaire, as wholly beneath the regard of a sober and rational inquirer. None of these weapons can any longer prosper, and those, who venture to use them, only expose their ignorance, I do not say of religion, but of infidelity, and can only awaken the compassion of their opponents. They are in the hopeless condition of men, who ignorantly endeavour to maintain a petty fortress in an enemy's country, after their main forces have withdrawn and abandoned them.—The ground, on which they opposed their reason to the principles of religion, has been fairly yielded as untenable. The more carefully and profoundly the analysis is pursued, the more perfectly is religion found to coincide with the best interests and highest reason of men. Such has been the true result of every controversy, in which the real character of religion has been fairly tried, from the time of our Saviour to the present. The truth is, religion has its proper seat in the heart, and in those deep and retired thoughts of God, by which we are changed into his image. Here it shines by its own light, and to its possessor no reasoning is necessary to demonstrate its excellence. From this seat of life it sends forth its illuminating and cheering rays, and gives new vigour to every faculty

of the individual mind, while in its more extensive influence it sheds a lustre upon every department of social life. Such is now acknowledged to be its character and tendency by those, who with least feeling of its authority to command their own homage, have traced its history in its actual operations upon the minds of men, and by those, who have most thoroughly analyzed its principles. One of the most interesting inquiries, which have led to confirm this conclusion of late years, respects its influence upon literature, and the intellectual character of men. The result of this investigation, as it has been pursued by some of the European philosophers and historians, most clearly demonstrates, that the christian religion has been, in almost every age, not less efficient in giving energy to the speculative powers, and extending the triumphs of human reason, than in purifying the affections of the heart. To those, who, from a little superficial acquaintance with history, and Gibbon's ironical views of the weaknesses and absurdities of the earlier christians, have been accustomed to charge only credulity and superstition upon religion, these assertions may seem bold and even paradoxical. But more careful examination will shew, that even under the guise of credulity and superstition, principles of irresistable force were operating; that though religion for a time filled the moral world with clouds and darkness, it was only as the rising sun draws up and spreads over our heads the vapours, that had settled upon the landscape, but shortly scatters them from the face of heaven, and reveals with its unclouded lustre the full beauty and richness of the earth beneath. To shew how this has been done in regard to the general progress of science and literature would require more time and space, than many essays would admit. But every one may judge of the nature of the effect produced by religion upon the character of the individual.

Those, who have had frequent opportunities of witnessing its influence, must have observed how quickly, in many instances at least, it gives an impulse not to the moral feelings only, but to the whole mind of those, who conscientiously embrace it. The eye, that was once languid and unmeaning, becomes suddenly animated, and sparkles with intelligence. The understanding that had been slumbering in stupid sensuality, is at once awakened to new life. This influence of religion is felt and observed more especially among the uncultivated classes of society, and awakens to life and vigour numberless minds, that would otherwise have continued to slumber in unconscious torpor. Thus we have seen men of no educa-

tion and no reputation for talents in early life, apparently through the sole influence of religion, become bold and original thinkers, and able and eloquent preachers of the Gospel. Examples of this are sometimes so striking, as very naturally to strengthen the belief, so prevalent in some sections and some religious associations of our country, of a supernatural inspiration. But it is to the rational man a higher commendation of religion, that its natural and necessary tendency, when conscientiously embraced, and deeply felt, is to produce this effect, to raise the thoughtless and the sensual to a more self-conscious and spiritual existence.

That such must be the effect upon the intellect of the individual, may be shewn by reasons very plain and obvious. Only a few considerations can now be suggested.

The great principle, which lies at the bottom of the whole, undoubtedly is, that religion establishes in the mind a fixed and abiding principle of duty. Amidst the fluctuations of sensuality, of passion, and interest, the religious man has something that is not subject to the unceasing changes of the world. He has a resting place to which he may retire, a rock, on which his understanding may repose and recover strength, when otherwise all that his mind could fix on, would be unstable as the waves. His fixed and unchanging principles form a nucleus, around which his thoughts and feelings are clustered. Like the *ideas* of the ancient philosophers, they are the unalienable property of the soul, while the sanctions of religion give them an authority and influence, which the abstractions of the philosopher could never acquire. The mind, that has been long running from one object of desire to another, and kept down to the low level of sensual, or at least worldly gratifications, is fixed and begins, to aspire to objects, that call forth more constant and more persevering efforts. It begins to act consistently and uniformly. It begins to be *built up*, to be edified in the order of the gospel. This, it may be said indeed, does not imply a greater degree, of mental activity, but it does imply a greater degree of consistency, and more of character in the operations and productions of the mind. And is this a matter of no consequence? Voltaire was a man of great activity of mind, of unceasing vivacity, and inexhaustible wit. But he had no character. Nothing was fixed in his mind, but the principle of action, and the habits of change. It was but the ceaseless fluctuation of feeling, that swept away in its progress every thing elevated and permanent, and reduced all the fabrics of human wisdom, and the most splendid trophies of intellectual and moral power to the level of a sneering vulgar ridicule.

How different from this was the character of Hooker or of Barrow. On their minds a consistent and harmonious structure was erected, on the firm and immoveable basis of religious principle. Their whole intellectual effort was to build up, not to destroy. And the fabric was continually becoming more ample, and more brightly illuminated with the light of divine truth. Every production was an index of principles, that were permanent, and partook of the *character* of its author. They were eminently men of character, and considered in this respect, even though inferior in vivacity and wit, how vastly superior must their minds be considered to that of Voltaire.

But another principle intimately connected with this, is the habit of continual watchfulness and self-inspection, which religion enjoins. Keep thy heart with all diligence, is one of the most frequent and urgent exhortations of the christian teacher. It is an exhortation, too, obedience to which involves difficulties and produces effects, which probably few have sufficiently considered. How often have metaphysicians complained of the intangible nature of the objects, with which that science is concerned? How strongly have they represented the difficulty of turning their thoughts inward upon themselves, and fixing their attention upon the fleeting operations of their own minds? These representations too are certainly not without reason. But few philosophers have considered, that what they find so difficult in the prosecution of scientific research with all their habits of attention, and minds carefully disciplined by education, is made the daily duty of the most uncultivated christian, and urged upon him by the strongest obligations of conscience. He feels himself bound to keep his eye continually fixed upon what is passing within him, to bring to the perfect standard of the law of God every thought, and the most hidden motives of his conduct. He seeks by the most careful meditation, as a matter of conscience, to call forth into distinct consciousness the most secret inclinations and purposes of his heart. To do this, the metaphysician knows is a thing of no easy attainment, and the christian knows, that it is one of the utmost difficulty. But what I wish now to remark is the effect, which it must necessarily produce on minds unaccustomed to thought and habitually controlled by their senses and passions. It fixes the thoughts, that were wandering, induces habits of continual reflection, and, what is more, it leads them, according to the exhortation of St. Bernard, to withdraw from the world without, to retire inward, and thence ascend upward by prayer

and meditation. It opens a new world within them to those, who had been accustomed to look only at the world without. It compels them to fix their thoughts stedfastly on the things that are not seen, and thus produces a power of attention, which is of the utmost importance in the cultivation of intellectual character. We are not apt to consider sufficiently how great this effect of conscientious self-examination must be upon the mass of christians, or sufficiently to value that consistency of thought as well as feeling which it induces. The religious man will reason and judge not only more honestly but more skilfully than the irreligious man, whose advantages have in other respects been equal, and to their settled religious principles, as well as the difference of education in other respects, we are to ascribe it, that the peasantry of Scotland are so superior to the same classes in almost every other country.

The subject here introduced, will probably be pursued at considerable length, in succeeding numbers; and it will be shown how important religion is, to the success of all general plans of intellectual improvement. We are persuaded that they who refuse the aid of this powerful auxiliary, act as unwisely as the architect, who should build without securing a good foundation, and without sufficient cement. How just soever the proportions, and costly the materials, the building cannot sustain its own weight, and its fall disappoints all the fond hopes of the projector. M.

REVIEW.—*The Life of the* Rev. Thomas Scott, D.D. *Rector of Aston Sandford, Bucks; including a Narrative drawn up by himself, and copious Extracts from his Letters. By* John Scott, A.M. *Vicar of North Ferriby, and Minister of St. Mary's, Hull.* 12mo. pp. 454. *Price* $1,25. *Boston:* S. T. Armstrong. *New-York:* John P. Haven. *(On Sale at* Warner's, *Richmond.)*

THE value of well written Biography consists in this, that it sets before us the real character of its subjects, and describes the process by which that character was formed. Nothing can be more insipid and jejune, than Memoirs which merely contain names and dates, and general remarks concerning the learning, the piety, the political integrity of men who have borne some share, during their day, in the general business of life. It is as though a portrait painter, instead of giving us real likenesses of distinguished personages, should draw an imaginary picture, having of course the common

appearance of man, take copies as they might be wanted, and write on each copy the name, place of birth, and time of the death of any individual, whose memory it was designed in this way to cherish. We have had too much of this sort of writing in the world; and it must be confessed that *Memoirs of pious men*, often found in periodical publications, abound in these meagre generalities. It is certainly pleasant to know that they have lived, have loved their God, and endeavoured to do good to their species; and have died in the faith and hope of the gospel; but for instruction, we want more than this: we want to see the prominent and distinguishing traits of character; we want to understand the principles of action, the views of truth and duty, the motives which roused to exertion, the fears which discouraged, and the hopes which animated the individual man. In a word, we expect the biographer so to display the whole character, that we shall receive an impression similar to that which would be made, if he were living and acting before our eyes. As for ourselves, we are not at all satisfied with an author, unless he makes us feel as though we were acquainted with the man whose Life he writes; and, if he is a good man, as though we had gained another friend, the traces of whose intellect we should recognise, and the qualities of whose heart we should admire in any state of existence. And, by the way, the authors whom we most admire and best love, are not the stately and artificial writers, who stalk before us in measured steps, moving every limb by rule; but the men who with honest frankness and in the unrestrainable ardour of their feelings, unbosom themselves to their readers and pour out all their hearts before them. Such writers are Milton, Taylor, Hooker, Baxter, Barrow, Henry, and many others of *olden time*, whose works are incomparably superior in every trait of real excellence, to the elegant and polished writers of the modern school.

We have set up a high standard of biographical excellence; but it is, we are persuaded, the true standard. And in proportion as writers in this department of authorship approach it or recede from it, will their works be approved or condemned. We do not indeed expect perfection in any of the labours of man. But every man, in every business of life, ought to have before him a perfect model; and endeavour to come as near to it as possible.

These remarks bring us to the book, which we have set down to review. The author has made no literary parade whatever; but has given a plain yet very striking portrait of his venerable father. It is a work of filial piety. This at

once puts down the spirit of criticism, and awakens some of the tenderest and holiest feelings of the human heart. We have no disposition to censure even what our taste disapproves. And yet, if it were not so, we do not think that our author stands in need of indulgence. His work will receive the approbation of the Christian public, and will edify all who read it with a right temper of mind.

Mr. Scott's book properly consists of two parts: a narrative of his father's Life, and extracts from his letters. We shall in the first place give a sketch of the Life, then select passages of the letters, and close with some general remarks.

Thomas Scott, D.D. son of John Scott, was born at Braytoft, in Lincolnshire, England, 16th Feb'y, 1747. His father who was a grazier, was for a time in low circumstances, but at length surmounted his difficulties, and lived comfortably to the age of seventy-six years. His mother was of a respectable family, and ruled her household well.

Mr. Scott's father wished very much that one at least of his sons, should pursue a learned profession; and on the death of one who was bred a surgeon, he put Thomas to school with the same views. This school was at the distance of one hundred and fifty miles from Braytoft; and there he staid five years, without once going home, or seeing any of his relatives. "The effect, of such long separations from parents, brothers, and sisters, and other near relations, is far from favourable to the forming of the moral and social character, in future life." Accordingly Mr. S. remarks that he was as immoral as want of money, pride, and fear of temporal consequences, and a natural bashfulness would permit him to be, except that he never got into the habit of swearing. He, however, made some progress in learning. "But," says he, "one thing is remarkable, considering what has since taken place, that while I could translate Latin into English, or English into Latin, perhaps more readily and correctly than any other boy in the school, I never could compose themes. I absolutely seemed to have no ideas when set to work of this kind, either then or for some years afterwards; and was even greatly at a loss to write a common letter. As for verses, I never wrote any but *nonsense* verses, of one kind or other; which has perhaps been the case also of many more prolific versifiers. God had not made me a poet, and I am very thankful that I never attempted to make myself one."—Prudence, highly worthy of imitation! About the age of sixteen, Mr. Scott, instead of being sent to the University, as he greatly desired, was bound apprentice to a surgeon and apothecary at Alford.

He was an unprincipled man, and an infidel; and among other injudicious measures, prevented his pupil from attending church, and kept him closely employed on the Sabbath. He was a widower, too, and being much from home, young Scott had none but very improper companions. The result was what might have been expected; he behaved very ill, and at the end of two months, was sent home in deep disgrace. His father's plan was thus disappointed, and family pride was deeply mortified.

But although Mr. S. believed his master to be an infidel, yet he says that he was the occasion of the first serious thoughts that he ever had on the subject of religion. "Remonstrating with me on one instance of my misconduct, he observed, that I ought to recollect, it was not only displeasing to him, but wicked in the sight of God." Unbelievers not uncommonly are made to see that the religion which they reject, is necessary for the order and peace of society. It is necessary for others, but not so for them!

The event here alluded to is that noticed in the beginning of the *Force of Truth*, to which work we refer our readers, with an earnest desire that they may carefully peruse it, and improve by the instruction which it is well suited to afford.

Mr. Scott's master, although he dismissed him from his employment, refused to give up his indentures. This prevented his being bound to another surgeon; induced his father to give up all hopes of bringing him up to a learned profession, and finally to put him to the hardest and dirtiest work that belongs to the calling of a grazier. In this way he spent the next nine years of his life, exposed to all manner of hardship, and to every inclemency of the weather, and subject to many dangerous and obstinate attacks of disease; yet bearing all with a proud, indignant spirit, that refused to complain. He too, was regarded as a disgrace to his family, and often had to endure reproaches from them; "Of which, says he, and even of reproofs I was impatient to the greatest degree of irascibility."

During this period Mr. S. had many serious impressions, and made, especially in sickness, many solemn resolutions: or to use his own words, "I had now many serious thoughts of God, and of eternity, and every illness produced a sort of paroxysm of religion; in which, having prayed for pardon in an earnest but ignorant manner, *I felt satisfied that I should be happy if I died; though as soon as I was restored to health, all my religion vanished as a cloud.*

Mr. Scott's situation as a grazier, led him to associate with persons of the lowest order, and he frequently engaged in their riots, becoming, of course, more and more profligate. Yet he spent much of his leisure time in reading such books as he could procure. This was offensive to his father, who frequently rebuked him severely, and reproached him as likely to become a burden to the family. These reproaches, and the hardships to which he was exposed, produced an incurable disgust to his way of life, and induced him at length to form the determination to *apply for orders*, and if possible to enter the church. It is easy to conceive, what surprise and ridicule would naturally be called forth by the annunciation of such a determination. Ridicule and opposition, however, did not turn a man of his resolution aside from his purpose. After encountering many difficulties, and overcoming much opposition, he was actually ordained by the bishop of Lincoln. His motives, according to his own candid statement, were these three; "a desire of a less laborious and more comfortable way of procuring a maintenance, than otherwise I had the prospect of; the expectation of more leisure to employ in reading, of which I was inordinately fond; and a proud conceit of my abilities, with a vainglorious imagination, that I should sometime distinguish and advance myself in the literary world."

And here that our readers may have some idea of the manner in which things are conducted in England, we give an extract from a letter written by Mr. S. to one of his sisters, when he had gone to seek admission to the church.

'As I have a little time to spare, I shall endeavour to give you a sketch of my companions here. The first I shall mention is a Scotchman, a man of parts. To a sound judgment he joins a most ready wit, and an agreeable affability. He tells a story in his Scotch dialect in the most humorous manner imaginable. He is equally qualified for serious or literary conversation; and I have contracted something of an intimacy with him. His fault is, that he is too sensible of his own abilities.—The next is a most solemn ignoramus; a member of the university; who knows just as much Latin as I did when I had been two years at Scorton. He is in deacon's orders: so, in solemn consultation, we made a theme for him; and, as he is a man that bears a good character, Dr. G., I believe, knowingly overlooked it. Had we not assisted him, it would have gone nigh to have killed him. The third is a methodistical gentleman. He forms a very good contrast to some of the company; they being too gay for their business, he so sanctified that a song, a game at cards, or a joke, is to him a most capital offence. This I could overlook; but his opinions are not mine; and I had a duel with him, on my first arrival, concerning justification by faith alone.

I believe each claimed the palm of victory: I, however, had the audience on my side.—A fourth is a good-natured harmless person, no university man, who is easily pleased, and endeavours to please those about him: so I think I ought to have placed him a little higher in my list.—The next is of the same class, but a less able person.—The remainder are Oxonian and Cantabrigian bucks, who know more of the wine and the girls of their respective universities, and of setting-dogs, race-horses, and guns in the country, than of Latin and Greek, or divinity. The arch-deacon sweated two of them pretty well: but I believe they must pass muster.'—p. 35.

What was Mr S's religious character at this time may be learned from the following candid statement, made by himself.

'I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time the mysteries of the Gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding, and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience; and, if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven; the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no *eternal* torments; and it insinuated, that there were *no* torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme I silenced all my fears, and told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss.'—p. 38.

He speaks in terms of suitable contrition of his conduct in entering on the ministry of the gospel, while in this state of mind; and even calls his subscriptions to the articles of the Church *lying subscriptions*. Some have boasted that distinguished ministers and even Bishops of the English Church have held the same sentiments which Mr. Scott then held;

but we should think that in the judgment of every well ordered mind, the terms which he applies to himself on this occasion, are entirely appropriate to their conduct.

Mr. S. almost immediately procured employment, and we find him settled as curate of the parishes of Weston-Underwood in Buckinghamshire and Stoke; which last he afterwards exchanged for Ravenstone. Here, as a remuneration for putting in order a gentleman's library, he procured a considerable number of books, and he engaged with the greatest ardour in studying the learned languages, and other subjects that might promote his future advancement. His diligence indeed appears to have been unwearied, and his success was answerable to it.

While in the situation just mentioned, Mr. S. married a lady reduced in circumstances, but well educated, and every way suited, as he thought, to be the wife of a clergyman. It was here also that he met with Mr. Newton, and on going to his church, was astonished to hear him read for his text, Paul's address to Elymas the sorcerer, Acts, xiii. 9, 10. Mr. S. thought for some time that Newton pointed the sermon at him; and could not believe until sometime afterward that the preacher nether saw him nor knew him. Several books which he read about that time produced greater seriousness in him; but there was no radical change of character. In the year 1775, he met with Mr. Newton, and shortly after a correspondence between them commenced, in which Scott wished to show his powers of argumentation, and Newton to do good. This correspondence produced very little effect at the time, but was doubtless one link in the chain of causes, which produced a total change in Scott's religious character.

About the same time, by *apparent* accident, he opened his prayer book at the articles of religion, and read the 8th, which respects the warrant and authority of the *Athanasian creed.* As a Socinian he hated that creed; and on this occasion his conscience was made so scrupulous, that, although he had great hopes of preferment, he honestly told his patron that he could not subscribe the Articles. This prevented his obtaining the expected living; but it was a sacrifice of *interest* to *principle* which deserves commendation; perhaps as the world goes, we ought to say, *high* commendation. What Mr. S. found in the articles of his church, no doubt, aided in rousing him to a more thorough examination of the whole subject of religion. He was certianly not then fixed in Socinian errors, for he writes thus respecting his father: "I think my father's books lead him into errors of considerable consequence; but,

though I wish, and pray to God, to set him right, yet I seem very unwilling to offer myself as an instrument. The error I mean in chief is, the supposition that man wanted an *instructor*, more than a *Saviour;* or, in other words, that the *merits* of Christ were not so necessary to obtain remission of sins, as his *instruction* was to teach us the way of righteousness. But this is contrary to Scripture."

About this time, as Mr. S. himself says, he disengaged himself from all other employments, and devoted himself wholly to the work of the ministry. Thus disencumbered he gave his whole time and study to the subject of religion. In this way, making use of the best helps within his reach, he gradually renounced his former opinions, and embraced, with all his heart, that system of doctrine now distinguished among us by the term *orthodoxy:* in other words, he became a moderate but firm and decided Calvanist. Mr. Newton's society and conversation were greatly beneficial and consoling to him. Here again is a remarkable evidence of his integrity. When he found that Socinianism cut him off from preferment, he did not fall into that fashionable theology, which he knew was acceptable to men in authority, but adopted a system, which as effectually prevents one's rising in the church, as the error which he had abandoned.

This change in opinion was followed by a corresponding change in the discharge of official duties, and Mr. S. became an exemplary and faithful parish minister. Cards and other amusements were given up, and employments suited to the character of an ambassador of Christ were diligently pursued.

In the year 1780 Mr. Newton removed to London; and desired greatly that Mr. S. should be his successor at Olney. This was generally opposed by the people and the plan was for a time laid aside. In the mean while, the small pox was introduced into one of Mr. S's parishes; on which occasion in the warmth of his charity he expended on behalf of the sick poor much more than his circumstances would seem to justify. He, however, received from persons at a distance, and unknown to him, even more than he had disbursed. This convinced me, said he, "*That there is no risk in spending money in an urgent case, and from good motives; and that penurious prudence, springing from weak faith, is impolicy as well as sin.*

The successor of Newton soon embroiled himself with the people of Olney, was separated from them, and Mr. Scott was put in the place. Here he laboured with truly evangelical zeal. It was here, also, that he published the interesting narrative of his conversion called *The Force of Truth.* Cowper,

the poet revised the manuscript, and in point of style and arrangement, as Mr. S. admits improved the work.

While at Olney, Mr. S's mind was involved in some difficulties respecting the proper subjects of Baptism. He read books of controversy without advantage; but on having recourse to the Scriptures and to prayer, he became satisfied that the infant children of all who make a credible profession of faith, are the proper subjects of this ordinance.

Mr. S. was very liable to bilious and asthmatic complaints; antimonials and blisters were the remedies prescribed for him, and he was often obliged to use these remedies on Saturday, to enable him to preach on the Sabbath. Cowper, in one of his letters says, "He cannot draw breath on other terms.—If holy orders were always conferred on such conditions, I question not but even bishoprics themselves, would want an occupant. But he is easy and cheerful."

While Mr. S. lived at Olney he frequently preached in an *irregular* way; that is, as the phrase is understood in England out of his own parish. This insures to every one who does it, the odium of what, in the establishment, is called *Methodism.* It is a practice greatly censured by the Church; yet it often is the occasion of much good, as it is often the means of the gospel being preached where otherwise it would not be. Still, however, it may be doubted whether a man can do this, and be a consistent member of the established church. Such trammels does this device of worldly wisdom lay on the consciences of men!

It deserves remark that Mr. S's irregular preaching was blessed to Dr. Carey, who may be regarded as the father of the Baptist Missionary Society: and this institution led the way in the extraordinary exertions of the present age for the promotion of christianity through the world.

While Mr. S. resided at Olney he published a *Thanksgiving Sermon,* on the close of the American war; and a *Discourse on Repentance;* but neither these, nor the *Force of Truth* sold well at that time. Ten years elapsed before the first edition of the last named work was exhausted, although it consisted of only one thousand copies. Afterwards, more than that number were sold annually.

Mr. Scott was not popular at Olney. There was a leaven of *Antinomianism* among that people, and they disliked his plain practical preaching. Cowper says, in his letters, that Mr. S. *scolded* the people; yet neither he nor Mrs. Unwin ever heard him preach, but took their opinions from others. But although unpopular, Mr. S. thought that his labours were

blessed at Olney, so that the antinomian spirit which had gone forth, was effectually repressed. The usefulness of these labours appeared much more clearly some years afterwards, than at that time. "Cast thy bread on the waters; and thou shalt find it after many days."

In the year 1785, Mr. S. on being appointed chaplain to the Lock Hospital, removed from Olney to London. While deliberating whether he should accept this appointment, he asked advice of many friends; *but they withheld it until he had made up his mind, and then censured him very freely for his imprudence.* Mr. Scott very justly complains of this backwardness of christian friends and ministers to give aid in cases of perplexity. At the same time he very freely censures those who take offence because their advice is not followed. But says he,

'Whatever others judged, my own people, who were most attached to me, and most grieved to part with me, were convinced that I was called by providence to remove, and that I did my duty in complying with it. I am not, however, myself to this day satisfied on the subject. I cannot doubt that my removal has, especially by means of my writings, (as far as they have been, or are likely to be, useful,) been overruled for good; but, when I consider what a situation I *inadvertently* rushed into, I fear I did not act properly, and I willingly accept all my unspeakable mortifications and vexations, as a merciful correction of my conduct; which, though not, in one sense, inconsiderate, yet shewed strange inattention to the state of parties, and other circumstances, at the Lock; which, had I duly adverted to them, would have made me think it madness to engage in such a service.'—p. 157.

Mr. S. had but a moderate salary at the Lock; and a lectureship obtained some years afterward, added but little to his income. His labours were great, he often performing three and four services on the Sabbath, as well as delivering week day lectures, while his asthma compelled him to take an emetic every week! In this state of health and course of labour, it may well be believed that he did not *write* his sermons. The truth is, he composed them in his own mind, the day they were delivered. Yet so far were they from being indigested crudities, that "an eminent chancery lawyer used to say that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which was found to be so rare an endowment."

The spirit of *Antinomianism* gave Mr. S. great trouble in London as well as at Olney; because he insisted on relative

and social duties, it was soon reported that he was an *Arminian*; and more than half his hearers forsook him. This offence was taken by men, who knew not what either *Arminianism* or *Calvinism* meant, and whose real objection was to the true gospel of Christ. At this time many undertook to advise Mr. S. how to preach, and that in a tone of such loftiness as to induce him to say, "Gentlemen, you possess authority sufficient to change me *for* another preacher, whenever you please; but you have no power to change me *into* another preacher. If you do not convince my understanding that I am in an error, you can never induce me to alter my method of preaching." This anecdote may well be followed by another, which shows in a lively manner, the spirit of the man. To remedy the evils growing out of Mr. Scott's unpopularity, it was proposed that a preacher of some note, who agreed to perform the service gratuitously, should officiate on Sabbath morning. This was mentioned to Mr. S. with the assurance that his salary should suffer no diminution. "Gentlemen, said Mr. S. I came hither for the *work* and not for the *wages;* and if you take that from me, I will certainly go and seek employment elsewhere."

It may be well to mention here, that the Lock is a hospital in part for *unfortunate females;* and Mr. Scott says that his labours in the hospital, notwithstanding all the disgusting circumstances of the place, were more comfortable than those which he performed in the chapel. He certainly showed himself in earnest to promote their welfare; and, notwithstanding all his embarrassments, succeeded in erecting an asylum, for the reception of those that were discharged, that they might not return to the same course of life. When speaking on this subject, he gives a representation of the extent to which the crime of seduction prevails in London, truly apalling.

Notwithstanding the labours of Mr. S. he says that he had much spare time on his hands, and that he found little advantage or comfort in visiting. He had no encouragement to visit the poor, and found little profit at the entertainments of the rich.

'For some time I had frequent invitations to meet dinner parties formed of persons professing religion; and I generally accepted them; yet I seldom returned home without dissatisfaction, and even remorse of conscience. One day (the Queen's birth day,) I met, at the house of a rather opulent tradesman, a large party, among whom were some other ministers. The dinnner was exceedingly splendid and luxurious, consisting of two courses, including every delicacy in season. Some jokes passed upon the subject; and one

person, in particular, a minister of much celebrity, said 'If we proceed thus, we shall soon have the gout numbered among the privileges of the gospel!' This passed off very well: but in the evening a question being proposed on the principal dangers to which evangelical religion was exposed in the present day, when it came to my turn to speak, I ventured to say, that *conformity to the world* among persons professing godliness was the grand danger of all. One thing led to another, and the luxurious dinner did not pass unnoticed by me. I expressed myself as cautiously as I could, consistently with my conscience; but I observed that, however it might be needful for Christians in superior stations sometimes to give splendid and expensive dinners to their worldly relations and connexions, yet, when ministers and Christians met together as such, it was not consistent; but should be exchanged for more frugal entertainments of each other, and more abundant feeding of *the poor, the maimed, the lame, and the blind.* (Luke xiv, 12—14.)—Probably I was too pointed; and many storng expressions of disapprobation were used at the time: but I went home as one who had thrown off a great burden from his back—*rejoicing in the testimony of my conscience.* The consequence was, a sort of tacit excommunication from the circle. The gentleman at whose house this passed never invited me again but once, and then our dinner was, literally, a piece of boiled beef.—He was however, I believe, a truly pious man, though misled by bad examples and customs. He always continued to act towards me in a friendly manner; and, though I had not seen him for several years, he left me a small legacy at his death.

'By these means I had still more unoccupied time, which I did not well know how to turn to good account; for I found little opening or encouragement in attempting to visit and converse with the poor; and I had neither the same views of preparing for future service, by study, that I have since had, nor the means of obtaining proper books for the purpose. Yet, in one way or another, I was always employed.'—pp. 170–1.

While Mr. S. resided in London, he never forgot the people of his former charge, and often sent, from his own scanty stores, money to supply the wants of the poor. Indeed he appeared to *seek* occasions to do good. And it was his exertions united with those of a clergyman in Wales, to supply the urgent and extensive wants of Welsh Bibles, that led to the formation of the British and Foreign Bible Society.

While Mr. Scott had not enough to do to satisfy his active mind, a proposal was made to him to write notes on the Scriptures, to be published in weekly numbers. After deliberating and praying for some time, though he confesses not as long as he ought, the proposal was accepted. And thus began the work, by which he is principally known, and will

long be distinguished. The composing of the Commentary on the Bible required immense labour, and the publication involved great expense. It would be tedious to relate all the pecuniary and other difficulties in which this undertaking involved the author. In all his embarrassments, however, he showed the utmost integrity and disinterestedness; and *thus* was enabled by a kind providence to work through. On completing the third edition, he says, "by that I have fared somewhat better, but, except the sum given for the copyright since that edition was concluded, I certainly have not cleared so much as 1000*l.* for the labour of twenty one years!

During Mr. S's abode in London, he published a number of small works which will be noticed hereafter. He was also one of the principal agents in establishing a Society now called, *The Church Missionary Society for Africa and the East.* This institution is perhaps, at present, one of the most important of the kind in the world; and there is reason to hope that it will exert a powerful efficiency in the great work of evangelizing the heathen. The associates of Scott in this labour of love, were such men as Newton, Foster, Cecil, Venn, Goode, and Henry Thornton; men who do honour to any church, and who are the glorying of all who love the cause of Christ in sincerity. While Mr. S. lived in London, he acted as Secretary to the Society, and after his removal to the country he was tutor of its missionaries. His services were gratefully commemorated by the society after his death.

Many circumstances concurred to render Mr. Scott's situation at the Lock Hospital unpleasant, and having been presented with the living of Aston Sandford, he, in the year 1803, removed into the country. Here he was employed, as before noticed, to teach the young men intended for the service of the Church Missionary Society. In discharging this office, Mr. Scott showed the true character of his mind, as will appear from the following extract.

'The subject of the study of Arabic may deserve a little more distinct notice as it respects the tutor, not less than the pupils. In June 1808, I received a letter in which it was observed: "Mr. Pratt (the Society's secretary) begs that your father will begin to teach the missionaries Susoo and Arabic, of neither of which languages has he any knowledge! He felt very uncomfortable about this for a day or two. However, he has now begun to study these new languages with them." And in November following he himself wrote to me as follows:

"With all my other engagements, I am actually, in addition to what I had before taught the missionaries, reading Susoo and Arabic

with them. The former we have mastered without difficulty, as far as the printed books go; and hope soon to begin translating some chapters into the language. But, as to the latter, we make little progress; yet so far that I have no doubt of being able to read the Koran with them, should they continue here. It is in itself a most difficult language :.....but my knowledge of the Hebrew gives me an advantage."

'To say nothing of the Susoo, an imperfect African dialect, lately reduced to writing, those who are acquainted with the feelings of men in general, when approaching their grand climacteric, and with their capacity for new acquisitions, will best appreciate the energy and resolution displayed in his thus calmly encountering and mastering, at this time of life, with all his other engagements and all his infirmities, the formidable difficulties of the Arabic language. The Hebrew, likewise, which was his auxiliary on this occasion, had been entirely resumed, and almost learned, since his fifty-third year.'—pp. 256–7.

He also made annual collections for this Society; and in various ways proved his warm attachment to the great cause of sending the gospel to the whole world.

The publication of his Theological Works in five volumes, which had been made sometime before, involved Mr. S. deeply in debt; and he became himself greatly embarrassed by their slow sale. In this situation he proposed to his friends to aid him in the disposal of his publications. This proposal awakened a number of pious gentlemen, both of the clergy and the laity to a sense of his claims on the christian public, and he writes thus as to the result, "I have received at least 2000*l.* as presents in little more than two months, besides the sale of the books!" This was a remarkable instance of liberal zeal, and a strong proof of the estimation in which Mr. Scott was held.

In the succeeding years, until 1818, he was employed in writing and publishing various works, which shall be mentioned in their proper place; and at the date last put down, he engaged in superintending a stereotype edition of his commentary. In this work, he laboured till the close of his life, at which time he had revised and corrected the copy, making improvements as he proceeded, to the end of *Thessalonians*. While engaged in this work, even in his 73d year, he says that he prepared weekly, five sheets of copy for the press, and corrected as many proofs! "*I never adds he, studied each day more hours than I now do!*

Besides this, he undertook to prepare a topical index to his commentary, and a concordance to the Bible, and in these

works he made considerable progress; but was finally obliged to lay them aside. Great interest was taken by him in this design, for said he "the errors and deficiencies in Cruden are tenfold more than are generally suspected; and I believe several reasons induce even the proprietors to wish to substitute a new work, under a new name, in the place of it." The preparation of the marginal references for the commentary, enabled Mr. S. to judge more correctly on this subject than perhaps any man living. They who think his judgment decisive, will be pleased to learn, that the execution of the plan begun and carried so far by Mr. Scott, has been committed to a person, said to be well qualified, for completion.

The mention of Mr. Scott's last labour naturally leads us to the last scene of his life; and this every reader will contemplate with great interest. On Thursday the 4th of March, 1821, he preached his last sermon. Immediately after which he became considerably indisposed, but not so as to create any alarm until the 16th, from which time until the 16th of April he lingered generally in extreme pain, and then *fell asleep*. His disease was connected with a most distressing dejection of spirits, which continued during a considerable part of his illness. What precisely was the cause of that dejection cannot be ascertained. "No doubt it was occasioned, in great part, by disease, as it always came on with the daily paroxysm of fever. His hope of final victory seldom wavered." When the fever declined, he frequently enjoyed a blessed state of mind, and on its return all was gloom and confusion. In the midst, however, of his deepest distress, he showed the full force of practical religion. For instance, on one such occasion, he called a son to him, and reminded him that the time had come for planting the usual crop of potatoes for the poor, and begged that it might be attended to in a manner that would secure the benefit to them, after his decease. During his whole sickness, his kindness to all, and his gratitude to every one that performed any good office to him, were such that the servants of the family contended for the privilege of attending on him.

Mr. S. became very deaf towards the close of his life, and this made conversation extremely difficult. It was the occasion, however, of his frequently *thinking aloud*, and offering prayers in an audible voice, which were intended for secret prayer. Thus a most affecting exhibition was made of the state of his mind. On one occasion he said, "*Posthumous reputation!* the veriest bubble with which the devil ever deluded a wretched mortal. But posthumous *usefulness*—in

that, indeed, there is something. That was what Moses desired, and Joshua, and David, and the prophets; the apostles also, Peter, and Paul, and John; and most of all the Lord Jesus Christ."—Again, "O Lord abhor me not—though I indeed be *abhorrible*, and abhor myself! say not, thou filthy soul, continue *filthy still:* but rather say, *I will be thou clean.*"

This brings us to remark that during his whole illness, he manifested the deepest humility. When reminded of his labours, and of the good which he had been instrumental in doing, he replied, "Now this is doing me harm. *God be merciful to me a sinner*, is the only ground on which I can rest. The last time I spoke to the people, it was on those words, and I applied them to myself. *Be merciful to me a sinner—the sinner—the chief of sinners.* If I am saved, God shall have all the glory." Such was the general tenor of his conversation respecting himself; and he repeatedly and solemnly renounced *self*, and declared that Christ was ALL.

His *patience and submission* to the will of God were exemplary. Not a murmur ever escaped his lips. "O Lord, said he, magnify in me thy glory; thy justice, thy hatred of sin, thy love, thy truth, thy pity; and then take me to thyself—The way is dark and deep; but

> *His* way was much deeper and darker than mine
> Did JESUS thus suffer—and shall *I* repine?"

"His *faith was strong.* He had indeed a time of darkness; the adversary endeavoured to worry him to the last; but even in his tedious and distressing despondency his faith never seemed to waver. He was dissatisfied with himself, and sometimes had doubts respecting his own case, but thro' them all he was fully persuaded of the truth of God's word, and of the all-sufficiency of Christ as a Saviour. He cordially approved of the plan of salvation through the atonement and intercession of the Lord Jesus, and aspired after communion with the Father through him, with the utmost intensity of desire.

In a word, we have rarely read the dying exercises of a man, who seemed to be so fitted for heaven as Mr. S. His strong mind was in vigorous exercise to the last; and in the honest hour of death, he examined with the utmost care the foundation of his hopes. And when it pleased God to let him see that all was sound; that he had built on the rock of ages, he then had that peace which is the lot of the upright in their last hours.

The following extract will show the state of feeling in the biographer of Mr. Scott, who it will be remembered was his son.

'Three days after his death, I made the following memorandum of

"*His* FEARS *which were never realized.*

"1. That he should bring any blot upon his profession. In addition to the dread with which every zealous Christian, who loves God and man, will regard such an event, he felt himself placed in a peculiar situation, on account of the attention which he had attracted: that many eyes were upon him: that a material false step or inconsistency in him might, in a great degree, frustrate the labors of a long and indefatigable life. This was not merely the apprehension of his death-bed, but one which had for years influenced him *to walk circumspectly*. But now he rests from all such anxiety. All danger of this kind is past for ever. Death has put his broad seal upon the whole, and rendered what is done irrevocable. And, blessed be God! the whole is *substantially* good.

"2. Lest, in a period of enfeebled powers, he should *unsay* any thing, which, in a more sound state of mind, he had inculcated, and should thus convey any less strict and less scriptural views of Christian truth and duty; and that this, getting abroad should weaken the effect of what he had previously taught. But, so far from this being the case, whatever past, even to the latest hour, has tended more deeply to impress the serious, holy, practical views of the gospel which he always presented.

"3. Lest, even under the influence of delirium, he should be driven to say or do any thing offensive or dishonorable to God. He trembled lest, in this way at least, Satan should get any *advantage against him*, and thus take some 'revenge on him' at last, for what he had done against his kingdom during life. He seemed to apprehend a peculiar 'effort' of this sort against him; and therefore prayed constantly, *Bruise Satan under my feet shortly:* and deprecated most earnestly the least failure of patience and resignation to the will of God.—And in these respects too he *was heard in that he feared.* Nothing amounting to what is commonly esteemed delirium ever occurred: nor did a word expressive of any thing contrary to the deepest piety and submission escape his lips. And his patience, under protracted and often very severe suffering, it was perfectly delightful to behold.

"4. At times, though not generally, he even dreaded the *consequences* of death: 'Not' said he, (as it has already been related,) 'that I have not *prevailing* hope.' But, about ten days before his death, he observed, 'I have not the dread which I felt of the consequences of death:' and he said little afterwards that indicated any return of it.

"5. But a dread of death itself, of the act and agony of dying, next harrassed his mind. 'No man' he said 'can tell me what death

is; and I have an *iron-strength* of constitution which makes me tremble for the last struggle.'—But this too subsided, and disappeared: and, when the time came, oh how mercifully was he, and were we all, dealt with, even in this minor consideration! There was no agony, no struggle whatever. His countenance assumed a placid expression—one might almost say, a sweet and heavenly smile: and the whole appearance was more like that of an infant sinking into sleep, than that of a strong man expiring."

6. It might have been added, that, whereas he had anticipated at least departing under gloom and darkness, his darkness from time to time dispersed, and a heavenly light shone in upon his mind. The cheerful, as well as holy, sentiments which he expressed on Sunday, the day before his death, have been recorded, and the "delightful things" which he uttered on the day of his dissolution have been alluded to, though no distinct memorandum was made of them.—On the whole, therefore, we may with adoring thankfulness, conclude.

"NOT ONE THING THAT HE FEARED CAME UPON HIM: BUT EVERY HOPE WAS REALIZED OR EXCEEDED."—pp. 383–4–5.

And here we must pause. In the next No. we hope to complete the plan sketched in the beginning of this Review. In the mean time we earnestly exhort every reader to consider that time is short, and eternity is near—Live for eternity. "Oh! to enter eternity with one doubt on the mind! *Eternity—Eternity—Eternity!*"

[*From Montgomery's* SONGS OF ZION.]

PSALM XXIV.

LIFT up your heads, ye gates, and wide
  Your everlasting doors display;
Ye angel-guards, like flames divide,
  And give the King of Glory way.

Who is the King of Glory?—He,
  The Lord Omnipotent to save,
Whose own right-arm in victory
  Led captive death, and spoil'd the grave.

Lift up your heads, ye gates, and high
  Your everlasting portals heave;
Welcome the King of Glory nigh;
  Him let the heaven of heavens receive.

Who is the King of Glory?—Who?
  The Lord of hosts;—behold his name;
The kingdom, power and honour due,
  Yield him, ye saints, with glad acclaim.

Intelligence.

A Narrative of the state of Religion within the bounds of the Synod of Kentucky, for the year, 1822.

To the Churches under the care of the Synod of Kentucky.

DEAR BRETHREN,—The Synod of Kentucky, in publishing a narrative of the state of religion within their bounds, have to lament that, on account of a disappointment in the place of meeting, through a severe providential visitation, our members present are but few, and our means of information not so ample as could be wished.

The state of society in our bounds has as usual, some unpromising features. A person visiting us from a land of piety, would still consider us, in the mass, as a people perishing for lack of vision. Pride and fulness of bread, and much idleness, have greatly injured us. Folly and amusement, intemperance, gaming and swearing, fraud, falsehood and violence, are still seen amongst us and they appear the more incurable in some places on account of a gross disregard of the Sabbath day, and the precious ordinances of God's house.

In many instances the evil is continued by that instruction which causeth to err from the words of knowledge. Sometimes, when people have concern enough about religion, to attend a place of worship, their wounds are healed slightly by physicians of no value.

Corrupt teachers increase their natural opposition to truth, and their natural enmity against an evangelical ministry. There is now much more zeal manifested against real christianity, from such as call themselves "*The Christian Body*," than from those who contemn the name. Unlearned and unstable men, with arrogant pretentions to new light, in the christian religion, have ensnared, if not ruined, many souls. Truth and piety meet with more opposition from Universalists, and self-styled Unitarians, than from avowed deists and atheists.

In such a state of things the language of the church should be, "It is time for thee, Lord, to work; for they have made void thy law." But our zeal is not in proportion to our danger. Most of our churches would be considered a cold climate, to a person accustomed to revivals. When family religion, (that is, an attention to the spiritual interests of children and servants,) is uniformly and stubbornly neglected by any person, we are induced to doubt his observance of secret devotion, and even his experience of saving grace.

Where public worship on the Sabbath is attended with reluctance and inconstancy, it is not wonderful that week day meetings, for preaching or prayer, for bible or catechetical classes, should be discountenanced or discontinued. We may also observe, that in proportion to the decline of vital piety, is the increase of dissention and litigation, and as a love for vanity and riches grows, institutions of benevolence dwindle, and there is an increased remissness in supporting and promoting the gospel.

We have great reason to mourn over our sins as a country, and to be urgent at a throne of grace for the sprinkling of the blood of atonement to cleanse us from the guilt of our unfaithfulness as ministers and people. We should however feel thankful that notwithstanding our unworthiness, we are informed of some things, which remind us, that though "weeping may endure for a night, joy cometh in the morning."

Although in many places there is nothing promising, in others there are many encouraging symptoms. These are found in some measure in the bounds of the Transylvania Presbytery, particularly in the congrega-

tions of Harrodsburgh and Providence.

It is also cause of gratitude, that the Centre-College, established at Danville, within the bounds of this Presbytery, and which had its origin in the Synod of Kentucky, has recently called to its Presidency, the Rev. JEREMIAH CHAMBERLAIN, of Pennsylvania. From the known orthodoxy, piety, erudition and talents of Mr. Chamberlain, it is hoped, that this institution, under his superintendence, and the blessing of Providence, will speedily maintain a prominent stand in the list of those fountains of learning, which annually issue streams, to make glad the City of God.

In the bounds of the West-Lexington Presbytery, also, there are some things which augur well. They are found particularly in the state of religion at Versailles, and in the number and variety of benevolent institutions in Lexington. These institutions, which are said to be liberally supported, afford a pleasing hope, that the moral and religious aspect of that town will soon exhibit a more healthful and promising appearance. But in the Muhlenburg and Ebenezer Presbyteries, appearances, it is believed, are still more encouraging. In the former of these orthodoxy is rising, notwithstanding the exertions of many self-called Presbyterians, who have in too many instances cooperated with the enemies of truth and righteousness.

There is also an increasing thirst for a preached gospel, and a growing zeal for the observance of the Sabbath, for the promotion of Sunday Schools, and for the education of pious young men for the ministry. In a church contiguous to Hopkinsville, there has been a hopeful work of grace among the Scholars of a Sabbath School.

In the Presbytery of Ebenezer there has been but a small addition of communicants, except in the church of Maysville, which has received a goodly number. The remarks made above, concerning Muhlenburg, are in general applicable to this Presbytery, but principally to Paris church, which takes the lead in institutions of piety, and benevolence. Their liberality in doing good, like that of the Corinthians, has abounded greatly. We bear them record that according to their power, they have been willing of themselves, and we hope that their zeal may provoke many.

The blessings enjoyed by this Presbytery are, under God, in some measure owing to their Presbyterial visitations. and examinations of the churches within their bounds. The benefits resulting from this plan, were particularly attested by the congregation of Mount Pleasant.

These investigations are calculated to stir up ministers, and elders, and deacons, and people to the performance of duty. The necessity of this appeared very obvious to the Synod, when a faithful brother remarked, that after all his labour and success, he saw plainly that he had not done one fourth of what the pastoral office required, in his congregation.

We have no certain intelligence from the Louisville Presbytery, because none of its members are present. The reason of their absence, is doubtless, that the place of meeting was altered at a period too late to meet their convenience. This has prevented the attendance of many members of other Presbyteries. The religious exertions of the Louisville church promised much for the promotion of the best of causes. These, we fear, must be in some measure paralyzed, in consequence of their late losses by pestilence. Besides the calamities of the town, in which we were to meet, according to our first adjournment, that Presbytery has lost several of its members. One was the Rev. Thomas C. Searle, Pastor of the Madison Church, in Indiana. He was a student of the Princeton Seminary, and was afterwards elected Professor of Theology in Dartmouth College.

Another was the Rev. Samuel Shannon, a revolutionary graduate of Princeton College, and the inventor of the *whirling-table*, a celebrated and useful article of philosophical apparatus.—The orthodoxy and patriot-

ism—the affability and benevolence of this Christian father, were well known to you all. The premature death of our younger brother, a man of distinguished piety and erudition, prevented our western churches generally from knowing his real worth. The walls of Zion have seldom, if ever, lost a watchman combining, in his character, more estimable and excellent qualities. But his Master has relieved him from his watch-tower—he is past the reach of eulogy.—He has joined the church triumphant.—In the losses of the Presbytery and the town of Louisville we are all common sufferers.

Dear brethren; the present times are eventful. We have all need to be up and doing.—Heresy and backsliding, infidelity, immorality, and pestilence, pervade our land. We should be clothed with the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand. No regard to carnal ease should induce us to be supine, or inactive, in the prosecution of our duties.—"Let us quit ourselves like men, watch and be sober." Let us prove by our patience and forbearance, by our activity and zeal, by our love to God and charity to men, that we are animated with the faith and hope of the gospel, and are fixed firm and immoveable, always abounding in the work of the Lord. If thus animated we shall live the life of the righteous, and our last end shall be like his. That you and all may be enabled so to live and so to die, we pray that grace, mercy and peace, from God our Father and Jesus Christ our Lord, may abide with you and all his people. J. T. EDGAR, S. C. S. K.

THE JEWS.

[It is our purpose, as soon as we can procure authentic materials, to give a history of the exertions made by christians, in the present age, for the conversion of the Jews. That they will be called into the fold of Christ, and united in one body with the Gentiles, under the great Shepherd, is assuredly believed by Christians. And there is every reason to believe, that this glorious event will be brought to pass by the instrumentality of men. This is the *general* rule by which God has, in every age, conducted the purposes of his mercy. Efforts, then, for the conversion of the Jews, are regarded with peculiar interest by all who earnestly pray for the coming of Christ's kingdom in its glory. As this subject is considerably agitated at present, we have thought that it would be well to afford our readers such information as we possess respecting "The American Society for meliorating the condition of the Jews."

And here we remark, in the first place, that our country has the glory of being the only nation in the world, which acknowledges the Jews as citizens. Recently the state of Maryland has abolished the last remnant of superstition and bigotry in her laws, and placed the Jew in the same political situation with the Christian. As the failure of this measure, on former occasions, excited our indignation, so its success affords us real pleasure. We heartily rejoice in every triumph of real liberality. As such, we regard the measure just adverted to, and in the same light do we consider the success which attends the incipient plans of the American Society.

This brings us to another remark—It seems peculiarly proper that an American Society should be formed for the object specified. Surely the efforts of christian charity made by Americans, will in a peculiar manner commend themselves to the hearts of the children by natural descent of Abraham. We have not disfranchised them. As they pass us, we do not cry out, "Dog! and spit upon their Jewish gabardine:" on the contrary the friendly offices of life are freely interchanged with them, and in the intercourse of society, no difference is made between them and christians. What is done by American christians, then, ought to be regarded as done in kindness. It is impossible to conceive any other motive.

But this will be readily admitted by every liberal mind. At the same time, however, many will cry out against the designs of the American Society as quixotic; and will speak with unsparing severity of this particular direction of the *missionary mania*, as it is contemptuously termed. But missionaries and their friends have become accustomed to reproaches of this kind. When the South Sea mission was instituted by the *London Society*, there was a mighty outcry; and *enthusiasm*, *absurdity*, *folly*, *madness*, were charged even to disgust against its projectors. The Society, however, pursued its purpose, and, in twenty years, a change was made in the whole moral habits and sentiments of the people of the Society Islands, which put to shame, at least to silence, these detractors. So of other missionary operations. The Gospel operates with a moral power; its operations are therefore slow: but they are sure, they are mighty. It is now silently undermining the horrid superstitions of Hindostan, the obstinate prejudices of the Chinese, the fierce and bloody bigotry of Mohammed. By means of the circulation of the Hebrew New Testament, and various religious Tracts among the Jews on the Continent of Europe, a gradual excitement is being raised in their minds. The books of the Society in London for the conversion of the Jews are widely scattered, and extensively read; but the Jews on the Continent live among a bigotted and prejudiced people; and the obstacles to their conversion are many and formidable. In this situation of things, it is for the honour of American christians, that they have taken up this object of charity, and have determined to furnish an asylum for the long neglected and much abused children of Israel, in this land of civil and religious liberty; this land where bigotry has no power, and even *toleration* is not an appropriate term. If we do not greatly misjudge the signs of the times, and err as to the consequences, which are to flow from this effort of christian love, it is one which will, in the issue, do honour to the United States, and diffuse far and wide, a correct knowledge of our happy institutions. The Jews are a wonderful people; their history since the last dispersion, is written in the book of prophecy; and the fulfilment of innumerable predictions concerning them, gives assurance that what remains will be fully accomplished. It will be a glory to the nation, that shall be concerned in bringing to pass the events that have been foretold. Let this glory appertain to our country.

The example of America is in many ways operating on the world. The principles which we as a nation hold, and have shown ourselves resolved to maintain, are a leaven among the other nations; and the time is coming, we do fully believe, when our institutions, with suitable modifications will be every where adopted. And the more we can by peaceable and lawful means, bring the different tribes and people of the earth into contact with us, the more certainly we shall let the world see the wisdom of a government established for the benefit *of the people*, and the soundness of the principle which leaves religion to the voluntary support of its friends.

For this reason, among others, we are delighted to find *American* Missionaries distributing Tracts in the Greek Islands, and conversing familiarly with the Priests among that interesting people. We are delighted to hear of the success of the Foreign Mission School at Cornwall, where young men from all heathen lands are taken up and educated. And we rejoice that, with the enterprise peculiar to Americans, our missionaries are pervading every region, and spreading the maxims of our religion, and our principles of Church government in every part of the world.

There is, indeed, no political design in all this. But we are looking to the effects which will naturally and undesignedly grow out of it. A result of some of the efforts made at Cornwall is now before us. In a let-

ter from an Indian lately published, we find an order for a number of books sufficient to form a very handsome little library. Among the books thus ordered, we find the latest edition of the Encyclopedia, bound in calf; Scott's Family Bible, quarto edition, with marginal references; Brown's History of Missions; Milner's Church History; Doddridge, Baxter, Scougal, &c. making altogether more and better books than are to be found in the library of many a rich planter or farmer, who has enjoyed the advantages of civilized life!

The mission to the Indians has been ridiculed, as much as that to the Jews; but it is prospering as do all the works of Christian love in the present day. And they will prosper. The promises of God will be fulfilled. The Jews will be brought in, with the fulness of the Gentiles, and all flesh shall see the salvation of God. After these remarks, which have extended to greater length than was expected, we subjoin the following extracts from "*Israel's Advocate*," a monthly paper published in New-York.]

"In the year 1796, a number of gentlemen in London turned their attention to the state of the Jews, and an attempt was then made to do something to promote their conversion. This attempt however failed, nor was any other made until the close of 1801.

At this time the Rev. Joseph Samuel Christian Frederick Frey arrived in London on his way to Africa, as a Missionary and Assistant to Dr. Vander Kemp. Instead of prosecuting his original design, however, he tarried in England, in consequence of an invitation by the London Missionary Society, to remain and preach to the Jews. To his Jewish brethren, his labours were not wholly in vain. Of these not a few, it is hoped, believed in the Lord Jesus Christ to the saving of their souls. In the year 1808, Mr. Frey, in consequence of some new arrangements having been made by that Society, relating especially to the establishment of a school for Jewish children, tendered his resignation; and united with a few pious individuals in forming a Society called "The London Society for promoting Christianity among the Jews." Though the beginning of this Society, for smallness and insignificance, may not unaptly be compared to the mustard seed, it has already become a large and flourishing tree, and is sending forth its branches, and refreshing with its foliage and its fruit many of the outcast sons and daughters of Abraham.

In 1814, a clause was introduced into the constitution of this latter Society, which, in one important respect, changed its character, and disqualified Mr. Frey, not being an Episcopalian, for continuing to labour under its patronage and direction. In 1816, he emigrated to this country; and from hence may be dated the commencement of a series of gradually extending efforts, which it is believed, under the divine blessing, will be attended with happy results, both to those whom these efforts more immediately respect, to the Gentile nations, and the church of God.

Soon after Mr. Frey's arrival, a Society was formed in this city for evangelizing the Jews; chiefly by delivering to them stated lectures, and furnishing them with suitable tracts.

A letter from an intelligent converted Jew in Germany, addressed to the Rev. Mr. Frey, and of which the following is an extract, led the way to operations of a more extended and important character than were at first contemplated.

"From the time it has pleased God to call me from darkness into his marvellous light, next to the care of the salvation of my own soul, was the salvation of my people, and kindred, that occupied my heart most. My prayer was for my soul, and my request for my people. By mature consideration, I soon saw that we cannot reasonably expect an extensive spread of Christianity amongst the Jews, at least not a great number of true converts, until Christians establish, or form, a Christian Jewish settlement.

"There are many difficulties in the way of a Jew, by which the very first idea in favour of Christianity, is arrested in its progress. Some of these difficulties are,

"1. The ungodly lives of nominal Christians.

"2. The want of kindness among many who are true and sincere Christians, but whose heart the Lord has not yet stirred up to compassion towards this afflicted nation.

"3. The dreadful idea to separate from a nation, whose distinct and lasting existence, as a peculiar people, God had so clearly promised, saying, 'Though I make a full end of all nations, whither I have scattered thee, yet will I not make an end of thee.' Jer. xxx. 11.

"4. That brotherly love which he enjoys amongst his own people, but which he no where else observes in such a degree.

"5. The mere idea of going amongst Christians excites in him a timidity indescribable.

"6. The greatest difficulty lies in the way of the poor. Where is he to seek for help and assistance in time of need? He stands alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians —the very thought is painful to his feelings, and from their past conduct to Jews, he is apprehensive to be looked upon, nay, even treated, as a self interested hypocrite.

"All these difficulties might be removed by forming a Christian Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precaution and Christian prudence. The advantages of such an institution are many.

"1. It would excite the attention of the Jews in every part of the world.

"2. It would be the most suitable to carry on a friendly correspondence with the Jews on the subject of Christianity, especially if it should contain a number of pious and learned men.

"3. It would be of great use to those Jews amongst the Roman Catholics, Mahometans, and Heathens, who through the multitude of superstitions and errors, mixed with truth, and the numerous sects amongst Christians, are at a loss, both how to judge of the truth of Christianity, and which sect or denomination they are to join.

"In Germany, and in most places in Europe, the nature of the governments, and especially the prejudice of the people, is very unfavourable to the formation of such a colony, whilst America possesses every advantage for such an institution.

"In that extensive country, there must yet be much ground uncultivated and uninhabited. There, where every year colonies of poor people meet with assistance and encouragement, might not a similar favour be shown to Abraham's seed, every where else oppressed and persecuted? I ask, now, whether you would be willing to form a society of proper persons to assist in this undertaking? The assistance necessary would be,

"1. To select and procure a proper place for a settlement for 200 families.

"2. To facilitate, as much as possible, their passage from Europe in American vessels.

"3. To assist them, in case of necessity, during the first year.

"This subject needs no farther recommendation to the true Christian; nor will any be required by the philanthropist, who considers the barbarity and cruelty with which the Jews are oppressed in most parts of the world. Nor can it be doubted that, after so long and bitter a persecution, they would be most faithful and zealous adherents to a country of so liberal a constitution as that of the United States.

"Assistance may be expected from the London Society, as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence, are ready to assist, with all their power, to promote this object."

This letter having been laid before the Board of Trustees of the society instituted in Morris county, N. J. for promoting Learning and Religion, the writer was invited to come to this

country at their expense, to act as agent in executing the plan suggested by him. This not comporting with his previous engagements, Mr. Frey and a member of the board, were appointed a committee to consult with ministers and other gentlemen, and especially with the late Dr. Boudinot, on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews.

In pursuance of this appointment, Mr. Frey, the other member of the committee being prevented from going, proceeded to Burlington to consult with Dr. Boudinot. On his way thither, he submitted the proposed object and plan to the Rev. Dr. Livingston, who, after full and mature consideration, drew up and signed the following:—

"Having understood by a letter from Mr. ———, a Christian Jew, as well as by letters from James Miller, Esq. of London, that an ardent wish prevails among some Christian Jews in Germany to emigrate to the United States, for the express purpose of forming a settlement, to obtain, without interruption, instruction for themselves, and to promote more effectually the Christian religion among the Jews: We, whose names are underwritten, do hereby certify, that as far as the object is at present comprehended by us, we most cordially approve of the same."

This, after fervent prayer, and much serious deliberation, was also signed by the Rev. Drs. Green, Alexander, and Miller.

From Dr. Boudinot, Mr. Frey received the following expression of his opinion, in relation to this object:—

"*Burlington, Nov.* 26, 1819.

"Rev. and Dear Sir,

"I have carefully attended to the important subject of our last evening's conversation. It is only to a part of your plan, that is of minor consequence, to which I have at present any objection. As I have but a few minutes to express my opinion in writing, your own memory will furnish you with particulars. My present design is to express, in as short a manner as possible, my cordial acquiescence in the whole of your designs, if pursued with caution in the detail. My wish would be to revive, as soon as convenient, the late Society for evangelizing the Jews, established in New-York a few years since*—that they should apply, without further explanation, for a charter of incorporation, to the Legislature at their next session; afterwards a plan for further proceedings, and the appointment of the proper officers, may then take place, and every proper measure pursued, for the effecting so useful and essential a business to the church of Christ; and may he bless you, in all you do, agreeable to his rich promises in the Gospel.

"I have the honour to be, &c.
Rev. and Dear Sir,
Yours in our common Lord,
"ELIAS BOUDINOT.
"Rev. J. S. C. F. Frey."

Soon after this, at a meeting of clergymen and laymen, convened in the city of New-York, for the purpose of taking this subject into consideration, it was unanimously resolved, that it is expedient to form a Society for colonizing and evangelizing the Jews. On the 8th of February, 1820, the society was formed, and the following constitution adopted—which society was incorporated by the legislature of the state of New-York, by an act passed the 14th day of April, 1820.

I. This Society shall be known by the name of The American Society for Meliorating the Condition of the Jews.

II. The object of this Society shall be to invite and receive from any part of the world, such Jews as do already profess the Christian Religion, or are desirous to receive Christian Instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received, unless he comes well recommended for morals and indus-

* This Society has since been amalgamated with the A. S. M. C. J. and its funds paid over to the Treasurer.

try, and without charge to this Society, and both his reception and continuance in the settlement, shall be at all times at the discretion of the Directors.

III. Every person paying *One Dollar* entrance money, and *One Dollar* annually, shall be a member. Every person paying *Fifteen Dollars* at one time, shall be a member for life; every person paying annually *Five Dollars* shall be a Director, and a donation of *Fifty Dollars* at one time, shall constitute a Director for life.

IV. The business of the Society shall be conducted by a Board of Directors, to be annually chosen, consisting of a President and twelve Vice-Presidents, a Secretary for Domestic, and a Secretary for Foreign Correspondence, a Recording Secretary, a Treasurer, and thirty-six lay Members, six of whom shall be foreigners residing in the city of New-York or its vicinity. Ministers of the Gospel belonging to this Society, shall be ex-officio Directors. Seven shall constitute a quorum. The board shall have power to make their own by-laws, to fill all vacancies that may occur in the course of the year, to confer honorary distinctions on eminent and useful men, by creating additional Vice-Presidents or Directors for life; they shall meet quarter-yearly, and at other times on their own adjournments, or at the call of the President, or either of the Vice-Presidents.

V. The annual meeting of the Society shall be held in the city of New-York, the day after the second Thursday in May, at 10 o'clock, A. M. to receive the report of the Directors, and to elect a new Board. Special meetings may be called by the Board of Directors.

VI. This Constitution shall not be altered except at an annual meeting, and by the recommendation of the Board.

The following are among the regulations adopted by the Board of Directors—form of a bequest—and of a constitution for Auxiliary Societies:—

The Board of Directors have resolved, that any person who shall form a Cent Society, which shall remit for the first year not less than $20, shall be a member of the Society for life.

Every person obtaining twelve subscribers, at one cent or more per week, and collecting the same for one year, shall be a member of the Society for the same period. Double that number shall constitute him a Director for one year.

Every Auxiliary Society shall receive for each ten subscribers of 50 cents per annum, a copy of the Society's monthly publication.

To give an opportunity to all to do good to the children of Abraham, the friend of God, the Society will keep distinct funds for general purposes, for the education and employment of Jewish Missionaries, and for distributing amongst the Jews the Hebrew New Testament, and other religious publications.

N. B. As the education of the Jewish Missionaries is one important design of the Society, and will require an extensive library, especially of such books as relate to the subject of the controversy between Jews and Christians, any books sent to either of the Secretaries or the Publisher will be thankfully received.

The providing of a suitable situation where such Jews from the Continent of Europe, as are necessitated to remove, in consequence of their adopting the Christian faith, may be furnished with employment, and placed in favourable circumstances to increase in the knowledge of our Lord and Saviour Jesus Christ, is one of the important objects which the present Society proposes to accomplish. In carrying this object into effect, so far as the reception of persons from Europe is concerned, the Society hope to be greatly assisted by the truly benevolent agency of Count Von der Recke, of Germany. This young nobleman has expended $20,000 in the purchase of a suitable place, to afford an asylum for such Jews as are subjected to distress and suffering for their embracing the Christian faith; and where, in addition to being instructed in various useful arts and sciences, under his own inspection

their characters may be correctly ascertained. The settlement which this gentleman has formed has special respect to, and is intended to serve as an auxiliary to the establishment contemplated by this Society. The nature and design of his plans and operations he has communicated by a special messenger, Mr. Jadowinsky, a young man of promising talents converted from Judaism, and who, under the patronage and direction of this Society, is now at the Theological Seminary in Princeton, preparing in due time, *to preach to* his brethren according to the flesh, *the unsearchable riches of Christ.*

Having taken occasion to introduce Mr. J. to our readers, the following letter published in a Solingen newspaper, and translated for the Christian Herald, describing his reception into the Christian Church, may not be unacceptable.

"*Frankfort, April* 16, 1821.

"Yesterday we witnessed, in the Reformed Church in this city, hitherto very rare, the solemnity of a Jewish baptism. A young Israelite of talents, by the name of Jadownisky, a native of Poland, who has been for some time a teacher at Solingen, and having before he left that place, by a persevering search of the Old and New-Testaments, come to a firm conviction that Jesus Christ is the Messiah promised from the beginning, and the only name whereby we can be saved, has, in this city, after mature consideration, resolved to join the Evangelical Church, not regarding the many sacrifices such a step requires. The Rev. Dr. Spiess having instructed him for six months in the doctrine of Christ, and his faith having been sufficiently tried, he was yesterday presented to the sacred ordinance of baptism. Before 1 o'clock the church was already crowded. Those who came not out of pleasure to the solemn transaction were impelled by curiosity. Divine service was commenced by a sermon from the Rev. Vikaring Krummaker, on the honourable reproach which the true followers of Christ have to endure even in our days, from Matthew xxvii. v. 29—44. After the sermon the ministers present and members of the session formed a circle round the altar, and Dr. Spiess opened the solemnity with a short address, after which the young convert was examined on the fundamental doctrines of Christianity. The answers were distinct and appropriate. After this he made a confession of his faith, and having solemnly declared his intention of faithfulness, he was baptized kneeling before the altar The two elders, De Neuville Manskoph and Mr. Bernus, stood as godfathers, in remembrance of whose zeal the convert received the names of David Christian. Amongst his new brethren the new disciple of Christ met with a warm, cordial and friendly reception.

"O! that this solemn transaction might have the happy influence to diminish the hatred of the Jews, which is not yet extinguished among the inhabitants of Frankfort. The Society for promoting the conversion of the Jews have been greatly encouraged by increasing success. Ten or twelve Israelites are at present instructed by different ministers in the doctrines of the Gospel, and in a few weeks the Rev. Mr. Manuel, minister of the French church, will baptize a Jewish family late of Stratsburg, consisting of five members. To all appearance the harvest will be great, and many labourers will be wanted. "Oh! that the salvation of Israel were come out of Zion."

CIRCULAR ADDRESS.

To Ministers of the Gospel, Managers of Auxiliary Societies, and other Friends of the Missionary Cause.

DEAR BRETHREN,—In the progressive affairs of the UNITED FOREIGN MISSIONARY SOCIETY, a crisis has arrived of interest, of promise, and of action, in several respects unprecedented in our previous history. Briefly to acquaint you with our present circumstances, and engage your liberal and zealous co-operation in our future efforts, are the objects of this appeal.

The Society now occupy five Missionary Stations among the Heathen tribes within the boundaries of our country; and an exploring agent has reported a sixth as highly eligible, which the Board wish to occupy as soon as practicable.

The expenditures of the past year have been increasingly great. Our treasury is exhausted, and the Board are largely in advance in sustaining the operations of the Institution.

We can, however, adopt the apostolic language, *perplexed, but not in despair.* In our dependance is our strength. The Lord God of the holy Apostles owns our enterprise. In Jehovah alone is our confidence that it will prosper—that *the everlasting gospel* shall ultimately visit and bless *every nation, and kindred, and tongue, and people.*

To combine the resources and efforts of the christian public more extensively and adequately in this glorious work, the Board are convinced that a wider diffusion of information on missionary topics and events, especially in relation to this Society, is both desirable and indispensable. They have therefore taken measures to render the AMERICAN MISSIONARY REGISTER, as a vehicle of missionary intelligence, at once more widely circulated, more permanently established, and more easily obtainable by all classes of the American community. They have assumed this publication as their own, and have appointed their Domestic Secretary to be their editor. It will henceforth be issued monthly, in numbers of thirty-two pages each, and neatly executed, *at the reduced price of one dollar and fifty cents per annum.*

When it is considered how interesting have already been the developments of the missionary cause, and how splendid and momentous are its prospective triumphs, who would deliberately forego the possession of that MONTHLY INTELLIGENCE which such a publication will supply, and such a pecuniary trifle procure? What christian parent can allow himself to feel indifferent to the question, *Shall my children remain ignorant of these wonderful works of God, the brightening presages of Zion's ultimate enlargement and millennial glory? Shall I neglect to furnish my family with this entertaining and increasingly valuable publication?* Shall I lose any opportunity of being a co-agent with God himself in speeding through the world such a divinely effective system of "*glory to God in the highest, and on earth peace, good will toward men?*"

In thus changing the basis and appropriating the responsibilities of the *American Missionary Register*, the Board have incurred a heavier obligation, and will need, and, they trust, receive a larger and more prompt assistance from their Auxiliary Societies, from the individual ministers and members of the three denominations whose union constitutes, under God, the being, the strength, and the honour of the Parent Society, and from all the friends of missions and of man to whom directly or indirectly this Circular may come.

For a detail of the particulars of interest connected with our missionary operations, and of the principles and facts in relation to the general cause, we refer you to the current statements of our publication.

It is our reiterated request and entreaty *that something may be immediately and energetically done.* "*Come over and help us,*" is the Macedonian prayer which is borne to our ears on the pinions of the western winds. *Help* US—*and* US—*and* US, successively say the needy and perishing tribes of our own degraded species! And what shall we answer? Shall we say *Desist—expect nothing from us—we cannot retrench one superfluity, nor lift a finger to relieve you—live, die, go to judgment in your blood—we will not send you the gospel of salvation—the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, occupy us, and exclude you, and dissuade us from honouring the mandate of our beloved Lord and Saviour Jesus Christ, authoritatively saying,* PROPAGATE CHRISTIANITY THROUGHOUT THE WORLD, "PREACH THE GOSPEL TO EVERY CREATURE."

In presenting and urging these

claims upon your attention, our earnestness may, we know, wear the semblance of importunity. But need we assure you, dear brethren, that our motives are not sordid—that *the love of Christ constraineth us*—that we mean not that ourselves should "*be eased and you burdened.*" The time, the toil, and the care, which are necessarily expended in managing the concerns of the Society, would, if you could experience them, enable you better to appreciate the present appeal, and induce you more zealously and steadily to co-operate in our labours. The theme and the occasion demand earnestness. We are pleading with professed Christians—pleading for our country and our kind, for souls, for Jesus Christ and *the church which he purchased with his blood.*

In the conclusion we respectfully request that ministers of the gospel would read this paper to their respective congregations, and make a collection for the object—that they and their people would *pray for us* at their monthly concert meetings—that they would endeavour to procure subscribers for the *American Missionary Register*, and to inspire and maintain *a missionary zeal* within the circles of their influence,—and finally, that each one would feel and assert the privilege of *doing something.* Thus may much—very much good be most easily accomplished; and the reaction of *cheerful giving*, to such an object and from a proper motive, will render the habit easy, the character noble, and the gracious reward *a far more exceeding and eternal weight of glory.* No donation will be slighted because of its smallness; and let those that are made be forwarded as soon as practicable to Mr. Zechariah Lewis, our Treasurer and Domestic Secretary, No. 38 Broad street, New-York. *On behalf of the Board,*

SAMUEL H. COX,
JOHN KNOX,
ZECHARIAH LEWIS,
} *Committee.*

New-York, January 8, 1823.

Obituary Notices.

[It is with mournful pleasure that we give place, in our columns, to the two following obituary notices. We thank the friends who communicated them; but we cannot refrain from a few remarks of our own The Rev. John Buchanan, D. D. and the Rev. John D. Blair, were ministers of different churches—the former was an Episcopalian, the latter a Presbyterian. They lived together in Richmond, in habits of closest intimacy, and most devoted friendship, for five and thirty years. No jealousy, no unfriendly collision of sentiment was ever known between them. They lived and loved as brethren; and interchanged in the pulpit and out of it, offices of unstinted, unreserved kindness. This edifying example was not without its effect. Perhaps, there is no place in the world, where clergymen of different denominations, and indeed private Christians too, live in greater harmony, or on terms of more affectionate intercourse. But, the example deserves to be recorded, and its influence ought to be perpetuated. In this respect, we cannot but offer the aspiration; Let the mantle of love which covered Buchanan and Blair, descend and rest on their survivors!

As to the characters of the two men, we are unwilling to add any thing to what has been communicated. It is indeed difficult to delineate individual character without descending to minute details, and it is not important to deal in undiscriminating general remarks. Besides, where is the necessity? All who knew them, knew the kindness of heart, which at once rendered them congenial to each other, and commended them to all that enjoyed the pleasure of their acquaintance.—All remember their cheerfulness and good nature; their facility in doing favours; the pain which they suffered in denying what was asked.

In a word, by similarity of disposition and pursuits they were united in life, and in death were scarcely sepa-

rated. Dr. Buchanan died on the 19th day of December, and in three weeks Mr. Blair followed him. The unusual numbers that attended their funerals, showed how highly the citizens of Richmond appreciated the virtues of these two aged ministers. The tears of the young and gay, as well as of their coevals and old companions pronounced their eulogium.

And is not this dispensation of Providence a loud call to the citizens of Richmond? They will no more see these pastors going in and out before them; no more will they enjoy the benefit of their prayers, nor hear the words of kind instruction drop from their lips. But there will be a meeting again—at the bar of the Judge it will take place. There will, too, be a strict scrutiny, an awful reckoning. —Let each one now ask himself, "am I prepared for this account? Have I made the right use of my privileges? Am I ready to join the spirits of just men made perfect, whenever God shall please to call for me?"

Finally, we say to all, *beware!* God can easily remove your candlestick from the altar, cause you to spend silent sabbaths, and cut of from you your sanctuary privileges. Therefore, beware how you abuse these mercies! Be wise—wise to your own salvation.]

Communicated.

Rev. Dr. John Buchanan.

There are few things more pleasing to a generous mind, than to call to view the merit of a departed friend, and to trace in recollection those virtues by which his life was distinguished. In the death of the late *Rev. Dr. John Buchanan*, our city has been deprived of an individual, whose amiable qualities gave him a place in the affections of all who knew him. He was a firm believer in the Lord Jesus Christ; and trusted to the atonement offered on the cross for the salvation of his soul. His disinterested labours form a proof of his attachment to the Redeemer, perfectly conclusive: and the good will he manifested toward all men, is an evidence that his heart was influenced by the spirit of the doctrines he inculcated. He was a stranger to every disposition of unkindness, and no invective against himself, however bitter that invective might be, could extort from him an expression of resentment; or force him from the high ground of christian charity. The author of this feeble tribute of attention knew him well, and it is with truth he can declare, that of all men with whom he has ever been acquainted, Buchanan was inferior to none in humility of heart, benevolence of disposition, and sincerity of friendship.

During his last illness, his mind was fixed upon the change which awaited him. He saw the gradual approaches of death; and endeavoured to prepare himself for the solemn summons of his God. He frequently united in prayer with his friend and Pastor, and received the holy communion from his hands. His friendship for the Rev. Mr. Blair with whom he had long lived in love and harmony, continued to glow with the greatest fervor, as long as his mind retained its empire. When he requested that the prayers of the Church should be offered up in his behalf, his friend was not forgotten; for in the most affecting accents he added—Pray also for Blair!

His loss to the poor will perhaps never be filled by any other man. He possessed means of relieving the distressed, and when the appeals of the afflicted met his ear, Buchanan's heart vibrated with sympathy; and his purse furnished the necessary supplies. He is gone to give an account of his stewardship, and the author of this obituary believes, that should he be so happy as to obtain a seat in heaven, he will there meet his former friend and associate, washed from his offences in the blood of Christ, and clothed in the Redeemer's righteousness.

Communicated.

Rev. John D. Blair.

The late venerable pastor of the Presbyterian Church on Shockœ Hill, in this city, is eminently entitled to that tribute of respect and affection which is due to departed worth.

The Rev. John D. Blair, was a na-

tive of Pennsylvania. He was born on the 15th of October, 1759. His father, the Rev. John Blair, a distinguished minister in the Presbyterian Church, visited Virginia about the year 1744, and preached with much impression in Hanover, to the Society which became the pastoral charge of the Rev. Samuel Davies, and afterwards, of the subject of this notice. This was one of the first Presbyterian congregations organized in Virginia.

Of the early history of Mr. Blair, little is known. Having commenced a course of liberal learning, he was admitted, when quite young, a member of the College of Nassau Hall in New-Jersey. At an early age too, he became the subject of those religious impressions, which directed the course of his subsequent life. Having completed the studies prescribed at that Seminary, he was, while yet in his minority, elected one of its tutors. During the whole period of his connexion with it, it was his privilege to enjoy the instructions of the celebrated Dr. Witherspoon.

In consequence of an application, made by the late Edmund Randolph, Esq. to President Witherspoon to recommend some person qualified to preside over the Academy of Washington Henry in Hanover, Mr. Blair came to Virginia about the year 1780. In this capacity, he spent several years, with much credit and usefulness. But, important as he deemed the office of superintending the education of youth, his views were directed to an office still more important. From the ministry of the Gospel, to which, at an early period of his life he had dedicated himself, the prospect of wealth and fame, which other pursuits held out to him, in common with others, had no power to divert his preference. To this object therefore, his studies were directed after his removal to Virginia. Having sustained the requisite trials, he was licensed to preach the gospel by the Presbytery of Hanover. About the year 1785, he was ordained, and assumed the pastoral charge of the Pole Green Church. After his removal to Richmond, he continued until recently to devote a part of his time to the service of this Church, in which his memory is now affectionately cherished. About the year 1792, his residence was transferred to Richmond, where he officiated as preacher in the Capitol. In this service, he was for many years associated with the late Dr. Buchanan, a minister of the Protestant Episcopal Church, the liberality and benevolence of whose character will long be remembered in this city. A difference of opinion or of practice, in matters of minor importance, never, in the slightest degree impaired the exemplary harmony of their intercourse. And as they were united in life, so they were not divided in death.

Several years ago measures were taken for erecting on Shockœ Hill, a church convenient to the congregation, for which Mr. Blair officiated in the Capitol. This object however was not accomplished until the autumn of 1821. To this church Mr. Blair transferred his services on its completion; but in a few months after this event, his health was so much impaired as to require the suspension of his labours. Those changes which sometimes seemed to justify the hope of its restoration, were but temporary; and it continued gradually to decline. For several months preceding his dissolution, he was chiefly confined to his bed. When there appeared ground for the hope of recovery, he did not refuse to entertain that hope. But when the prospect was overcast, he neither complained, nor evinced an overweaning love of life. With habitual patience he endured, a protracted and peculiarly oppressive illness. And he contemplated with calmness and composure the gradual approach of death. Before that event arrived, so strongly did he desire it, that he repeatedly expressed his apprehension, lest he should grow impatient, and become reluctant to "wait all the days of his appointed time."

Although, he was never much inclined to be communicative in relation to himself and to his own views

and attainments, he has not left the world, without disclosing to his friends the state of his mind. In the honest testimony of a dying bed, he declared his belief, that at an early period of his life, he had been made a subject of efficacious religious impressions, which had never been obliterated. But although religion had been with him for many years, a principle and a habit, he was far from asserting in his own behalf an exemption from error. What would be venial and even laudable in the world's account, wore a different aspect to his mind, on which divine truth had thrown its light. If in any case, an amiable character and an upright deportment, would, alone, prepare a mortal to appear at the great tribunal, he possessed that preparation. But he felt that it would be unsafe to rest his hope of future happiness on that precarious foundation. He expressed his conviction that Christ was the only rock, on which a sinner could securely build for eternity; and that a genuine evangelical trust in him, was the best evidence of qualification for heaven. His hope and confidence were adequate to sustain him. God, he said, had never left nor forsaken him and he believed that he never would. He thought he had a right to plead the promises of mercy made in the Scriptures. Having addressed an affecting exhortation to his family, he appropriated to himself the dying language of the protomartyr "Lord Jesus, into thy hands I commend my spirit." In this state of mind he continued to the last, when, on the 10th inst. having entered the 64th year of his age, he peacefully fell asleep.

He repeatedly expressed his solicitude about the congregation which he had served. It was his wish that, prior to his interment, his remains should be conveyed to the Church, and an appropriate exhortation addressed to the congregation, in which they should be reminded of the doctrines which he had preached to them, and assured that, now when he was about to put them to the last and severest proof, he saw no reason to retract them. This was done on the 12th inst. and on the following Sabbath a funeral discourse was delivered. The large and highly respectable assemblies, composed of persons of different religious denominations, which were convened on those occasions, furnished unequivocal evidence of the high estimation in which he was universally held.

For those who knew him, it would be unnecessary to delineate his character, in detail. To others, it may be sufficient to say, that few men have passed through life more generally respected, esteemed, and loved than he. To this, he was entitled by his talents, his attainments, and his deportment in the various relations of life. In these respects it may not be in the power of all to resemble him. But all may aspire to the possession of those qualities, which composed his highest distinction; and which shall continue to gather fresh beauty, and to emit increasing radiance, when the mere human ornaments of character, are blotted out and forgotten.

The following lines, occasioned by his death appeared in the Enquirer of the 28th inst.

Well didst thou ask, that when thy soul had fled,
And thy cold frame was numbered with the dead,
No fond eulogium should thy worth proclaim,
Or deck with praise thy venerated name:
Oh! why should language task its powers to tell
That goodness known so long and loved so well?
Or why should friendship on thy tomb bestow,
The last memorial of its weeping wo?
He never needs the sculptur'd marble's art,
Whose epitaph is traced on every heart.

Or could the spirit stoop from heavenly lays
To heed the tones a mortal band could raise?
Though every ray that genius ever lent,
In one full blaze of burning light was blent,
And all the radiance of the mingled fire
Beam'd o'er the poet's mind, and warm'd his lyre;
How weak its notes, its highest peals how vain!
Beside the harping of an angel's strain!

Then be it ours to mark the path he trod,
The sacred tract which leads from earth to God,
Though mute the voice that holy warnings gave,
Its solemn call now echoes from the grave;
Oh! let it teach that virtue boasts the power
To cheer the horrors of the dying hour;
That memory culls, from virtuous actions past,
A wreath whose bloom through every age shall last,
And faith triumphant to the failing eye
Unfolds the sacred portals of the sky.

Select list of New Publications—Literary Intelligence, &c.

A domestic narrative of the life of Samuel Bard, M.D. L.L.D. late president of the College of Physicians and Surgeons of the University of the state of New York. By the Rev. John M'Vickar, A.M. Professor of Moral Philosophy and Rhetoric, Columbia College, New York. 8vo. pp, 244, N. York: J. Eastburn, 1822. $1 50.

[We hope to give an extended notice of this work in a future No. Dr. Bard, whose professional eminence is, we believe, generally acknowledged; afforded a rare and edifying example of christian piety and zeal.]

History of Massachusetts from 1764 to July 1775. By Alden Bradford, Secretary of the Commonwealth.

An account of an Expedition from Pittsburg to the Rocky Mountains, performed in the years 1819 and '20, by order of the Hon. J. C. Calhoun, Secretary of War: under the command of Major Stephen H. Long.—From the notes of Major Long, Mr. T. Say, and other gentlemen of the exploring party. Compiled by Edwin James, Botanist and Geologist for the Expedition. 2 Vols. 8vo. with an Atlas. Philadelphia, Carey and Lea, 1823, $9. [An interesting work—on sale at Warner's Richmond.]

Narrative of the expedition to Dongola and Sennaar, under the command of his Excellence Ismael Pasha, undertaken by order of his Highness Mahammed Ali Pasha, Viceroy of Egypt. *By George Bethune English.* 8vo. Boston. Wells and Lilly. 1823. $1 75.

[This is the gentleman who has tried so many courses of life, and made so many changes in religion, having been a student, a preacher, a naval officer, and a captain of artillery; a Christian, Deist, Jew and Mahometan. He is a man of talents, and his book carries internal evidence of veracity.]

Sermons for Children designed to promote their immediate piety. By Samuel Nott, jr. 18mo. pp. 160. N. York: James Eastburn and others. 1823.

[This little volume, is earnestly recommended to the attention of parents and children. We have just received a copy, and as one of the surest tests of its value, it was put into the hands of a child about 11 years of age. The result is, she is deeply interested, and highly delighted.]

German Universities.—Great sensation has been excited in Germany by a work bearing the following title:

"On the disgraceful Proceedings in German Universities, Gymnasiums, and Lyceums; or History of the Academical Conspiracy against Royalty, Christianity, and Property. By K. M. E. Fabricius, Librarian at Bruchsal."

This work, of about 200 pages, is dedicated to all the Founders and German Members of the Holy Alliance, their Ministers and Ambassadors to the Diet; and tells them things that make the hair stand on end. Men such as Kant, Fichte, Schelling, Campe, Loffler, Paulus, Krug, and a long et cetera of names, to the number of 60,000 writers are here denounced as corrupters and seducers of youth, blasphemers, liars, incendiaries; who have formed, directly and indirectly, an association by which all thrones are threatened, and from which all the revolutions we have witnessed proceeded.

[The notice of the German Universities is a curious affair. Many of the literati of Germany are very corrupt men; professing Christianity, they are in fact Deists of the worst sort. Still, however, we view this thing with suspicion. The work mentioned above, may be, we think it probably is the production of a hireling writer, paid by his government to carry on the war that is waged with the bitterest hostility against the spirit of the age; we mean that spirit which demands that government should be administered for the benefit of the people.]

A work has just appeared at Paris, which produced an extraordinary interest in the literary world. It is a philosophical history of the Roman Emperors, from Cæsar to Constan-

tine, by M. Thoulotte, formerly subprefect. The judicious observations, accurate delineations, and dignified style of the author are said to be universally applauded. The work is dedicated to MM. Constant, and D'Argenson, and is expected to appear in English and German.

Soon will be published, the Political and Private Life of the Marquis of Londonderry; including most important and authentic particulars of his last moments and death; with numerous anecdotes and reflections. One volume 8vo.

The celebrated Lexicon of Photius, of which an edition was published at Leipsic, from a faulty manuscript, in 1808, is now for the first time printed under the auspices of the Society of Trinity College, Cambridge, from the celebrated Codex Galeanus, made with his own hand, by the late Professor Porson. Mr. Dobree, the editor, has collated the MS. and noted all the varieties and corrections; and by way of appendix, has subjoined a fragment of Rhetoric Lexicon from a MS. in the University Library.

W. Rae Wilson, Esq. of Lanarkshire, has in the press an Account of his Travels in the Holy Land and Egypt. It will form a handsome octavo volume, and will be illustrated with many interesting views. The great object of this traveller was to compare the customs and manners of the countries he visited with the accounts in Scripture.

In the London press—"Travels in the Northern States of America, particularly those of New-England and New-York." By Timothy Dwight, LL. D. late President of Yale College; author of "A System of Theology," &c. Reprinted from the American edition, with illustrative Maps.

Thoughts on the Anglican and American-Anglo Churches. By John Bristed, Counsellor at Law, N. York, 1822. John P. Haven, $3. pp. 500, 8vo.

The Life of the Rev. Thomas Scott, D. D. Rector of Aston Sandford, Bucks; including a Narrative drawn up by himself, and copious Extracts from his Letters. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. 12mo. pp. 454. Price $1,25. Boston: S. T. Armstrong. New-York: John P. Haven. (On Sale at Warner's, Richmond.)

S. Converse of New-Haven, having purchased the copy-right of Dwight's Theology, proposes to publish a stereotype edition of that valuable work. It will be issued in four volumes 8vo. and put to subscribers at $10. Six editions have already been published in Great Britain (two of them from stereotype plates, and one in quarto) while only one has yet appeared in the United States.

Theological Seminaries.—The Theological Seminaries at Princeton and Andover are in a flourishing condition. The whole number of young gentlemen preparing for the Ministry at the former is about eighty; and in the latter one hundred and forty.

☞ The Magazine has been issued with an irregularity, which has no doubt tried the patience of the subscribers, on account of the long continued and extreme illness of the Editor. The publisher has more deeply regretted this event, than any other person; but he hopes that the good nature of the public will make every allowance that the case requires. Arrangements are now making to prevent the recurrence of such delays in future. In a word, it is hoped that the work will no longer be left to depend on the contingency of one person's health and life.

For the Evan. and Lit. Magazine.

DEFECTIVE OPINIONS CONCERNING MORALITY.

To the question, what must I do to be saved? the Gospel uniformly answers, "Believe on the Lord Jesus Christ, and thou shalt be saved." The connexion, indeed, between faith and salvation is clear and unchangeable. But while this is the case, not a few, even among those who profess christianity, rely, in a great degree, on their good morals for justification in the sight of God. And of many, this is the sole reliance. It may be well, then, to examine with some care into the true and proper notion of morality. The result of this inquiry, impartially made, will be the utter destruction of hope built on our poor performances, and a deep conviction that we need a better righteousness than our own to entitle us to heaven.

The term under consideration always has reference to some standard of duty; and actions are denominated moral or immoral, as they are conformed to the standard or depart from it. The reference made by many is to common opinions.—What the public voice approves or condemns, they approve or condemn. But as to many subjects of morals, opinion changes. A changing standard of truth and duty, however, is no standard at all.

Others again—and this is a very common case—consider what they call conscience as an unerring guide. Now, whether we, with some philosophers, call conscience, *a moral sense;* or define it, with Locke, to be the judgment which we form of the morality or immorality of our actions, the opinion appears to us to be clearly and dangerously erroneous. If conscience is a *moral sense*, it is, like every other faculty of man, susceptible of improvement, and very imperfectly performs its proper functions without that improvement. In this respect, it is precisely like the faculty called *taste.* After all, it is confessed that our own taste must control the judgment which we form of the beauty of a poem, a picture, or a statue; but it would be strange indeed for an illiterate and uncultivated rustic to affirm that his taste was the standard of taste; and, that because he preferred the *shipwreck of the Albion*, to the *Capuchin Chapel, by Granet*, that therefore, the former ought to be preferred to the latter. If, indeed, he affirms that the one affords him more pleasure than the other, it would be folly to deny it. But this very affirmation would induce a candid man to say, go and study standard works

until your taste is improved, and you will then feel and judge more correctly. So by bringing the *moral sense* to the true standard of morals, it is improved, and fitted to perform its office with correctness and precision.

In like manner, adopting Locke's definition of conscience, it is as absurd to call it the standard of right and wrong, as it would be for one of our judges to say that his own judgment is the standard of justice and equity. The law which he is bound faithfully to execute, is his rule of judging. And in proportion as he is versed in law, will be the soundness of his legal opinions. So, universally, as to morals. The law is the standard.

But what law? Right reason would answer, the law of our Maker. But as christians, we must say, and we feel ourselves fully justified in saying, the revealed will of God. It is not pretended that there is any opposition between the principles of morality discovered by reason, and the doctrines of scripture. The only difference,—and truly, it is one of mighty importance—is that revelation makes a clearer exposition, a more complete developement of moral truth, than reason in the present state of man ever could have made; and enforces the discharge of duty by more powerful motives, than reason ever could have urged. As far, however, as reason can go on this subject, it perfectly coincides with scripture. And the coincidence is one among a thousand arguments in support of the truth of the scriptures.

As an instance of the agreement just mentioned, reason and scripture unite in declaring that every system of morality is lame and defective, which does not recognise all the relations which man sustains, and insist on the duties which grow out of these relations; which does not conduce to the formation of a character suited to the whole of man's existence, and derive its motives from a consideration of the whole reach of man's destinies. This remark when duly considered, makes manifest the defectiveness of the morality of many, who expect to go to heaven on account of their good works. They think themselves moral, because they have established in their minds a low and imperfect standard of duty. No christian, no one, indeed, who professes to believe the christian system, ought for a moment, to think of any other rule than "the moral law," which is "summarily comprehended in the ten commandments." Now without entering into an analysis of that law, it will be entirely safe and sufficient for us to take the sum of it as stated by our Saviour—"Thou shalt love the Lord thy God with all thy heart and soul and mind and

strength, and thy neighbour as thyself." This single sentence contains the elements of a complete system of morals, involving in it *the rule, the motives, and the end of human actions.* And this is all that moral philosophy ever undertook to teach us.

It may, then, be safely assumed that whatever falls short of this rule, or violates any part of it, is not consistent with a sound and true morality. He cannot be regarded as a moral man, that is, he breaks the *moral law*, who does not regulate his conduct by the two precepts contained in the sentence quoted above. And here to prevent mistake or deception, we would remark, that the love of God and our neighbour must be conjoined. It is on all hands admitted to be rank, offensive, disgusting hypocrisy, to pretend to love God, while the heart is full of envy and malice. Why should not the converse of this be as freely admitted? Why should it be, for a moment, supposed that the man, whose heart is alienated from God, who does not supremely love the father of all mercies, the God of all grace, truly loves his neighbour. Besides, it may be well to consider the extent of the precept which respects our Maker. It goes as far as possible; we are to love with *all* the heart, with *all* the soul. On weighing well, these emphatical words, we shall readily admit that if we can act towards our neighbours under the combined influence of love to them and love to God, it is our indispensable duty at all times to do so—But the possibility of this cannot be questioned. Therefore, whenever the love of God does not come in, with its mighty and all controlling influences to regulate our conduct to our neighbours, we fail to comply with the moral law. And what ought to be thought of the *morality* which violates the law by which we are bound to live; or which is the same thing, fails to satisfy its demands? We answer this question by asking another—What ought to be thought of the man, who owes a debt of a thousand dollars, and boasts of his honesty while he pays one hundred, and utterly refuses to pay the balance?

Should any, here, cry out against our doctrine as severe, and ask, What! do you think that the really just and moral man is to be condemned with sinners, and excluded from heaven? We would promptly answer, *surely not:* "This do, and thou shalt live." But who is the truly moral man? Who loves God with all the heart and soul, and mind and strength, and his neighbour as himself? Reader, dost thou? Come, examine thy heart and life by the rule which God has given. Nay, try your most moral and virtuous actions by this law.—

duty of every one to do his utmost, in every lawful way, to prevent the progress of error. I therefore submit for publication in your Magazine, the following observations on miracles.

The method of the *Anti-supernaturalists* is to account for the events recorded as miraculous in the Bible, in the best way they can without the supposition of a real miracle in any case. To this end, they sometimes employ the aid of allegory or fable—Thus the account of the birth of our Saviour. as given with its preceding circumstances, by the Evangelists is regarded as a μυθος or fable. And I have been told that, not long ago, the principal matter disputed in one of the most famous German Universities, was, whether the history of our Lord's resurrection ought to be regarded as an allegory, or a record of facts! Again, it is pretended, that natural appearances were often attributed by weak and superstitious people to miraculous interposition. As when it is said that a voice from heaven proclaimed, "This is my beloved son, in whom I am well pleased: hear ye him," it is pretended that it thundered, and that the reverberations of sound were construed as a proclamation from heaven:—and in like manner that the transfiguration of our Lord, was nothing more than an electrical phenomenon! And so as to other miracles.

The plain christian, who means what he says and speaks what he thinks, will read this with perfect amazement. And the imputations cast, by this mode of interpreting scripture, on the sacred writers, will fill him with horror. Indeed he will find no way to avoid the conclusion that, on these terms, the apostles were either silly and most credulous fanatics, or conscious impostors. And in either case, he will feel that they were utterly unfit to instruct the world in religious truth. Indeed the question between the Anti-supernaturalists and their opponents, affects the very vitals of christianity. In reference to this subject, then, we shall do well to examine the credibility of miracles. This point has been treated with great ability by many writers on the Deistical controversy. I do not know any one to whom I would choose to refer in preference to principal Campbell, whose *Essay on Miracles* in answer to the ingenious sophistry of Hume, deserves to be particularly studied. I cannot, in the pages of a Magazine, treat the subject at large. I may be permitted, however, for the sake of exciting an interest and prompting inquiry, to give it a cursory examination.

The definition of a miracle which pleases me best of any I have met with is that, "A miracle is a suspension or viola-

tion of some known law of nature." This definition clearly distinguishes miraculous events from the tricks of jugglers, and from the wonderful events produced by the operation of unknown laws of nature. And as the laws of nature were established by the Author of nature, it seems to follow that a miracle affords decisive evidence of the exertion of divine power. The question then appears to be simply this, is it credible that the Supreme Being would, in any case or for any purpose, interpose to suspend or violate laws, which he himself established?

Now on going to the examination of this question, it ought to be understood, that the phrase, *laws of nature*, as commonly used, means nothing more than the determination by the Deity of the modes in which motion, or action if you please, shall be produced in material substances. This is exemplified in the motions of the planets, the production and growth of plants and animals, chemical agencies, &c. &c. And it may well be asked, to what end were these laws established? Surely not merely that matter might move according to certain fixed rules. Where then, would be the wisdom or goodness of this arrangement? Doubtless, the laws of nature were established for a beneficial purpose: but only sentient and intelligent beings can be benefitted by them. Their good, then, was, no doubt, held in view by the beneficent Creator, when he impressed on matter the laws by which all its motions are regulated. Now it is most reasonable to believe that matter, possessing the property of inertness, should uniformly move according to the laws established by its almighty Maker. But man is an intelligent and voluntary agent. His maker has endowed him with the faculty of originating his own moral actions, and of choosing whether he will do right or wrong. It is then neither impossible nor strange that man should go contrary to the moral law given by God. But when man abuses his distinguishing faculties, and sins against his sovereign, he forfeits his best enjoyments and loses his highest happiness: he is an heir of misery, because he is a child of guilt. The glories of immortality are lost, his enjoyments are uncertain, poor and shortlived; and he is doomed to sink from this state of intermingled hope and fear, joy and sorrow, to one of unmitigated suffering. Now considering that the whole arrangement of material nature was made, and the laws of nature were established for the sake principally of rational beings; who can venture to affirm the incredibility of an interposition of the author of nature, to remedy the

evils produced by this abuse of voluntary agency?—that is, who can venture to affirm that miracles are incredible?

Were it indeed pretended that any part of the material universe were out of order, and that the laws of nature were suspended, that the Creator might repair his work; this indeed would be a tax on our credulity. But God has seen fit to create moral agents; and free agency is as necessary a quality of such beings, as extension is of matter; but this freedom has been abused, and man has been ruined. And cannot God interpose; and will he not interpose, to remedy this evil? Or has God constituted things so, that, on the supposition of his most gracious interposition, no evidence can be sufficient to prove the fact? "Yes!" say some, "let us see miracles, and we will believe." But surely every human being has as good a right to make this demand, as an individual. Of course, it implies this strange thing, that sufficient evidence cannot be afforded that God has wrought miracles for the good of man, unless he should work miracles in every age and before every human being. But this uniform occurrence of events is precisely that, which induces the belief that they take place according to the laws of nature. It comes to this then, that we cannot believe the evidence for miracles, without *that* which would destroy the difference between miraculous and common events: that is, we cannot believe miracles unless it is proved that there is no such thing as a miracle!

I assume, now that God Almighty can work miracles; that facts of this kind may be proved; and that we ought to believe them on sufficient evidence. In the next place I shall offer some remarks on the evidence by which miraculous facts are established. And here, as I do not purpose pursuing the subject in its details, I beg leave to refer to a book which, in my judgment, treats the subject of *the testimony of the Apostles*, with very great ability: I mean the *Evidences of Christianity*, by Dr. Chalmers of Glasgow. But as this recommendation has been made, I must beg leave to add, that the remarks made in Dr. C's book, on the Internal Evidences of Christianity, as they have been commonly interpreted, cannot be approved. Though, as I suppose, he intended them to be understood, I think them defensible. But this is not the place for discussions of this sort; let the reader study Erskine's little book *on the Internal Evidences*, and he will learn much from it.—We now proceed,

It is granted that miracles are in themselves improbable, and that they require strong evidence to establish their truth. With the evidence adduced for this purpose, there ought to be

assigned worthy reasons for the interposition of the Deity; that is, reasons conformed to our best notions of the divine wisdom and goodness. In this case, they cease to be improbable, and by suitable evidence they become entirely worthy of belief. This case has been illustrated by the following example: *Titius* is known to be extremely close and parsimonious. It is reported that he made a present to *Mœvius* of a very rich jewel.—This event is in itself very improbable. But then it is added, *Mœvius* is an avaricious courtier, high in favour with his prince; and *Titius* is hunting for a good fat office, which he may procure by the recommendation of *Mœvius*. What was before improbable, is now entirely probable. After a little time, it is known that *Titius* is actually in possession of the office; and we cannot tell how he could have obtained it without the intercession of *Mœvius*. After this, we easily believe what we before thought very improbable, that Titius *gave* a rich gem to Mœvius.

The application of this is easy. It is stated, that God, who we know is sparing of miracles, has, on this and on that occasion, interposed in a miraculous way. This at first is improbable. But it is subjoined that the intention of Deity, in this interposition, was to make known the true manner of worshipping Him, of which all the nations of the world were notoriously and grossly ignorant, and to give authority to this new mode of worship by miracles. This clothes the statement with a good degree of probability. For if God is the source of all happiness, and created man to glorify and enjoy Him, it is not assumed that he is prodigal of miracles, when He performs them for the purpose just mentioned. But in addition to this, we find a people, no wiser than other nations, and in many respects not to be compared with others, who nevertheless acknowledge Jehovah to be the one living and true God, and worship him in spirit and in truth. And it is among these people, that the miracles are said to have been wrought for that very purpose. But how they received this knowledge, except by revelation, none can conceive; nor can it be imagined why they should have received it so readily and maintained it so firmly, unless they had witnessed the miracles wrought in its support, or had surely known that they had been performed. Now these things, well considered, take away the improbability, and render it almost certain that miracles have been performed.*

* Werenfelsii Opuscula—Vol. I. p. 73.

Again; in the history of the church both under the old dispensation and the new, events are recorded in great numbers, concerning which no one entertains the least doubt; and yet these events are so connected with miraculous facts, that by taking away the miracles, the credibility of the events is utterly destroyed. Thus, in the history of Moses, we find that a mere private man, without wealth, without authority, or resources of any kind, notwithstanding the dangers threatened by a powerful king, persuaded a very numerous body of people to leave a fertile country, and go with him into an uninhabitable desert; that as soon as they went thither, he imposed on them the burdensome yoke of a very severe law, and a very laborious ritual; that he punished the least transgression of this law with very great severity; that during a journey protracted for years, he furnished food, clothing, and arms to we know not how many myriads of men; that he provided for all their necessities, put down all their rebellions, silenced all their murmurs; and although he performed not one of the things that he had promised, yet he retained the greatest authority over them as long as he lived, and was held in the highest honour by them after he died; that his successor most exactly fulfilled all that had been promised; that a leader who never learned and could not have learned the art of war, at the head of a body of untrained vagabonds, worn out by their tedious wanderings, and in want of all things, entered into a land which they said had been promised to their fathers; that he truly *came, saw* and *conquered;* that he routed and put to flight all that opposed him, overcame mighty kings, took fortified cities, overthrew opposing walls; in a word, that he took possession not of a wilderness, but of a country filled with active and warlike inhabitants, and divided the region thus occupied among his followers, as had been promised. Now, these events, concerning which there is no doubt, appear utterly strange and incredible, without the miracles attributed to Moses and Joshua. Without these, it is incredible that Moses should have undertaken all that he did actually undertake; it is more incredible that he should have undertaken them with such complete success; but it stumbles all belief that without them, Joshua should have fulfilled all that Moses promised, and executed all that Moses left for him to perform.

In like manner, in the beginning of the Christian church, it is unquestionably true and admitted on all sides, that a few low, obscure mechanics and fishermen, persuaded myriads and myriads to believe in ONE WHO WAS CRUCIFIED; and

that this belief was so firm and steady, that the most appalling dangers, the most terrifying threats, the most exquisite sufferings, and death in its most fearful forms could never destroy it. Of this truth and ten thousand others connected with it, no one at all acquainted with historical evidence, entertains the least doubt. Yet, when the whole subject is well considered, it appears that *the miracles ascribed to Jesus Christ and his apostles, give credibility to these facts.**

These things being so, it is not too much to affirm the probability of the miracles recorded in the Bible. But it is in the highest degree reasonable and philosophical to believe probable events, on human testimony; provided that testimony be given by competent witnesses, in circumstances rendering it worthy of belief. That the witnesses were competent in respect to *intelligence*, must I think at once be admitted. Men who could persuade Jews and Greeks, the learned and the rude, to embrace such a system as that of the Gospel, could not have been deficient in understanding. That they were competent as regards opportunities of knowing the truth, is equally evident. They were constant companions of their Master, heard his words, and saw his works.

But the Anti-supernaturalists seem to maintain that the minds of the apostles were so infected, and even controlled by superstitious notions and enthusiastic feelings, that they were ready to take every thing for a miracle. This, however, is a mere assumption, founded on nothing but the record of the facts under consideration. And if this is not a begging of the question, what is? Indeed, the narrative of the Evangelists is, to a remarkable degree, cool, unimpassioned, and artless. On some deeply interesting occasions, we find them very slow to believe. For more than four hundred years previous to their day, there had been no prophet in Israel, and no pretence of working miracles. The apostles, in common with their countrymen, believed that the Messiah would be a glorious temporal prince, and a mighty conqueror; and it is not easy to conceive how Jesus, who had not where to lay his head, could have persuaded them, under their prejudices, that such a person as he, was the Messiah, but by working miracles. In truth, the anti-supernaturalists take for granted, that the state of mind in the Apostles was such as their hypothesis requires. And here we cannot but pause a moment, to remark on the exceedingly great latitude of interpretation admitted by men of this description. They are learned and

* Ibid p. 74.

ingenious, but as scripture critics, perverse in their ingenuity, and licentious in their interpretations. For instance, in the history of the transfiguration, (Matt. xvii.) a hundred circumstances, of the reality of which not one intimation is given by the historian, are assumed, in order to give plausibility and consistency to the supposition, that this was an electrical phenomenon. Among others, it is taken for granted, that the Apostles slept on the mountain, and that they or at least Peter dreamed of the Messiah and his kingdom, also of Moses and Elijah; that during this sleep, a terrible storm arose, with lightning and thunder; that the disciples were suddenly and in great terror roused from sleep by the noise; that at that moment Jesus was overshadowed by a bright cloud, and his body, as has sometimes been the case, was rendered luminous by electricity; that two persons, probably of those who were secretly disciples of Christ like Nicodemus, were with him; that one of them for some reason, it matters not what, cried out "this is my beloved son;" and that Peter, impressed by his dream, supposed that these two persons, were Moses and Elijah, and in his agitation exclaimed, "Lord, it is good for us to be here—And let us make three tabernacles," &c. And finally it is said that Jesus, on perceiving that these natural events thus misunderstood, had greatly strengthened the belief of Peter, James and John in his Messiahship, did not think it prudent to undeceive them!

In this way, men who still call themselves *believers*, and *christians*, and insist on others calling them so too, think themselves licensed to interpret scripture! *This is called the liberal mode.* The wildest *spiritualizing* that well meaning, but illiterate interpreters of holy writ have ever adopted, is not more extravagant, and is much less hurtful than this? But all is contrived to get rid of miracles; and that because miracles have ceased—As if God could not have reasons for working miracles in one age, which would not exist in another. We have, however, shown that the miracles recorded in the Bible, considering the design for which they were wrought, and the admitted facts connected with them, are probable; and that the witnesses who have attested them, were competent. The only other part of the argument which remains is the credibility of the witnesses. But this subject has been so ably treated by others, and especially by Dr. Chalmers in the work already referred to, that I do not think it necessary to go over this ground. If, however, any of your readers should wish the subject to be pursued, and will express that wish in a way that I can hear of it, the call shall be promptly answered. RUSTICUS.

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

SIR,—I am one of the most constant readers of your Magazine; and while I am ready enough to acknowledge that it is highly useful, I must be allowed, in candor, to say that I think it would be more so, if you would extend the range of your subjects. Perhaps, in the present state of the country, it is too exclusively *religious*. Nay, Sir, do not start at this remark, and attribute it to the worldly spirit of a layman. But, no matter to what order of men I belong, hear me; and then judge.

The interests of religion, if I may speak on a theme so grave and sacred, are not solitary, insulated interests. Enlightened clergymen often tell us that "they are connected with human life in all its departments."—And I for one, believe the doctrine to be true. What would you do for preachers, if there were no schools for their education? How could the people meet for worship, if there were no houses for their accommodation? How could a sufficient degree of intelligence be diffused through society, if there were no books for their improvement? These questions might be multiplied to almost any extent; and the whole series would show the truth of the position.

I take it, Sir, that rational and enlightened piety never did, and never can prevail among an ignorant, lazy, and improvident population. How is it with the missionaries, who are sent to the heathen? I am not so perfectly acquainted with the history of these benevolent exertions, as I ought to be, but if not misinformed, I may say, experience has produced the conviction, that civilization and christianity must proceed together. A body of *christian* savages would be a phenomenon, indeed, in the history of the human species. Does not this in some degree warrant the conclusion, that in proportion as the arts of civilized life are cultivated, ceteris paribus, religion will prevail. Or to put the case in a different form, whether have you more hope of ultimate success in your main object, the promotion of religion, among enlightened enterprising people; or, among the ignorant and indolent? If the avenues to the minds of these last are so choked up, that you despair of access to them; if they will neither read your books, nor hear with any profitable attention your preachers, what can be done for them? Nothing sir, you may rely on it, until you awaken them to exertion. By some means or other, you must stimulate their minds; you must conjure up a spirit

of improvement, a desire of bettering the general condition of the country.

In this view of the subject, let me ask why should you not give greater attention to the all important interests of education? Mark; I do not accuse you of indifference to this great object; but allow me to ask, might it not be noticed more frequently, and more *in extenso?* As the preachers tell us, you must give "line upon line, precept on precept; here a little, and there a little," if you would have *us* attend to it according to its importance. And now, Sir, is the time. There is some spirit stirring in the south, and the opportunity ought not to be lost.

Again, the subject of internal improvement by roads and canals is agitated every year in our Legislative bodies, and, for the time in the public papers; but it as clear as light that very little information on that subject is diffused through the mass of the people. They have no adequate idea of the immense pecuniary advantage, resulting from improvements of this sort. The magnitude of the first expense terrifies them. Undertakings which, if better informed, they would engage in with alacrity and pursue with successful ardour, are regarded as hopeless, and heard of with indifference. Hence, what is done among us, is done by the spirit and enterprize of individuals; and the work proceeds slowly, because it is too heavy for them. The strength of the whole community ought to touch the springs of this machinery; and then every part would go forward with an impetus that would bear down all obstacles.

One point to which particular effort should be directed is, to convince the people that these are not local, but general interests; not the concerns of a part, but of the whole. Narrow views on this subject have done infinite mischief to the southern people, and have thrown them half a century behind their wiser neighbours.

Permit me also to suggest that if your work were more frequently enlivened by essays on polite literature; if its uniform gravity were varied by something of sprightliness, and vivacity, it might perhaps be more useful and more popular. A man of classical taste will not object to the authority of the poet who says *Quid vetat ridentem dicere verum?* And if you think it inconsistent with your design to afford mere amusement, it is easy, you know, to mingle with the utmost desirable degree of gaiety a purpose of improvement. But *verbum sat sapienti.*

Once more, and I shall have done. The vices of the age might more frequently call forth your animadversions. I do not think we are worse than other people, yet there is enough among us to excite mingled indignation and sorrow. The *fever* of speculation which preceded and in part produced the present *collapse*, has greatly disordered the moral faculties of the age. A sad change has taken place in the southern character. There is only a remnant left of the high spirited, frank uprightness and hospitality of old Virginanism. Yet I am persuaded that enough has been left for redemption; and if suitable efforts were made, the time might be brought back, when lottery and broker's offices, and even banks would be unknown in our state, when moderate profits would satisfy the merchant; and the farmer, instead of anticipating the produce of his farm, would carry his crop to market before he laid it out in Cashmere shawls and Leghorn bonnets for his wife and daughters; and when, instead of the times which now grind us all in the dust, we should have back again the *good, old fashioned sort of hard times*, of which our fathers used to talk, sitting at ease in their old elbow chairs, and smoking their pipes in peace and comfort.

But I have trespassed too long on your time, and have only to add my best wishes for the increased success and usefulness of your work.—I was going to say an increase of *patronage:* but if I thought that you did not hate *patronage*, I should certainly take my name from your list. There is too much of that shred of royalty and nobility among us already. I like your pamphlet, because I have never seen any thing of *patronage* about it; and as long as you continue firm and independent, you may be assured of the hearty good will of

A FRIEND IN THE COUNTRY.

☞ We sincerely thank our honest friend for his *plain* hints. We are very anxious for the improvement of our work. But *non omnia nos omnes possumus*. The truth of this common saying has been so felt by us, that we have repeatedly invited communications from others: and here again, in the utmost sincerity, do we repeat the invitation. Well written Essays on any of the subjects noticed by our corresdent, will be thankfully received. But we must beg those who write, to write with care. Often in times past, when cheered by the sight of a communication for the Magazine, have our hearts sunk within us as we proceeded in the perusal, and saw marks of carelessness and haste in every line. And often have we sighed as we had to say to ourselves at the conclusion, this must either be re-written or excluded.

The interests of *education* are of paramount importance. We think of those of *internal improvement* as our correspondent does. Polite literature is often our solace and relaxation in hours of of lassitude and ill health. And as for the last particular, we only say that we do earnestly wish that some man would prepare his satyric thong, loaded at the end of it,—as we have seen a whip with a bullet for the purpose of chastising troublesome dogs,—and would lay on vice and folly until they should sneak off from among us. Only as we have mentioned the expedient of the *bullet*, we must protest against the use of *lead* in any shape whatever in the present case.—PUB.

For the Evan. and Lit. Magazine.

REMARKS ON MISSIONARY AFFAIRS.

No age since that of the Apostles has done justice to the conceptions, or entered fully into the designs of the first teachers of christianity. In ancient times, every nation had its peculiar system of religion or rather superstition, and its peculiar modes of worship. With these all were contented; and all were willing that every people should enjoy and practise their own superstitions. The idea of making proselytes, seems never to have entered the mind. For all that the philosophers of Greece and Rome cared, Egypt might worship Apis or an Onion; Syria, Remphan and Chiun, Moloch and Beelzebub, to any extent they pleased. But it was not so with the Apostles of Jesus Christ. As soon as they had received their commission, and seen the fulfilment of their Master's promise respecting the effusion of the Holy Spirit, they entered on a course of conduct totally at variance with any thing the world had ever seen before. They began as was directed, at Jerusalem; and there, on the very theatre of the shame and sufferings of their Lord, first proclaimed salvation through the CRUCIFIED ONE—And proclaimed it with effect. For, myriads of the people, and a great multitude of the priests became obedient to the faith. But they did not confine themselves to their own country. The command had been given, "Go preach the gospel to every creature;" and they went forth into all lands to fulfil the purposes of a Saviour's love. As Paul expresses it, in the beginning of the epistle to the Romans, they received "the Apostleship for obedience to the faith among all nations," and they tasked all

their powers to execute their commission. Had the apostles confined their labours to the Jews that were dispersed through all parts of the Roman empire, they might have pursued their system of proselytism without molestation. The potentates, priests and philosophers would have continued to think, as they thought at first, that christianity was nothing but a modification of the Jewish superstition; and they would have acknowledged the right of Jews to dispute as much as they pleased about their own religion, if they would but let other people alone. But this, the primitive teachers could not do, without casting off allegiance to their Saviour. Accordingly, it was for interfering with the religion of the state, that they were persecuted: *they were persecuted for going as missionaries to the heathen.*

It is marvellous how fully modern enemies of missions agree in sentiment with heathen priests and kings. Such men as Domitian, and Dioclesian, and Julian the apostate, were the *ancient "Reformers"*—they were *fine hands* "to exterminate the *missionary mania*" of their day. And *Lucian* the heathen satyrist, would make an admirable auxiliary, if he were now on earth, to those who possess all the bitterness of his opposition, without having a particle of his wit. There is, however, this difference; the ancient opposers were heathens, and avowed themselves to be heathens; they had, then, the merit of consistency: but their modern allies, whatever they are in reality, profess to be christians.

But let this pass. It is plain from all that is recorded of the apostles, that they undertook the work of evangelizing the world, with the determination—a determination that seemed never to waver,—of doing as great a part as possible while they lived, and leaving successors of the same spirit, and who should carry on the same design. Now, if we consider this purpose in its details, we shall be struck with its grandeur, and the extent of its benevolence. We should think it vain to reason with a man, who can read the history of the lives and labours of the apostles, without a ready acknowledgment that they were men of lofty feelings and generous purposes; men, whose selfishness was swallowed up in some mighty passion, which had the good of the world for its object; men, who while they expected bonds and imprisonment in every city, were moved by none of these things, if only they might prove blessings to others. The spirit that dictated the prayer on the cross, "Father, forgive them, for they know not what they do," in full measure rested on them, and they imitated their master, "who went about doing good." Oh! had all

that followed them, been like them—there would now be no heathen, to call for missionary labours. But, such were the apostles. They saw the world lying in darkness, and they went to shed abroad the light of life: they saw the world involved in the grossest and most debasing superstitions, and they went to spread the blessed influences of divine truth:—they saw the world lying in guilt, and they went to proclaim pardon: they saw the world alienated from God, and without hope, and they went to communicate that joy and peace which they had experienced in believing: they saw the world dissociated by different laws, customs and religions, acknowledging no common interests, and scarcely confessing a common nature; and they went to teach that God had made of one blood all nations to dwell on the face of the whole earth; that every man is to be regarded as our neighbour to whom we have an opportunity of doing good; that the race of mankind are all brethren; that there is a common Saviour; that there is but one true religion in which all may have a common interest: in a word, the object of their mighty enterprise was to bring into the christian commonwealth all nations; to take away the elements of discord, and bind together the dissociated and jarring tribes of men, by the golden chain of love. Nothing can be more surprising that such men as the apostles originally were, brought up as we are sure they had been, and living in the age when they lived—nothing can be more surprising that such men should conceived a design so unheard of, so at war with the spirit of their country and their times, than the success which attended their efforts. We can account for neither in any way, but their own; it was of God!*

* It will surprise one, who has never before taken the trouble to examine the subject, when he finds how many churches are mentioned as founded by the Apostles, in the brief history of the New-Testament. The following catalogue has been taken from Fabricius, (Lux Salutaris.)

Churches were founded in Achaia, Rom. xvi. 5. Alexandria, in Egypt, Acts xviii. 24. xxvii. 5. Amphipolis, Acts xvii. 1. Antioch, in Syria, Acts xi. 19. xiii. 1. xiv. 26. Antioch, in Pisidia, Acts xiii. 14. Apollonia, Acts xvii. 1. Arabia, Galatians i. 17 Asia, the seven Churches mentioned in Rev. *viz.* Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Athens, Acts xvii. 15. Babylon, 1 Pet. v. 13. Beræa, Acts xvii. 10. Bithynia, 1 Pet. i. 1. *Cesarea* Stratonis, Acts viii. 40. ix. 30. Cana of Galilee—Cappadocia, 1 Pet. i. 1. Cenchrea, Rom. xi. i. and ult. Cilicia, Gal. i. 21. Acts xv. 23. In the Island of Co. Acts xxi. 1. Colosse, see the Epistle—Corinth, Acts xviii. 1. Crete, Tit. i. 5. Cyprus, Acts xi. 19. xiii. 4. Cyrene, Acts xi. 20. Dalmatia, Tit. 2. Tim. ix. 10. Damascus, viii. 4. ix. 1. Derbe, Acts, xiv. 20. Ephesus, as mentioned before. Among the Galatians, see the Epistle, and 1 Pet. i. 1. Churches in Galilee, Acts ix. 31. Jerusalem, Rom. xv. 26. In Spain, see the Commentators on Rom. xv. 24. From Jerusalem to Illyricum the Apostle testifies that he fully preached the gospel of Christ. Iconium, Acts xiv. 1. 21. Joppa, Acts ix. 36. There were many

But when the design was first announced, when the first missionaries took up their pilgrim's staff and scrip, to go forth for the conversion of the heathen world, we may well suppose that much was said of the folly and madness of the scheme; and when it was understood what was to be the constant burden of their story, that men were lost and ruined sinners, and had no hope but through one that was crucified at Jerusalem, we can easily imagine with what scorn and derision the wise men of this world would regard their undertaking; and how even the jealousy of the priests would slumber for a time on the presumption that such an enterprise so conducted, would cover its abettors with shame and disgrace. Indeed, to all human appearance, nothing could be more extravagant than the hope of success. Yet the apostles did succeed. Although, "Christ crucified was a stumbling block to the Jews, and foolishness to the Greeks," the event proved that "Christ was the power of God and the wisdom of God."

Now we venture to say, that there is the same call for missionary exertions in the present day, that existed in the days of the apostles. There are six hundred millions of heathen to be converted: and they are fully as benighted, as destitute of hope, as far from God, as foul and profligate as the ancient heathen. The call on our love is as affecting as that which roused the apostles to their heroic efforts, and the command originally given "to make disciples of all nations," creates for us, as weighty a responsibility as that which the apostles so fully realized.

Churches in Judea, Acts ix. 31. Laodicea, as before. Lycaonia, Acts xiv. 6. Lydda and Saron, Acts ix. 32. Lystra, Acts xiv. 8, 21. In Macedonia, 2 Cor. viii. 1. Acts xvi. 9. In the island Melita, Acts xxviii. 1. Neapolis, Acts xvi. 11. In Pamphilia, Acts xiv. 14 Paphos, Acts xiii. 6. Pataræ, Acts xxi. i. Patmos, Rev. i. 7. Pergamos, as before. Perga, in Pamphilia, Acts xiii. 13. Philadelphia, as before. Philippi, see the Epistle. In Phenicia, Acts viii. 1. In Pisidia, as above. In Pontus, 1 Pet. i. 1. Ptolemais, Acts xxi. 7. Puteoli, Acts xxviii. 13. In Rhodes, Acts xxi. 1. At Rome, see the Epistle. Salamis, Acts xiii. 5. Samaria, Acts viii. 5. In Samothracia, Acts xvi. 11. Sardis, as before. Saron, as before. Sidon, Acts xxvii. 3. Smyrna, as before. In Syria, Gal. i. 21. Acts xv. 40. Tarsus, Acts ix. 30. xi. 25. Thessalonica, see the Epistle. Thyatira, as before. Troas, Acts xvi. 8. Tyre, Acts xxi. 3. Now all this is principally the effect of one man's preaching. But we are not to suppose that the other Apostles were inactive. We do not know the exact theatre of their labours. Nevertheless the traditions which have come down to us, although not to be depended on for their perfect accuracy, warrant the opinion that the apostles dispersed themselves into various regions and preached the gospel to the utmost bounds of the then known world. Indeed the apostle Paul has some very strong general expressions on this subject coinciding with our conclusion. Col. i. 6. which (gospel) is come unto you, *as it is in all the world, &c.* ver. 23—which (gospel) was preached *to every creature which is under heaven.* If it is supposed that

We say, too, that missionary exertions are to be supported in the same way now, as in ancient times. No miracles have ever been wrought for the support of preachers of the gospel. From the beginning we have seen a recognition of the maxim, "the labourer is worthy of his hire." In the beginning, too, there seems to have been a difference in the liberality of different churches. *Missionary money* was sent often, for instance, by the Philippian brethren to the apostle Paul, when he was labouring in different parts; and he mentions it with affectionate gratitude. "Now, ye Philippians, know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica, ye sent once and again to my necessity." [Phil. iv. 15, 16.] Here is an authoritative example, sufficient to remove every doubt. But if there were no such record, the thing is plain from the reason of the case. Nothing is more obvious than that the gospel is to be sent by those who have it, to such as are destitute of the blessing.

It deserves remark, too, that according to the example of the apostles, we are not to wait until all the people in one city or one country are christianized, before the gospel is sent to another. Paul built up a little church at Philippi, appointed a stated pastor, and then went to Thessalonica, where he

these words are not to be taken strictly, they certainly include the whole Roman empire, which then extended almost from "Britain to Japan." But is there any reason for confining them within narrower limits, than the known world?

Perhaps our readers may be pleased to see a brief sketch of the traditions adverted to above. Peter is said to have founded a church in Antioch, and then to have preached the gospel to the dispersed Jews in Pontus, Galatia, Cappadocia, Asia and Bithynia; after which he went to Rome, where he suffered martyrdom. *Andrew* was apostle to the Scythians, Sogdians, and Saccæ. *James* son of Zebedee preached to the twelve tribes in their dispersion. *Philip* was located in Phrygia. *James* son of Alphæus is placed at Jerusalem. *Bartholomew* is said to have been apostle to the Indians; and *Matthew* to the Ethiopians. The Evangelist *Luke* was Paul's companion, and *Mark* was sent to Egypt. *Thomas* called Didymus was sent to the Parthians, or as some say to the Indians, or as others to the Medes, Persians and neighbouring nations. *John* preached in Asia. Of *Simon* Zelotes some say that he succeeded *James* at Jerusalem, and others, that he preached in Africa, Mauritania and Britain. *Jude* first preached in Galilee, Samaria, Idumia, and then among the Arabians. *Matthias* was sent as an apostle to the Ethiopians. Cyprus and Salamis were allotted to *Barnabas*. *Timothy* was located at Ephesus; *Titus* at Crete, *Crescens*, mentioned by Paul, was sent to Gaul; and the *Eunuch of Candace* to Arabia Felix.

There are many other traditions on this subject, which we have no room to notice; and, as was said, their accuracy is not to be depended on; but they fully warrant the belief that the gospel was preached in all the known world. Such was the *missionary mania*, in the days of the apostles!

did the same thing, and departed to pursue his missionary labours in Achaia—And so universally.

The present missionary system is, then, in all important particulars justified by the example of the apostles, and conformed to the practice of the primitive church. And enemies to it appear to us to be either grievously mistaken, or they are deeply hostile to the interests of vital piety. We do not like to impute bad feelings or wrong motives to others, when we can avoid it; and therefore we attribute much of the opposition which is made, to ignorance. At the same time, we are bound to say, that in wilful ignorance there is great perverseness.

Having thus briefly, but we hope efficaciously defended the missionary cause; at least having proved our hearty devotion to it, we must proceed to the painful office of honest friendship, and point out what we think errors and faults in those we love. In the first stages of so complicated an undertaking, we may expect much imperfection in the arrangement, which will afterwards be remedied; and many things to be overlooked, which in process of time will receive due attention. Here we remember that narrow limits bind us, and that only a few out of many particulars, can be brought to view. To begin, then, with that which we regard as of primary importance,

1. We observe, in the first place, that in our humble opinion, *the education of missionaries is deplorably defective.* True, they commonly go through college, and enter the Theological Seminaries with diplomas in their pockets. And for aught that we know or believe, they there go through the course prescribed. But for the most part, they are charity students, and *under whip and spur* during their whole course. We do not lay any imputation on the very respectable and valuable men who preside in our Seminaries, nor do we insinuate that the students are not imbued with a competent portion of *Theological knowledge.* But there is a deficiency in their general knowledge of human nature, and in their scientific attainments. Our public libraries are generally very defective as to the works of the most enlightened travellers, and students are not familiarized with the modes of thinking, the habits and customs of different nations. Their knowledge of oriental literature and of the modern languages is very limited; and in Botany, Geology, and natural history for the most part they are entirely uninstructed. Hence their attention is very rarely directed to matters, which if well understood and duly reported would be very interesting to literary men and philo-

sophers, and surely quite as improving to common readers as missionary journals now are.

2. And this leads us to a subject on which we have before touched; and on which we feel compelled to animadvert in stronger terms than we ever wished to employ on such an occasion.—The present feeling of the religious public we know is against us, and the theme is unpopular; but, we are conscientious, and must proceed. We do then, with the utmost seriousness and solemnity, enter our protest against the present style and manner of Missionary Journals, and the letters of Missionaries, such as are commonly published in the vehicles of religious intelligence.

In the first place, these things are read, and they will be read on the Sabbath. And as to far the greater part of them, any thing else not immoral, might be read with as great propriety, and with as good hope of religious improvement. In general, these documents are journals of the daily work, of the ordinary secular employments of the missionaries, such as planting corn, hoeing potatoes, clearing up new grounds, building houses, &c. &c. And this in general, is the *Sabbath day reading* of a great many subscribers to religious magazines and newspapers.

In the next place, we do verily believe that productions of this sort, read constantly and eagerly, so far from improving the taste and raising the understanding of the religious public, are producing a directly contrary effect. In the writings of clergymen and pious laymen, especially of former days, there are as fine specimens of powerful logic, and of deep-toned pathos as are to be found in any uninspired compositions whatsoever. But these, instead of being familiar to common christians, are thrown aside and almost forgotten, while the minute and often trivial details of missionary journals are used in their place. But having before noticed this effect, we shall only observe farther, in this place, that the style of these publications is likely to operate on the public intellect, much in the same way with the crude extemporaneous effusions of untaught preachers. And as tens of thousands are issued every week, and circulated through the country from Maine to Missouri, the effect is likely to be felt far and wide. And this is a point of no small consideration.

But again, men of taste and learning are in danger of being incurably disgusted with religious magazines and newspapers, and of conceiving contempt for missionaries and their cause. And in this way, injury will be done of wider extent than has been imagined; reaching even to the institutions where mis-

sionaries have been educated. Let it be for a moment supposed that a man of this description has learned that a young person, after having been educated at Princeton, at Union, Yale, or any other college, and going through the seminary at Princeton or Andover, has been sent as a missionary to Palestine, to the East Indies, the Sandwich Islands, or any other heathen or Mohammedan country, and that his journal has been received and published; what would he think and how would he feel, when instead of finding interesting information, he should read something like this?

Lord's day—The mission family assembled for worship; and we found it a pleasant service.

Monday—Brother —— received a present of a quarter of a pig, and two bundles of sticks.

Tuesday—Engaged in cutting logs for building a cabin. One of the labourers was very near being killed by the falling of a tree; but the Lord mercifully interposed by his providence, &c. &c.—through the week, and through the year in nearly the same strain.

We have not quoted express words, because we did not choose to mark any individual with our censures: and we shall not do so unless compelled to justify these observations by actual quotations. But we appeal to any man of cultivated taste and improved understanding, whether the general strain of missionary journals is of higher character, than the fictitious specimen given above; and with earnestness, aye and deep anxiety we ask, what will, of course, be the opinion formed by men of refinement, of the talents of missionaries, and of the schools where they were educated, when their communications from countries highly interesting and but little known to us, are such as we have seen? We know that, in process of time, where the press is free, and there is a *brisk circulation* of opinions, the sentiments of learned men, and sound thinkers become general. And our solicitude on this subject arises from deep devotion to the missionary cause, and ardent desires for its success.

We do think then that a reformation is necessary. The directors of missionary societies are bound to turn the attention of missionaries to subjects of general interest. Let them give us such accounts as their opportunities enable them to give, of the Geology, the Botany, Natural History, soil and climate of the countries in which they abide, Let them inform us of the traditions, rites, manners and customs of the people among whom they live. Let them place before us graphical descriptions of their persons, their habitations, style

of living, and modes of agriculture. Let them give us, as they can, vocabularies of their languages, specimens of their speeches, &c. &c.* A liberal curiosity may find hundreds of subjects, which would interest all classes of readers; and communications on them might be made, in which science would appear so sanctified by religion, and so mingled with christian benevolence, as at once to edify and delight.

Indeed we think that if this affair were properly conducted, the larger missionary societies might, at least once a year, publish a volume, which would be sought after by curious and scientific men all over the world. In this way, the means of carrying on the missionary cause might be greatly increased; favour would be gained among those who regulate public opinion; and the managers of these institutions would have the pleasure of knowing that while they were planting the seeds of civilization and christianity abroad, they were promoting the improvement of their brethren at home, and in every way enlarging the bounds of human knowledge.

Let this representation be considered in contrast with the actual state of things, let men of enlarged and liberal minds contemplate the effects which journals of religious intelligence are actually producing on the taste and intellect of the religious public, and on the feelings of educated men "who are without; and we are persuaded that there will be none to differ in opinion with us.

Such communications as now go to the public, may, well enough, be sent in private letters to the relations of missionaries. Parents, brothers and sisters will read them with lively interest. And let the journals of the work done from day to day be sent to the Directors of the Missionary Societies, that they may be assured of the fidelity of their labourers. But let the public have something more worthy of educated men, sent out from the best seminaries in our land, for the purpose of spreading knowledge and religion throughout the world.

* Another subject of very deep interest, which might have been included in this enumeration, and to which we are surprised that so little attention has been paid, is, what we will call, for want of a better phrase, a philosophical view of the operations of vital religion in the minds of heathen, when brought under its influence. We know, in general, how it works in every human being. But, at the same time, we know that there are different modifications of it, in different minds, and we should like very much to trace its workings, as exhibted by a nice and discriminating observer of human nature, for instance, in a Hindoo from the time when the light first began to dawn on his darkened mind, until he had fully turned himself from all the abominations of paganism to the religion of our Lord and Saviour Jesus Christ.

We are persuaded that missionary operations are but beginning; and as friends, whose whole hearts are engaged in this cause, we express our views and feelings with freedom. All that we aim at is, that institutions prized, and loved, and honoured by us, may be regarded with the same feelings by all in our borders; that every obstacle that impedes their progress may be removed; and every measure that can advance their important designs may be adopted. HOLEM.

A JOURNEY IN NEW-ENGLAND.

(Continued from p. 14.)

July 10*th*, 1822.

"AND what do you think of Boston?"—This question has been proposed to me more than a hundred times; but the brief answer which satisfies the inquiry here, would be very unsatisfactory to you. I must therefore enter into particulars, and thus show you my opinion and the reasons on which it is founded. I shall, however, in very few words, dispose of the locality and the brick and mortar of the city. My attention was not particularly directed to matters of this sort; the state of *mind* and *heart* in Boston, was the subject of most interesting inquiry.

I must, however, say that the situation of Boston is, according to my taste, one of supereminent beauty. It is very advantageously seen from more than a hundred eminences in the surrounding country: and had the city been skilfully laid out, there would not be a street of any importance, without a beautiful prospect, either of the harbour, or of the country. But every body knows that most of the streets, are crooked and narrow; and that the ancient part of the city looks like a wilderness of houses. Even now, I am obliged to employ a guide to conduct me to such places as I wish to visit, and back to my lodgings. Yet I have no passion for squares and rightangles. The perpetual recurrence of such ungraceful figures and turnings, in my judgment, injures the beauty of Philadelphia. But *quemque trahit sua voluptas.* In my opinion, too, many of the streets in Boston are of better width than those in Philadelphia, or the wide streets in New-York, unless indeed double rows of trees were planted on each side of the footways. A convenient space for the passage of vehicles and sufficient room for ventilation, is all that is necessary. More than this allows our burning summer sun to pour its

flood of heat all day on walls and pavements; which thus become so heated as not to part during night, with the caloric acquired in the day. And thus comfort is destroyed, and sickness induced. Moderately narrow streets, high houses, and narrow windows are, as I think, adapted to our climate, and to all hot climates. Philadelphia is the hottest city in the good old thirteen states, because it has the widest streets: I shall be thought quite paradoxical, I know: but such is my opinion, and I throw it out for examination. In our country, I am persuaded that every measure which will shield us from *reflected heat*, will promote both health and comfort. But *there is reason in all things;* and in Boston some of the streets are inconveniently narrow, and unreasonably crooked.

There are many buildings of sufficient elegance in this city: but most of the public edifices have nothing in them remarkable. The state house indeed is remarkable for the beauty of its situation, and the prospect of loveliness and grandeur which one has from the top of its cupola. But the building itself does not please my taste, and the cupola is a perfect deformity. You know I am no architect; and I just speak of things as they strike my own fancy. I have no quarrel with the Bostonians about their public buildings; and although I cannot praise the architectural skill displayed in them, I cannot withhold my admiration of the number of edifices consecrated to objects of public utility. But of these I shall speak hereafter. If you want more topical information concerning this metropolis of New-England, you will find it in the first volume of Dr. Dwight's Travels, recently published. I have not yet had the pleasure of reading the book, but on glancing over, I find he has devoted a number of pages to Boston.

It was mentioned before that I arrived at this place on the evening of the 3d. I retired to rest about midnight so fatigued as not to be able to get into a sound sleep until near daylight. And from this state of profound repose, I was roused by the very inopportune thundering of the bell of the Old South Church almost over my head. At first I thought that there was an alarm of fire; and determined to let the good people fight this enemy themselves. But I was soon convinced that the first impression was erroneous—It is the FOURTH OF JULY—said I, and instantly sprung from my bed. For the dawn of this day always brings such a train of recollections, and awakens such deep emotions, that as soon as its faint light peeps through my casement, I am thoroughly roused.

My first business is to give thanks to the God of the whole earth, for the blessings and honours, with which he has crowned our country; and the next to recal to remembrance the gallant deeds, and glorious exploits of our forefathers. And here I could not but remember, that old Massachusetts was even with the foremost in resisting the claims of arbitrary power; that not far from me was the field first stained with blood in this contest; that much nearer was the grave of Warren; that this state had produced many men great in council, and gallant in battle; that in those days of trial, Virginia and Massachusetts were of one heart and one soul; —indeed thoughts coursed so swiftly through my mind, and feelings rose so powerfully in my heart, that it would be vain to attempt a description of the state in which I was placed.

After breakfast, I said, well I will turn out and see how the Bostonians celebrate the day of Independence. Some account of what I saw on this occasion may be not unamusing.

There had been a sort of LEVEE—(Yes; these descendants of the old Puritans use the term)—there had been a sort of a levee at the residence of his *Excellency*—(I am not sure that I have the court vocabulary by heart, but I will avoid mistakes if possible)—I say, there had been a sort of a levee at the residence of his *Excellency* the Governor, where were found his *Honour* the Lieutenant Governor, the *Honourable* the Judges of the Supreme Court, *Honourable* members of Congress, superior military officers, &c. &c., who walked in procession to the Old South Church. At the door of the church I joined the procession, and we soon filled the house to overflowing. In the first place, a band of musicians vocal and instrumental, performed sacred music, not equal to what we had heard at Springfield—we next had a prayer, on which I shall offer no remark—then followed patriotic and military music. (Don't think now of Yankee-Doodle)—and finally an oration by a Mr. Gray. The speech was really well composed as regards language, and contained many excellent sentiments. But it was quite too local for my feelings; and evidently had reference to a state of things among the Bostonians, which I did not very thoroughly understand. It was, however, well received by the audience; and the speaker sat down amidst thunders of applause. I, however, heard one gentleman, who sat near me, exclaim—"Boston folks are full of notions!"

From the church the crowd proceeded to the State house, where had been provided an excellent cold collation, sufficient for five or six hundred persons. After due honour had been

shown to this provision, wine of no mean flavour was served up, and a number of appropriate toasts, given by his *Excellency*, his *Honour*, and various *Honourable* gentlemen, were drunk, and applauded in the customary manner of *stamping* with the feet and *clapping* with the hands. Many of the toasts, however, were in one respect like the speech, they referred very particularly to the good city of Boston. There were several, however, who took occasion to give *sentiments*, expressive of great kindness to Virginia. Hilarity and good feeling predominated, without the least appearance of excess. And here I must testify, to the praise of these people, that, although I saw at least thirty thousand of them on this day, I saw only one drunken man among them all. Would that I could testify the same concerning the people of another good city, that you know!

After moderate indulgence in wine, the company dispersed, and every man went where it liked him best. In the evening, *His Honour*, the Mayor of Boston, held a *levee*. Some of our party were desirous to wait on him, and I accompanied them. On arriving at the house, we found it crowded to overflowing; but we elbowed our way through the crowd, made our bows, and passed our compliments to the gentleman and lady, drank a glass of wine, partook of an ice cream, and chatted the meanwhile, with any who happened to be next to us; and then went to see the exhibition of fireworks got up at the expense of the corporation, in honour of Independence. The envious moon, shone with an unclouded brightness, which almost overpowered the light of the fireworks, which otherwise would have been very brilliant. They were exhibited in the large beautiful common which lies in front of the state house. And here, as nearly as I could conjecture, twenty thousand persons were assembled to see the sight! I cared nothing for the exhibition, but I wished to see the people; and so I walked through the immense crowd, heard their good natured jokes, enjoyed their hilarity, and did not return to my lodgings until the whole multitude had dispersed. I never saw so large an assemblage of persons before; and I rarely ever witnessed a scene of greater order and propriety. I could not help saying to myself, whatever else the Bostonians may be, they are very observant of public decorum. By ten o'clock, all was as still and silent, as though there had been nothing to excite the population of the city.

Since the 4th, as opportunity has been afforded, I have visited the public institutions of the place, and examined the various means employed for promoting public improvement.—

One of the first objects to which my attention is directed, on visiting any of our cities, is the bookstores. *Cornhill* then was, you may well suppose, an interesting place to me. It would be invidious to distinguish individuals. On looking over the shelves of many of the *bibliopolists*, I certainly saw reason to believe that books are in good demand in Boston, and that the range of reading is pretty extensive. I, however, found nothing here equal to the establishment of my friend Eastburn in New York.

The New England Museum has a great many objects; some were to me rare and very curious; but I think it quite inferior to that of Peale in Philadelphia; the oldest perhaps, and certainly the most valuable in the United States.

But the Boston Athenæum is, beyond a doubt, superior to any other institution of the kind in our country. It is kept in a building very well adapted to the purpose, and is particularly rich in Periodical Literature; it is also well supplied with works on the history of our own country. I found some books here, which I have not been able to find any where else in the United States. A gentleman, whose name I think is Smith, not long ago, displayed his public spirit, and honoured himself by making a donation to the institution of $20,000.—And here, as well as elsewhere, I may observe, that the people of Boston are remarkable for this sort of munificence. It is quite common for wealthy men, either to give during life, or leave legacies, to institutions designed to promote public improvement. The honour and prosperity of these establishments are identified with the honour and interest of individuals or families. And there is no place in the country where endowments are so common.

In addition to this, there is a most meritorious and beneficial attention paid to schools of all kinds. At stated periods, examinations are held by committees appointed for that purpose, and attended by the highest officers of the state, and gentlemen most distinguished for abilities, attainments, and standing in society. The calling of a teacher is regarded as important; and the faithful and able are treated with much respect. Men of character, then, are not ashamed to labour in this vocation; and great encouragement is given to men of talent to exert themselves for the improvement of the young. I think, that in this respect, the Bostonians are wiser than some of their neighbours, who perhaps, are more solicitous to get the thing done *cheap* than to get it done *well*.

I am not able to inform you what number of schools of all descriptions are supported in Boston. I understand, how-

ever, that there are enough for the education of all the children, poor and rich, that live in the city. That point, to which I wish to direct your particular attention, and which I therefore mention again, although it has been adverted to before, is the care that is taken in the examination of the schools. A large committee is annually chosen, and vested with full powers for the due regulation and improvement of these institutions; they are required to visit the schools every quarter, and examine the pupils on the various branches of study in which for the time, they have been engaged; and the result of this examination is laid before the public. This committee, I am informed, regularly discharges the duty; so that both teachers and pupils begin and go through the quarter with the expectation, that at the close their conduct and progress will be brought under review. This has a powerful effect. Indeed, it is not easy to see how a school system can be more efficient, than that in Boston. This remark, with some qualifications, applies to the whole state of Massachusetts. And it furnishes, in part, a solution of the question, why primary schools have been hitherto, so inefficient in Virginia.—There is no responsibility in our system; there are no regular examinations. A poor child is put to school for three or six months; and the order of the school commissioner, the fee-bill of the teacher, and the draft on the county treasurer for payment, are all the evidences ever laid before the public on this subject. The child may have gone to school, or he may have staid at home; may have been well or ill taught; may have made good progress in his learning, or no progress at all.—How it is, we, the people, know not: All that we know is, that $45,000 per annum are appropriated to primary schools, and that a great part of the money is not accounted for. Surely, the wisdom of our Legislature can find some remedy for this evil. If not, the inefficiency of the system will, ultimately, destroy itself; and another example will be added to many others of the want of enlightened perseverance in the plans of Virginia.

The all important subject of religion is closely connected with that of education, and attracted much of my attention. It is one, however, of particular delicacy here; because it has been made so much a matter of controversy. I shall speak my mind freely, but I hope candidly and without bitterness. For more than a century, Boston was distinguished for its piety and *orthodoxy;* and was blessed with a number of as able ministers of the gospel as ever adorned any part of the American churches. It was the fervent and active re-

ligion of these men, that gave a cast to the institutions and habits of the citizens of Boston, which even now is clearly perceived. They are a church going people; they have a very affectionate remembrance of their forefathers; and are by no means fond of change. The son loves to retain the pew, where his father and grandfather sat and worshipped. I have never observed a people, among whom this feeling existed in equal strength. Indeed, notwithstanding the great changes which have taken place in the manner of preaching and in the doctrine of their religious teachers, I do believe that many in that city and the country round about, are unwilling to admit that there has been any material change at all. The preachers, who have enlisted under the standard of Unitarianism, have not generally, and I believe have not at all until lately, come out openly against what we call orthodox opinions. As they are distinguished rather by what they do not, than by what they do believe, so their preaching is said to be of a *negative* character. What are called the peculiar doctrines of the gospel, such as the depravity of human nature, the doctrines of regeneration, of atonement, of sanctification by the Holy Spirit, are never mentioned for either attack or defence. But what are called the moral virtues, such as honesty, industry, gratitude, charity, &c. are the subjects of brief discourses, composed with elegance and delivered with a cold propriety, which southern hearers would think soporific. I must confess, however, that what I state on this subject is the result chiefly of information, not of actual observation. Indeed, I had the opportunity of hearing only one sermon while in Boston. It was the Thursday lecture, which I was told, had been kept up for at least a century, and was once attended by thousands. The morning, when I attended, was that of the 4th of July. And really I did not find the people of Boston more disposed to go to church on that day, than I had seen them in many other places. The party which went with us consisting of five persons, composed the majority of the congregation! I do not think this a fair criterion, and indeed I do not derive any inferences from this solitary instance. From the very nature of the system of Unitarianism, where it excites no controversy, I think that it takes no powerful grasp on the affections. It is so indifferent to modes of faith; it represents Heaven as of so easy attainment; it is so general in all its doctrines; so vague in its devotional exercises, that I see not how it can lay hold on the human heart and exert a mighty efficiency there. Indeed, it seems hardly worth while to support relig-

ious worship, and be at the trouble of going to church, when the whole affair has so little connexion with salvation. And should the effects of former discipline and former habits be worn out, or should the Unitarians ever be placed in a state of society, subject only to the influences of their own system, I do verily believe, that the affairs of religion would excite very little interest, and be found to produce very little effect. I am satisfied of the soundness of the reasoning, which has led me to this conclusion; but, if not greatly misinformed, I am supported by the testimony of ecclesiastical history. On the same authority, I feel warranted in saying that deviations from the path of orthodoxy, however slight at first, grow wider and wider, until revealed truth is entirely forsaken.

But great, and in my judgment lamentable, as are the changes, which have taken place in this part of the country, it is by no means to be supposed that the majority are on the side of Unitarianism. My inquiries on this subject have been very particular, and I am supported by facts in saying that of nearly four hundred and sixty preachers in Massachusetts, not one hundred are of that denomination. And even in Boston, taking in all societies and all preachers, not one half belong to them. But whether they are gaining or losing ground, I am not able to determine; and I find different men of different opinions. I cannot but hope that there is a redeeming spirit in orthodoxy, and in the genius of the age, which will retard and finally stop the progress of this error. There is certainly a very great degree of Missionary spirit and of enlightened zeal in this region, and in this city. There is here much active and fervent piety. Perhaps no where do the professed disciples of Christ, with a more prompt and cheerful good-will, devote themselves and their substance, to the service of the Church, and best interests of mankind. In this State probably more is contributed, every year, to the Missionary cause than in any other in the Union. And since the controversy with Unitarians has become open, I believe that they have contributed very liberally for the purpose of extending through the country their peculiar opinions.

I have much more to say respecting this place and its vicinity, and as this letter has already run to an unreasonable length, I will task your patience no longer for the present.

Truly yours, H.

REVIEW.—Life of Thomas Scott, D.D.

(*Continued from* p. 40.)

In accordance with the design announced in our last No. we proceed to give a number of extracts from the private correspondence of Dr. Scott. We do this, with the view of letting our readers see how he unbosomed himself before his relations and intimate friends. At the same time we must observe that his letters are so full of good sense, and breathe such a spirit of fervent piety, as to make them highly interesting and edifying. The great difficulty here is selection. The whole of this portion of the work will probably be read again and again by the pious, who seek edification in their reading.

Our first extract will be from letters to a relation, in which he presses earnestly the great duties of religion.

' "I have written a book, now in the press, which will be published in three weeks time, giving an account of the grounds and reasons of the change you so much wonder at; chiefly for the use of my former friends. As you used not to consider me as a fool, do not condemn my book as foolish, without reading it, and that attentively: and, where we differ, do make it a part of your prayers, that whichever of us is mistaken may be directed to the truth."

'Writing to Mr. and Mrs. Ford jointly, September 28th, after allowing the truth of their position, "that it is possible for a person, engaged in the concerns of the world, so to spend his time in his business, as to be doing his duty to God and man," he makes the following remarks: "However, by the way, observe, that very few thus manage their worldly business. Of this you may judge. He, who thus does his worldly business, has it *sanctified by the word of God and prayer*. He goes about it because it is the will of God he should do so. He orders it all in conformity to *his* revealed will, as far as he knows that will; comparing his conduct continually with the word of God. He depends upon the Lord for a blessing in his undertakings, and seeks it in prayer. What the Lord gives, he receives with thankfulness; as a gift undeserved; as a talent committed to his stewardship; and aims to use it to his glory: not with the miser, as a talent wrapped in a napkin, or buried in the earth; not as provision made for the flesh, to fulfil the lusts thereof, with the prodigal: but in temperance, moderation, and a liberal, compassionate beneficence. When the Lord crosses him, he submits, and says, *It is the Lord, let him do what seemeth him good:* and, when things look dark, he does not murmur or distrust, but says the Lord will provide." '—p. 106.

The following describes the happy state of his mind, in the services and enjoyments of religion,

' "January 29, 1782. To see you as happy in that *peace of*

God, which passeth understanding, and which, through Jesus Christ, *keepeth the heart and mind*, as I feel myself, is my ardent wish, and frequent, fervent prayer. . . . On Mondays, Wednesdays, and Saturdays, I am at your service; but I preach on the other evenings. . . . You may likewise depend upon it, that I will not make your continuance at Olney disagreeable by religious disputes: for the Lord has almost spoiled me for a disputant. Waiting and praying are the weapons of my warfare, which I trust will in due time prove *mighty, through God, for the pulling down of all strong holds*, which hinder Christ's entering into, *and dwelling in your heart by faith*, and *bringing every thought into captivity to obedience to himself*. . . . One expression in your letter encourages me to hope that we shall, before many more years have elapsed, be like-minded; namely, where you seem to entertain a doubt of your being right, and do offer a prayer to God to set you right. Thus I began; in this I persevered, and do persevere, and have no more doubt, that it is God who taught me what I now believe and preach, as to the great outlines, than I have that God is faithful and hears prayer. . . . You wonder at my condemning you unheard, and think I have a worse opinion of you than you deserve. I will promise you I have not so bad an opinion of you as I have of myself. But the Bible condemns us all, moral and immoral, great sinners and little sinners, (if there be such a thing;) *that every mouth may be stopped*. Rom. iii. 19, and the following. Let me beg of you to read without a comment, to meditate upon, and pray over this scripture, especially that humbling text, *For there is no difference, for all have sinned and come short of the glory of God*. No difference: all are guilty, all condemned malefactors, all must be saved in a way of grace, by faith, through Christ.'—pp. 139–40.

The following is in the same spirit; and, while it shows a mind full of hope and joy, it clearly points out the grounds and sources of *christian contentment*, a grace but rarely attained, and of course but seldom exercised in its maturity.

'"June 25, 1782. Two things have concurred together to render it not easy for me to write, namely, many engagements and much indisposition. . . . If the Lord be pleased to give us, (for he is the alone giver,) in the way of honest industry in some lawful calling, the necessaries and ordinary conveniencies of life, just above the pinchings of poverty, and beneath the numberless temptations of affluence, we are then in the most favorable station for real happiness, so far as attainable in this world, that we can be; and we want nothing more but a contented mind: such a contented mind as springs from a consciousness, that of all the numberless blessings we enjoy we deserve not one, having forfeited all, and our souls too by sin; from a consideration of the poverty, and afflictions of the Son of God, endured voluntarily for us; from faith in him, a scriptural hope that our sins are pardoned, and that we are in a state of ac-

ceptance with God; from peace of conscience, peace with God, submission to him, reliance on him, and realizing views of his unerring wisdom, almighty power, and faithfulness, engaged through Jesus, to *make all work for our good;* together with the sweets of retired communion with him in the rarely frequented walks of fervent prayer and meditation. This is all that is wanted to make us satisfied, cheerful, and comfortable; *rejoicing in hope* of complete happiness in a better world. All beside, that our restless minds (restless unless and until they find rest in God,) can crave, could add nothing to us . . . . Riches, pleasures, diversions, the pomp and pride of life, are not only empty but ruinous—*vanity and vexation.* The Lord grant that we may esteem them such, and despise them. True happiness consists in being like God, loving him, and being loved of him. All the rest is but a poor attempt of miserable man to forget his misery, and to find a happiness independent of the fountain of happiness: as if men, being deprived of the light and heat of the sun, should attempt to supply the irreparable loss by fires and tapers. . . . But believe me, dear sister, it is no small matter to be such a Christian: to deny ourselves, renounce the world, crucify the flesh, and resist the devil, though pleasant to him that has once got into the scriptural method, is too great a work for the most even of professors: most put up with either a round of devotions, in a formal way, or a set of notions. But, though there is much diligence and self-denial necessary, and the friendship of the world, and conformity to it, must be renounced; yet the present comforts of religion (I speak from sweet experience,) amply and richly repay it. May you and your's experience the same."

'In another letter, about a year afterwards, addressed to a young woman remotely connected with him by marriage, who had spent some time in his family at Weston, and who will hereafter be repeatedly noticed as his correspondent in Northumberland, he gives counsel and encouragement on the subject to which the preceding letter leads our thoughts,—the treatment of relations not yet brought to that religious state of mind which we could wish. At the same time we may trace in it the germ of that spirit of intercessory prayer, which so much distinguished the writer to the end of his days.'—pp. 140–41.

The reader will see from what follows, that Dr. Scott, although a *Calvinist* and an *Evangelical* preacher, was a man of truly liberal views and feelings.

'"April 14, 1784. I must frankly observe that I am not much attached to externals, being decidedly of opinion, that, had the Lord Jesus intended all his people to be of the same sentiments about church government, he would have explicitly declared it, as under the Jewish dispensation, and have rendered it impossible for godly, reflecting, and judicious persons to have differed much about these things: even as it is impossible for such persons much to

differ about the method of a sinner's justification, or the nature and need of regeneration. Every man ought to be satisfied in his own mind about the lawfulness of communicating as a Christian, or officiating as a minister, in that society he belongs to, and leave others to judge for themselves; candidly supposing that men who are conscientious in other things are so in this: and, though they see not as we see, yet possibly their eyes may be as good as ours. In my own judgment, after I hope much serious and impartial consideration, I am a moderate Episcopalian, and a Pœdo-Baptist; but am entirely willing my brethren should be, some Presbyterians, and some Independents, and not extremely unwilling that some should be Baptists; rejoicing that Christ is preached, and the essentials of true religion upheld amongst persons of different sentiments, and only grieved that each one will be what he is *jure divino*, and judge and condemn others. I would only beseech all to leave *biting and devouring one another*, and to unite together in striving, as so many regiments in one army, against the common enemy. My avowal of my sentiments on this subject will help you to know your man, and what you are to expect.—My post is very different from yours." '—p. 146.

He received his *doctorship* from *Dickenson College, Carlisle,* Pennsylvania, of which he takes the following notice.

'"I had two letters from North America about three weeks since, in one of which I am informed by a bookseller, that he has twelve hundred subscribers for the Bible, and expects a great many more; and that it is read with approbation by the religious people of all descriptions. As a proof of this approbation, the packet contained a parchment by which I am constituted D.D. by the Dickensonian College, Carlisle, Pennsylvania, by persons whose names I never before heard. What use I may make of this honorary distinction is a subsequent consideration: but the whole encourages me to hope that my labor is not in vain." '—p. 198.

In the next place we shall give a specimen of Dr. Scott's political sentiments.

'"December 5, 1792. You will receive with this a few copies of a publication on a subject mentioned in your last: not on politics, but on the religious question connected with them. I have endeavoured to be impartial; and I do not expect to please either party in these violent times: but I trust moderate men will approve most of it, as far as they regard the Bible. I am no great stickler for monarchy, or any of its appendages; and I trust I am a steady friend to real liberty, in all cases and places: yet, as human nature is constituted, I am apt to think a limited monarchy, or mixed government, where one branch oversees and checks the others, is best; and that an absolute republic must verge either to anarchy or to oligarchial tyranny. But I have nothing to do with such

questions. I should obey under a republic even as under our constitution, if providence placed me under it. I also think that our constitution is like a good old clock, which wants cleaning, regulating, and oiling; but that to knock it in pieces, in order to substitute a new French watch in its place, the going of which has not been tried, would be impolitic and even ridiculous: yet multitudes are bent upon this, and I fear bloodshed will be the consequence.—I must also think that many religious and respectable dissenters have expected too much, in a world of which the devil is styled *the god and prince;* and where protection and toleration seem the utmost that God's children can hope for. Many also, both dissenters and others, have meddled too much with such matters: and I grieve to see that the prejudice, which this has infused into the mind of religious people in the church, is likely to widen our unhappy divisions: for they will not make proper discriminations."

'"If North America prosper under her new government, the cause is principally to be found in the moral state of the inhabitants. The way for the people to reform the government obviously is, by choosing, without any recompense, the most honest men they can find, for members of parliament: but, if the senators' votes are bought by ministers, the electors' votes are bought by senators, not only in the rotten boroughs, but in capital cities, and counties; and almost every voter, like Esau, sells his birthright, and then is angry that he has it not. If we could see that the counties and large cities and towns made an honest use of their privilege, and that bribery was the effect of inadequate representation, I should then be of opinion that a reform would do good; at present, I fear it would make bad worse—at least no better: for who almost is there that does not vote from interest rather than from judgment. I fear we are nearly ripe for vengeance: my views are gloomy: but I think that every violent change would accelerate our ruin." '—pp. 208–9.

In the year 1796, Mr. Wilberforce published his "Practical View;" of this extraordinary work, Dr. Scott gives his opinion in the following terms.

'"April 26, 1797. It is a most noble and manly stand for the Gospel; full of good sense, and most useful observations on subjects quite out of our line; and in all respects fitted for usefulness: and coming from such a man, it will probably be read by many thousands, who can by no means be brought to attend either to our preaching or writings. Taken in all its probable effects, I do sincerely think such a bold stand for vital Christianity has not been made in my memory. He has come out beyond all my expectations. He testifies of the noble, and amiable, and honorable, that their works are evil; and he proves his testimony beyond all denial. He gives exactly the practical view of the tendency of evangelical principles, for which I contend; only he seems afraid of Calvinism,

and is not very systematical: perhaps it is so much the better.—It seems, likewise, a book suited to reprove and correct some timid friends, who are at least half afraid of the Gospel, being far more *prudent* than the apostles were; or we should never have been able to *spell* out Christian truths from their writings. But it is especially calculated to shew those their mistake, who preach evangelical doctrines, without a due exhibition of their practical effects. I pray God to do much good by it! and I cannot but hope that I shall get much good from it, both as a preacher, and a Christian."—pp. 234–5.

In the following there are some striking remarks on the ministry, and the qualifications for it, &c.

' " November 28, 1797. Upon the whole, if I have many difficulties and discouragements in one way, they are counterbalanced in another; and I have every reason to think, that the Lord will make my poor labors from the press, considerably, and, I hope, durably useful. My answer to Paine has been reprinted, and, I am told, is approved in America. The ' Force of Truth' has also been reprinted there . . . I mention this to show you, that the Lord will make use of honest, though mean endeavours to promote his cause; and that he mixes encouragements with humiliating dispensations, in his dealings with those who trust in him . . . . . The Lord puts his *treasure into earthen vessels;* such as men despise, and such as think meanly of themselves. He makes little use of those attainments and accomplishments which men so much admire, and which many think absolutely essential to the ministry. . . . . Consider well the worth of immortal souls; the millions, all over the world, who are *perishing for lack of knowledge;* the awful delusions which prevail, even in this land; the few, comparatively, of even *honest* and *faithful* preachers; how the Lord is taking many of them from us; what a determined combination is every where made against Christianity; and what an honour it will at last be found, to have been decidedly on the Lord's part—an instrument of defeating the gates of hell—of sowing seed for that harvest which he will shortly gather—as well as of rescuing, though it be but a few, souls from eternal destruction, to be your *crown of rejoicing in the presence of our Lord Jesus Christ, at his coming.* With all my discouragements and sinful despondency; in my better moments I can think of no work worth doing, compared with this. Had I a thousand lives, I would willingly spend them in it: and had I as many sons, I should gladly devote them to it.—I have little doubt that you will see your way clear before the time comes: and though a country situation may probably be most eligible, yet, I trust you will say, *Here am I,* Lord, *send me* where thou wilt. (Isaiah vi. 8.)'—pp. 235–6.

" ' July 2, 1807. You know I am not peculiarly favorable to young ministers fixing in London, where almost all are either *hugged* or *kicked* to death, according as they are popular or unpopular;

and that I am partial to a country village of tolerable size. . . . . I hope you will redouble your earnestness in prayer as the importance of your station is increased. I should think that considerable time employed in study of the scriptures, and such books as elucidate the scriptures, is so needful on entering on a station in that large city, in order that your ministry may be less and less like the superficial declamation of too many young ministers, that, unless necessity urges, it would be best not to be encumbered with pupils at present. I should be glad to hear that you wrote a good deal, though you should not use what you write, either in preaching or print: it gives a man a readiness, a correctness of thinking and expression on theological subjects, and a fulness, which mere reading will never do. Have, however, something to do, which may be a reason for declining many of those gossipping unprofitable visits, in which so many London ministers waste, and worse than waste, their hours." '—pp. 264–5.

'"I am not sorry for the opportunity of speaking my mind, not only on this, but on some other publications, which have a measure of the same tendency. It may, I think, without partiality, be said, that the body of men called *evangelical clergymen*, (I do not say who gave them that name—I did not;) are the persons, at least within the church, from whom there is the greatest hope of a revival of genuine Christianity. Now is it possible that you, and your pious and sensible friends, can think, that bringing forward, in so public a manner, by a professed friend, without *mercy* or *distinction*, all their *real* and *supposed* faults, is the way to strengthen their hands, and promote their success? The tendency of such a system is, to make the young people, especially, hear our sermons, and take up our books, not only with prejudice, but with a secret desire of shewing their discernment, by discovering defects in style, in manner, &c.; something 'vulgar, and methodistical, or sectarian,' or like it. Now can this subserve their edification? Such writers as the Monthly Reviewers have, in many instances, pointed out inaccuracies, colloquial and low expressions, &c., in my writings; and I have thanked them, and profited by their remarks: but this way of indefinitely speaking of defects, and faults, and vulgarity, and casts of sectarianism, and the like, without specifying particulars, excites prejudices, and gives no opportunity of avoiding them. I have, for almost thirty years, been laboring to weed out of my writings, and to induce others to do the same, every unscriptural expression, from whatever quarter or company derived: but no distinction is made between this, and the *slang* of a sect or party. Nay, it seems, scriptural language itself must be changed for more modern terms; and then modern doctrines will supplant that of the apostles. It is also to me a very extraordinary thing, that wisdom and prudence should be the young man's virtues, and rashness the old man's fault. This does not accord to facts in general. In reality I do believe

publications of this kind tend to render young ministers more afraid of being *zealous* than of being *lukewarm*. They teach them to call the *fear of man*, prudence: and the whole tends to form an inefficient ministry; some part, at least, of evangelical truth coldly, formally, cautiously stated, with little application. And, after all, I must prefer the Newtons, Venns, nay Berridges, &c.—the old warm-hearted men, with all their imperfections, to these *sang froid* young men." '—pp. 265–6.

The brief remarks on education in the following extract deserve attention.

' " As to a *good education*, in the sense in which the term is often used, I had rather my daughters, or grand-daughters, should know nothing more than to read and write, and do plain work, than send them (even if others would bear the expense,) to those seminaries of frivolity, vanity, and vice, in which such a *good education* is obtained. If brought up in the fear of God, and in useful knowledge, without affecting any thing superior, or genteel,...they will, at least, be creditable and respectable..... The *good education*, so called, cannot be had without habits, connexions, associations of ideas, &c., unfitting them for obscure domestic life." '—p. 270.

Our last extract shall contain a letter of consolation to a friend mourning on account of the loss of a son. It is long, but truly excellent.

' " May 31, 1818. I received your very sorrowful letter, and can truly say, that I sympathize with you in your sorrow, and do pray that the Lord may comfort you under it; and not only so, but greatly sanctify it to your soul. In order to this, I shall make a few remarks on the subject, the result of much reflection on the state of this suffering dying world, and on the instructions of scripture in this particular. All our affections and passions ought to be subordinated to the love of God, and obedience to his will; and regulated accordingly: so that the *indulgence of sorrow*, is as contrary to our duty, as the *indulgence of anger*, though more plausible, and deemed more amiable; and therefore less generally and strenuously resisted. We are no more warranted to say, 'I do well to be sorrowful,' (that is, to indulge sorrow,) then *I do well to be angry*. God appoints the event: he is wise, righteous, faithful, and merciful; and we deserve far worse from him. His appointment is far different from our inclination, or affection; but then we are foolish, partial, wayward, selfish. Whether then is right, his appointment or our inclination? The former, doubtless: and if so, indulged sorrow is in fact rebellion against that appointment; and as such should be watched, and striven, and prayed against, with all earnestness.—The Lord hath taken away from us a beloved object; *the desire of our eyes with a stroke:* but, is He not all-sufficient? does He not yet live? is He not an unchangeable good? Surely we

should not say, *what have I more?* He, that made the beloved object a comfort to us, is able to comfort us without it, immediately, or through other channels.—'But, I must love my child, and mourn his loss.' Yes, yet with submission: you must not love your child more than Christ; nor will you, if you be, as I trust, his disciple. Here your love and natural affection must be subordinated; else it will appear, that, in taking away the beloved object, he hath in fact taken away an idol.—'But I am not fully satisfied as to his soul.' Well then, there were hopeful tokens, on which to stay your mind. But if it had not been so; think of Eli's two sons, and how, when their doom was denounced, he said, *It is the Lord, let him do what seemeth him good.* And he bore the tidings of their death; but when it was added, *the ark of God is taken*, he fell and died.—Think of David's beloved Absalom; and observe that his strongly marked expressions of sorrow are universally condemned, as rebellious and ungrateful. Think of the manner in which Job's numerous family was at once cut off; and of his jealousy, lest in their feasting they should sin against God: yet hear him say, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not.* I question whether Job was more satisfied as to the state of any of his children's souls, than you are about your son's. Think of dear Lady ——— ———: her eldest son executed as a murderer; a hardened wretch, till the last hour: the only hope this, that, in his rage in casting himself off, the rope broke, and he lived till another was fetched,—perhaps ten minutes*—and seemed during that space softened, and earnestly crying for mercy: yet I never heard from her lips a murmuring word.—I mention these things to shew, that your trial is far less than many of God's most beloved children have suffered: and to encourage your hope that, by his all-sufficient grace, you may be comforted and made joyful, notwithstanding; as they were.

'"While our children or relations live, we cannot be too earnest in seeking their salvation; in using every means, and in pouring out our prayers incessantly for it; and in enforcing all by our example; but, when they are removed, as our duty, and our ability to help them finally terminate, our sorrow and anxiety, and inquiries about their state, must be unavailing, and are very apt to be rebellious.—If conscious of having done what we could, upon the whole, for their final good; and of *seeking* for them, as well as ourselves, FIRST *the kingdom of God and his righteousness;* this should be a source of thankfulness and consolation. If conscious of having neglected our duty, we are called on deeply to repent and earnestly to seek forgiveness. If there were hopeful tokens, we should be thankful for these; and leave the rest to God. If we

* I believe, at his own earnest request, the time was extended to one or two hours.

still anxiously inquire, as if we could not submit, without some further assurance of their happiness; we should consider this as presumption and rebellion. God withholds, and submission is our duty. Jesus, as it were, says, *What is that to thee? follow thou me.* —*Shall not the Judge of all the earth do right?* May we not leave them to his tender and infinite mercies?—But these considerations should excite us to redoubled diligence and earnestness about those who are still with us. Even in such cases as those of Eli's sons and Absalom, unreserved submission is both the duty and the wisdom of the deeply afflicted sufferer. I can only add, that you must watch and pray against inordinate sorrow, as your sin and your misery; and seek for resignation, submission, and acquiescence in the divine appointment: and never cease praying for this, till you can unreservedly say, *The will of the Lord be done* . . . . May God be your comforter, and lift up the light of his countenance upon you, and give you peace! . . . . I remain, your's affectionately,

THOMAS SCOTT."

These extracts, connected with the narrative before given, will bring our readers so well acquainted with Dr. Scott as to make them admire his christian character, and seek a farther acquaintance with him. The consideration of his writings must be postponed until our next number.

[*From the* PLEASURES OF FRIENDSHIP.]

WASHINGTON.

BUT, O! what name in history's page so bright,
Whose story gives the world such pure delight!
As his, who in Columbian wilds afar,
Where sylvan nature courts the Western star,
With steady energy to battle led
Those patriot bands who bravely fought and bled,
And like their chief, had sworn by all on high,
To conquer in their country's cause, or die?
What glory crowns fair Freedom's darling son,
The boast of men—immortal WASHINGTON!

Intelligence.

AMERICAN MISSIONS.

It is a source of the most pleasing reflection to every real friend of man, that the subject of missions is now occupying so much of the public attention. Hundreds of publications are employed almost exclusively in disseminating intelligence on this all important subject. In the multitude of minute accounts of detached events which are constantly issuing from the press, it is important often to take a connected view of the whole system of benevolent operations. It is important frequently to review, as if from an eminence, the ground that is already gone over. For the purpose of aiding our readers in taking such a retrospect, we embrace the occasion, furnished by the commencement of a new year to present, in a few pages, a brief sketch of American Missions, for the principal part of which, we are indebted to the Christian Mirror, published at Portland, Maine. We begin with the [*Chris. Spectator.*

Missions under the American Board of Commissioners for Foreign Missions.

In the summer of 1810, several Students of the Theological Seminary at Andover, whose minds had been exercised for some time on the subject, informed the General Association of Massachusetts of their wish to preach the gospel in heathen lands, and asked advice and direction. That body appointed a board of Commissioners, who have ever since had the management of the Foreign Missions of the Congregational order in this country. They meet annually; fill their own vacancies, and superintend the whole concern. Their principle officers are a Secretary, a Treasurer, and a Prudential Committee. Rev. Dr. Worcester held the highly responsible office of Corresponding Secretary from the first till June 1821; when he died, greatly lamented. J. Evarts, Esq. was Treasurer till the last meeting, when he was appointed to succeed Dr. W. and H. Hill. Esq. was chosen Treasurer. To the Prudential Committee is delegated the power of appointing, directing, and supporting missionaries, subject to the revision of the Board.

MISSION AT BOMBAY.

The mission at Bombay, was the *first* which the American Board established. The first missionaries sailed Feb. 1812. After various wanderings and disappointments, some of them reached Bombay in about a year. The missionaries are engaged in three principal objects; the translation of the Scriptures, the superintendence of Schools, and the preaching of the Gospel. Of those who went out, Mr. Judson and wife, and Mr. Rice, became Baptists in Bengal, and left the connexion. Mrs. H. Newell, died at the Isle of France, before her husband reached his destination.—The labourers in this mission have been the following:

Time of joining the Mission.

1813, Rev. G. Hall,
1816, Mrs. Hall,
1813, Rev. S. Nott, jr. } returned in 1814, on account of the ill health of Mr. N.
" Mrs. Nott; }
1814, Rev. S. Newell, died 1821.
1816, Rev. H. Bardwell, } returned 1821, on account of the ill health of Mrs. B.
" Mrs. Bardwell, }
1818, Rev. A. Graves,
" Mrs. Graves,
" Rev. J. Nichols,
" Mrs. Nichols,
" Mrs. P. Newell, } now Mrs. Garret.
1820, Mr. J. Garret, *Printer.*

These laborers occupy three stations. Mr. Graves is at *Mahim*, on

the northern part of the island of Bombay, about 6 miles from the Bombay station. Mr. Nichols is at *Tannah*, on the island of Salsette, about 25 miles distant. Mr. Hall and Mr. Garret remain at the *original station in the city*. The three companies form but one church and one missionary association, subject to the same rules adopted by common consent. They have frequent intercourse with each other, and co-operate in their plans and labors. They have schools at these several stations, and in other places, under their superintendence. —Since learning the language of the natives, they have preached in the streets, and markets, and a few houses of public resort, whenever they could collect a smaller or larger company of persons from the passing multitudes, who are willing to stop and hear. They have been employed in translating the scriptures, and have published portions of them, and religious tracts, which they have circulated to considerable extent. The field before them is vast, and the discouragements numerous. This first mission of the American Board has not been so apparently blest with early success in the conversion of heathen as several others. The laborers are called to wait, like the husbandman, for the precious fruits of the harvest. But they continue diligently to sow the seed; and we doubt not they will in due season, reap, if they faint not. The missionaries had established 25 schools; 17 on the islands of Bombay and Salsette; and 8 at as many places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to supend 10 about the middle of last year, for want of funds. The schools contain on an average, about 50 scholars. The missionaries are now ready to print the whole bible, translated by them into the Mahratta language, as fast as the means can be procured.

MISSION TO CEYLON.

The mission to Ceylon, was the *second* established by the American Board, and was commenced in 1816. The following have been the laborers who joined the mission according to the respective dates:

1816, Rev. James Richards,
" Mrs. S. Richards,
" Rev. Benj. C. Meigs,
" Mrs. Meigs,
" Rev. Daniel Poor,
" Mrs. S. Poor, died 1820.
" Rev. Ewd. Warren, died 1818,
1819, Rev. Levi Spaulding,
" Mrs. M. Spaulding,
" Rev. Miron Winslow,
" Mrs. H. L. Winslow,
" Rev. Henry Woodward,
" Mrs. Woodward,
" Dr. John Scudder, since licensed to preach,
" Mrs. M. Scudder,

Nicholas Permander,
Gabriel Tissera,
Francis Malleappa,
Philip Matthew,
} *Native Preachers.*

George Koch. *Assistant.*

They occupy stations in the District of Jaffna in the north part of the island. Messrs. Meigs, Woodward, and Tissera, at *Baticotta;* Messrs. Richards, Poor, and Permander, at *Tillipally;* Messrs. Winslow, and Malleappa, at *Oodooville;* Mr. Scudder, and G. Koch, at *Panditeripo;* and Messrs. Spaulding and Matthew, at *Manepy;* where stone buildings formerly in use for worship, and erected in the 18th century, were assigned to them by the government. With some repairs these answer both for places of worship and school-houses. They have schools and occasional preaching in several other places—In 1820, they had several hopeful converts, 70 children in the mission families, and 700 in the different schools. This mission was blest in the first part of the year 1821 with a special effusion of the Spirit, soon after the death of Mrs. Poor.

MISSION TO THE SANDWICH ISLANDS.

This field for labor was first presented to the board by the circumstance that several natives of these islands, brought to this country by different persons had been noticed and put under a course of instruction in the foreign mission school. They were becoming able to instruct their

countrymen; several of them had given evidences of piety, and ardently desired to return and carry the knowledge of the Saviour. The board resolved to send them, and some Americans who desired to join them. Henry Obookiah, of Owyhee, a young man of much promise, was not permitted to return. God saw fit to call him to himself, while a member of the school. The missionary family was organized and sailed October, 1819; and arrived at the island in March, 1820. Just at the time of the embarkation of this mission from Boston, Tamahamaha having been dead about six months, Reho-reho, his son and successor, in concert with the chief priest, gave command to destroy the idols. The priest set the example by setting fire to them with his own hand. One chief resisted; and about 40 of his party were killed in the conflict. But the destruction was complete throughout Owyhee; and there seems to have been no resistance, but an immediate compliance, in all the other islands. The example of the Society Islands, of which they had heard, the light they had received from seamen exposing the folly of the practice, and probably state policy in the King, contributed to produce this event.

Yet, whatever causes or motives led to it, we are compelled to see the hand of Jehovah and exclaim, What hath God wrought! The missionaries were not apprised of the change till their arrival. Great was their surprise, and wonder, and joy, and gratitude, to find this mighty obstacle to their labors and success already removed. They found not idolaters; but a people *without any religion;* a people possessed of one degree of light, to show them that their former gods were vanity and a lie; but still in gross darkness, and slaves to iniquity. The principal king lives in the practice of drunkenness, polygamy, and incest. His subjects are not all so bad, nor all the inferior kings. But there is no piety or virtue to be found. They have been permitted to settle among them. By some, particularly King Tamoree of Atooi, they have been joyfully welcomed. The kings and chiefs favor them; and they are proceeding quietly in their work. They have established schools, and begun to preach the word. Visitors and temporary residents, who call or trade at the islands, as well as the kings and Chiefs, have contributed to the support of schools, the erection of a house for worship, and the support of the laborers,

The laborers in this mission are:—

Time of joining the mission.

1820—Rev. Hiram Bingham,
" Mrs. Sybil M. Bingham,
" Rev. Asa Thurston,
" Mrs. Lucy Thurston,
" Mr. Saml. Ruggles, *Teacher,*
" Mrs. Nancy Ruggles,
" Mr. Samuel Whitney, *Teacher and Mechanic,*
" Mrs. Mercy Whitney,
" Mr. Dan. Chamberlain, *Farmer*
" Mrs. Jerusha Chamberlain,
" Mr. Elisha Loomis, *Printer,*
" Mrs. Maria T. Loomis,
" John Honooree, } *Native*
" Thomas Hopoo, } *Teachers*
1821—George Sandwich, }
1822 *Rev. William Richards,
" Mrs. Clarissa Richards,
" Rev. Charles Samuel Stewart,
" Mrs. Harriet B. Stewart,
" Rev. Artemas Bishop,
" Mrs. Elizabeth Bishop,
" Dr. Abraham Blatchley,
" Mrs. Blatchley,
" Mr. Joseph Goodrich, *Licensed*
" *Preacher,*
" Mrs. Martha Goodrich,
" Mr. J. Ely, *Licensed Preacher,*
" Mrs. Ely,
" Mr. Levi Chamberlain, *Teach-*
" *er* and *Superintendent* of
" *secular* concerns.
" Betsey Stockton, a coloured
" woman, qualified to teach a
" school and to take charge of
" domestic concerns.
" Stephen Popohe, a native of
" the Society Islands,
" Wm. Kummo-oo-lah, } Natives
" Richard Kriouloo, } of the
" Cooperee. } San. Is.

* This branch of the Mission sailed from New Haven, Conn. on the 19th November, 1822.

At *Kirooah*, on Owyhee, are stationed Rev. Mr. Thurston and his wife, and Thomas Hopoo. At *Taeaigh*, same island, Mr. Loomis, with his wife. At *Hanaroorah*, on the island of Woahoo, Rev. Mr. Bingham and his wife, Mr. Daniel Chamberlain and his wife, and John Honooree. At *Wymai*, on the island of Atooi, Mr. Whitney and his wife, and Mr. Ruggles, teacher, and his wife. These last are favored by *George Tamoree*, son of the King of Atooi, who returned home in the same vessel with the first missionaries, convinced of the truth of christianity, but not giving evidence of piety, and therefore not connected with the mission.

Two persons, who went out as helpers in this work, have disappointed the hopes of the board and of the christian public. *William Tennooe*, when he associated again with his countrymen lost the appearance of religion, became intemperate, and after ineffectual attempts to reclaim him, was excommunicated. Dr. *Thomas Holman* settled alone with his wife on the island of Mowee, at a great distance from the brethren, against their advice, disregarding the instructions of the board, and neglecting the business of the mission.—He was also cut off from the mission church, and in the present year returned to this country. These things are disheartening, especially to the missionaries themselves. But they appear to put their trust in the Lord, and continue their labors with cheerfulness.

PALESTINE MISSION.

It was in Bethlehem of Judea, that the Saviour of the world was born; it was at Jerusalem, that he bore our sins in his own body on the tree; it was from the mount of Olives, east of that city, that he ascended to the right hand of the Father, to take possession of his dominions, in the appointed time, over all the earth. From this land the word of the Lord sounded forth to the Gentiles in every direction. All that we possess of divine truth was transmitted to us through the Jews. Their Lord and ours, was a descendant of Abraham according to the flesh. By their fall we obtained mercy; they were broken off from the olive tree, and the Gentiles engrafted. And it is the decree of Jehovah, that through *our mercy* they shall again obtain mercy. The predictions of the bible and many appearances of the present time, indicate that their restoration is near. Some gather from scripture, that their conversion will *precede* the general conversion of the heathen; others, that the two events will be simultaneous. In either case, we may believe that the time has come for us to return to them the gospel we have received from them. And if any distant portion of the human family be more interesting than another, it is the lost sheep of the house of Israel. If any benevolent desire has the ascendancy in the breast of christians, it would seem right it should be, that these descendants of the murderers of Christ, should look on him whom they have pierced, and mourn and worship. Their conversion however, is not the only object of this misison. It is intended to seize the advantages of the situation, to bring any and every class into the fold of Christ, and spread abroad the savour of his name in various directions, through Palestine, Syria, Asia Minor, Armenia, Georgia and Persia. It is hoped that some sparks of life may yet be found among the nominal christians; at least, that they will receive the bible and listen to instruction, and eventually become helpers in the work.

Those who went out on the mission were directed to continue some time in the islands of the Mediterranean, and the countries adjacent; then proceed to Jerusalem, and locate themselves in that city or neighborhood, or in such other place, within or without the holy land, as should appear most expedient. The objects of their detention on the way were, to acquire the knowledge of languages, particularly modern Greek; to gain information; to form acquaintances; to establish correspondence; to distribute tracts and bibles; and to teach the way of life, as they had opportunity:

The laborers are :—

Time of joining the mission.	
1820—	Rev. Pliny Fisk
"	Rev. Levi Parsons, died 1822.
1822—	Rev. Daniel Temple
"	Mrs. Temple
"	Rev. Jonas King
"	Rev. William Goodell,
	Mrs. Abigail P. Goodell,
*	Rev. Isaac Bird,
	Mrs. Ann Bird.

Messrs. Fisk and Parsons first landed and resided at Smyrna. They pursued the above named objects in various places, and communicated to the Board much valuable information. Mr. Parsons once visited Jerusalem, and returned to his fellow-laborer. They were at Alexandria, in Egypt, expecting soon to proceed together to Judea, when Mr. Parsons was called to rest from his labors in the bosom of his Redeemer. Rev Mr. Temple and his wife arrived at Malta in February last; where they have been joined by Mr. Fisk. Mr. T. carried out a printing press.

INDIAN MISSIONS.

At the foreign stations of which we have given an account, the teachers have access to a great number of souls within short distances; but the population of the American wilderness is extremely scattered. On this account it is proper to send laborers to Asia; but the benighted natives of our own country are by no means to be forgotten.

The Jews were ejected from the church of God, and we are brought into it. The Indians are dispossessed of a great portion of their country in the providence of God, and the goodly heritage is bestowed on us. They have retired before us to the extremities of the union; and are diminished and brought low. In many instances we or our ancestors have taken their lands by fraud or violence. We have taught them new forms of vice, and furnished them with the means of committing sin and procuring misery and destruction. They have claims upon our compassion in common with all our brethren in guilt and ruin through the earth. They have peculiar claims from their situation in our own neighborhood; and this nation has a large debt of gratitude and of justice to discharge towards them.

These obligations are beginning to be felt by the christian public. The Board has established three missions among the western Aborigines. The first of these is

THE MISSION AMONG THE CHEROKEES OF TENNESSEE, &c.

Geographical Notice.—Our readers must recollect that the Indian nations or tribes, which remain within the limits of the U. States are not subject to our government, have no share in its administration, and do not contribute to its support. They have independent governments of their own, administered by kings or chiefs; or by councils, which are assemblies of chiefs. They also have lands, reserved to them by treaties. These tracts may lie within the nominal bounds of particular states of the union, but the fee simple is in the Indians, and cannot be taken from them without their consent, in treaty with the general government. The Cherokees have a reservation, the greatest length of which is about two hundred and fifty miles, and the greatest breadth one hundred and thirty, comprising portions of four States. North Carolina, Georgia, Alabama and Tennessee. The principal seat of the mission is called *Brainerd*, after the devoted missionary who, a century ago, anticipated the spirit of the present day, and labored alone, but successfully, for the salvation of the Indians. Brainerd is about thirty miles E. from the north-west corner of Georgia, two miles within the limits of Tennessee, on the west side of Chickamaugah creek, which empties into the Tennessee river.

Connected with this mission are stations at *Taloney* and *Creek Path*, at which some laborers reside, and where they have schools. A settlement at *Chatooga* was undertaken and abandoned; it is intended to re-

* This branch of the mission sailed from New York on the 9th Dec. 1822.

sume it. A settlement also at *Hightower* is undertaken lately; and another is contemplated at *Wills-town*.

The principal founder of this mission was Rev. Cyrus Kingsbury; who afterwards left it in the care of others, and broke up the ground for the Choctaw mission. He arrived at Chickamaugah, now Brainerd, in 1817. The mission has received pecuniary aid in regard to schools, buildings &c. from the United States' government. The Indians have devoted part of their annuity from our government to the same purpose. The establishment embraces a large farm, the most necessary mechanic arts, and mills. Not only are the mission families to be supported at a distance from most civilized men; but the children of their schools are collected from distant places, and reclaimed from a wandering life, to reside with their teachers; and these must be fed and clothed. In their schools they have succeeded well; for the Cherokees are very desirous their children should be taught. They learn the English language, and make good proficiency. The influence of the mission on adults is more limited; as they are more riveted to their superstitions, do not settle at or near the stations, and can be addressed by most of the preachers only by an interpreter. But the schools are very interesting; and have been blest as the means of hopeful conversions. More than a year ago, there were in the school at Brainerd alone, 57 boys, and 30 girls, besides 15 children who were absent from various causes. If any think the life of a missionary is easy, it may do them good to read the following extract.—'As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils, between the hours of school. Some estimate of the labour performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls.'

LIST OF LABOURERS AT BRAINERD, &c.

Time of joining the mission.	
1817.	Rev. C. Kingsbury, removed to Elliot, 1818.
"	Mr. Moody Hall, *Teacher.*
"	Mrs. Hall.
1818.	Rev. Ard Hoyt.
"	Mrs. Hoyt.
"	Rev. D. S. Butrick.
"	Rev. W. Chamberlain.
"	Mrs. F. Chamberlain.
"	Miss Sarah Hoyt, *Teacher.*
"	Miss Ann Hoyt, *Helper.*
"	Mr. Milo Hoyt, *Teacher.*
1819.	Mr. A. Conger, *Farmer* and *Mechanic,* sick, to return soon.
"	Mrs. Conger.
"	Mr. John Vaill, *Farmer.*
"	Mrs. Vaill.
"	Mr. George Halsey, *Mechanic.*
1820.	Rev. William Potter.
"	Mrs. Potter.
"	Dr. Elizur Butler.
"	Mrs. Butler.
"	Mrs. A. Paine, *Teacher.*
1821.	Mr. John C. Elsworth, *Teacher.*
"	Mrs. Elsworth.
"	Miss Elsworth.
"	Mr. Nathan Parker, *Farmer.*
1822.	Mr. E. Dean, *Blacksmith.*
"	Mrs. Dean,
"	Mr. A. E. Blunt, *Mechanic.*
"	— S. Ellis, *Farmer.*

CHOCTAW MISSION.

The station for the Choctaw tribe is called *Elliot*, after a devoted minister who, in the first settlement of New-England, laboured much for the salvation of the natives, and translated the Bible into one of their languages, and was called 'the Apostle of the Indians.' This place is in the State of Mississippi, near the Yalo Busho creek, about thirty miles above its junction with the Yazoo, which runs west, and empties into the Mississippi. In the school here

are about eighty scholars. In connexion with this station is another at *Mayhew*; so called in remembrance of the excellent and devoted men of that name, who preached the gospel to the natives on Martha's Vineyard, in early times. Stations also are recently occupied at the *Six Towns* and at the *French Camps*. The same remarks will generally apply to this mission, which we have made respecting that among the Cherokees in Tennessee.

LABOURERS AT ELLIOT, &c.

Time of joining the mission.

1818. Rev. C. Kingsbury,
" Mr. L. S. Williams, *Teacher*.
" Mrs. M. Williams,
" Mr. P. Kanouse, returned in 1818, on account of ill health.
" Mr. J. G. Kanouse, } returned 1819, engagement expired.
" Mrs. Kanouse, }
1819. Mr. A. V. Williams, *Teacher*, died 1819.
" Mrs. J. C. Williams,
" Mr. J. Fisk, *Mechanic*, died 1280.
" Mrs. Kingsbury, died Sept. 1822.
" Mr. M. Jewell, *Mechanic*.
" Dr. W. W. Pride,
1820. Mr. A. Dyer, *Teacher* and *Farmer*.
" Mr. Z. Howes, do. do.
" Mr. J. Wood, do. do.
" Mrs. Wood,
" Rev. Alfred Wright,
" Mr. J. Smith, *Farmer*.
" Mrs. Smith,
" Mr. C. Cushman, *Teacher* and *Farmer*.
" Mrs. Cushman,
" Mr. E. Bardwell, *Teacher* and *Farmer*.
" Mrs. Bardwell,
" Mr. W. Hooper, *Teacher* and *Mechanic*.
" Miss H. Thatcher, *Teacher*.
" Miss J. Frissell, do.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

A part of the Cherokee nation have left their brethren on this side of the Mississippi, migrated far beyond that river, and settled upon the branches of the Arkansaw. A mission has been established among them. The station is called *Dwight*, in memory of the late President of Yale College, a friend and patron of missions. It is on the west bank of Illinois creek, 5 miles above its junction with the Arkansaw. The creek is navigable for keel boats, three fourths of the year; so that supplies may be brought by water within a few hundred yards. It is about 500 miles up the Arkansaw, following the course of the river. The first labourers took possession of this site, and consecrated it to the Lord, September 4, 1820, and brought their families thither, May 10, 1822.

LABOURERS.

Time of joining the mission.

1820. Rev. Alfred Finney,
" Mrs. Finney,
" Rev. Cephas Washburn,
" Mrs. Washburn,
" Mr. Jacob Hitchcock, *Teacher* and *Farmer*.
" Mr. James Orr, do.
" Miss M. Washburn, *Teacher*.
1821. Mr. A. Hitchcock, do.
" Miss E. Stetson,
" Mrs. N. Hitchcock,
" Mr. Daniel Hitchcock, died on his way at Washington, Penn.

These are all the missions yet established by the American Board.

Having given a sketch of the several missions of the American Board, and the stations occupied by their missionaries, we have thought it might be interesting to our readers, to know to whom the management of such important concerns is committed; and what measures are in train for preparing future labourers. Whoever shall peruse the list of Commissioners, will be convinced that the plan of attempting to evangelize the heathen, is not a visionary scheme—the result of ignorant zeal and rashness. They are men of learning and sound judgment; men well known in the community; men, who have characters to support; ministers of eminence, presidents of our colleges, distinguished statesmen and jurists; men

whose judgment and opinions would be highly regarded on any other subject; men in whose hands the funds committed to them are safe from peculation and improvidence. They receive no emolument from their offices; all, except the secretary and treasurer, devote their time gratuitously, whenever it is occupied in the concerns of the mission.

PAST AND PRESENT MEMBERS OF THE BOARD.

Gen. Henry Sewell,	Maine.
*Rev. Jesse Appleton, D. D. Pres. Bowd. Coll.	"
Rev. W. Allen, D. D. Pres. Bowd. Coll.	"
*Hon. J. Langdon, LL. D. former Gov.	N. H.
*Rev. S. Payson, D. D.	"
*Hon. T. W. Thompson,	"
Rev. J. H. Church,	"
Hon. C. Marsh,	Vt.
Rev. J. Bates, D.D. Pres. Mid. Coll.	"
Rev. J. Lyman, D.D. *V. Pres. of Board,*	Mass.
*Rev. S. Spring, D.D.	"
Hon. W. Phillips, Lt. Gov.	"
W. Bartlett, Esq.	"
Hon. J. Hooker,	"
Rev. Z. S. Moore, Pres. Amherst Coll. Inst.	"
Hon. W. Reed,	"
*Rev. S. Worcester, D. D.	Mass.
Rev. L. Woods. D. D. Prof, at Andover,	"
J. Evarts, Esq. *Cor. Secretary,*	"
S. Hubbard, Esq.	"
Rev. W. Fay,	"
†Hon. W. Jones, late Gov.	R. I.
Rev. S. Austin D. D.	"
*Gen. J. Huntington,	Conn.
Hon. J. Treadwell, LL. D. former Gov. of Conn. *Pres. of the Board,*	"
*Rev. T. Dwight, D. D. Pres. Yale Coll.	"
Hon. J. C. Smith, LL. D. late Gov.	"
Rev. C. Chapin, D. D. *Rec. Secretary.*	"
Rev J. Morse, D. D.	"
Rev. J. Day, LL. D. Pres. Yale Coll.	"
Hon. J. Jay, LL. D. formerly Chief Justice of the Supreme Court of the U S.	N. Y.
Hon. E. Benson, LL. D. do. C. Court,	"
Gen. S. Van. Rensellaer,	"
*Col. J. Lincklaen,	"
Divie Bethune, Esq.	"
Rev. A. Proudfit, D. D.	"
Rev. E. Nott, D. D. Pres. Union Coll.	"
Rev. H. Davis, D. D. Pres. Ham. Coll.	"
Hon. J. Platt,	"
*Hon. E. Boudinot, LL. D. former Pres. of Congress, and of Am. Bible Soc.	N. J.
Rev. A. Green. D. D. late Pres. Nas. Hall,	"
Rev. S. Miller, D. D. Theol. Prof. Princeton,	"
Rev. J. Richards, D. D.	"
R. Ralston, Esq.	Penn.
E. B. Caldwell, Esq. Clerk Sup. C. of U. S.	D. C.

*Deceased, † Resigned.

The Prudential Committee for the current year is composed of Hon. William Reed, Leonard Woods, D. D. Jeremiah Evarts, Esq., Samuel Hubbard, Esq. and Rev. Warren Fay. This committee appoint, locate, and direct missionaries; and superintend all the funds and operations of the Board, in their behalf, and according to existing by-laws.

FOREIGN MISSION SCHOOL AT CORNWALL.

The preachers sent out by the Board have usually received their preparatory education, like candidates for the ministry at home, at colleges and theological seminaries. The Board does not incur expense in their education, nor interfere in the direction of it. In some cases, where special qualifications were necessary, such as a knowledge of the medical art, accepted missionaries have been aided by the Board in their preparation. Those also who offer themselves for assistants in the various departments are expected to qualify themselves at their own expense, or by other charities.

There is, however, one class of youth from which future laborers in the missionary vineyard are expected,

which the board have taken under their special care for education. These are *foreigners—natives of pagan countries*, but resident in America, who may become by the grace of God and the acquisition of knowledge, some of the most acceptable and efficient preachers on their return to their respective places of nativity. It was *Samuel J. Mills* that first took *Obookiah*, a wanderer from one of the Sandwich Islands, under his special care, and put him in the way of acquiring knowledge at the house of his father, a minister in Connecticut. This was in December, 1809. These and other friends felt a lively interest in the stranger, and in the islands of the sea whence he came. Other heathen youths were soon after taken up in the same way. The christian public began to contribute to their support, to pray for their conversion, and to calculate on their return to their countrymen laden with the blessings of the gospel of peace. It was found convenient to place these youths together for instruction, by which means the efforts of their benefactors became concentrated. Thus, without previous concert or design, and in a way purely providential, was laid the foundation of a *Mission School*, which has already become a light to lighten the Gentiles; and which promises much for the heathen world for generations yet unborn. The concern had assumed such importance in the autumn of 1816, that a memorial on the subject was presented to the Board, and they were requested to take these heathen youths under their care. They cheerfully acceeded to the request, and established the seminary as a branch of their work. They appointed a board of agents to manage its concerns, who make an annual report of their proceedings and the state of the school, which is noticed in the published documents of the Board of missions. It is supported partly by the produce of a farm belonging to it, partly from the funds of the Board, and partly from the direct contributions of the benevolent in money or clothing. It was one year under the instruction of Mr. E. W. Dwight. Since which time the Rev. Herman Daggett has been the principal. Here the lamented Obookiah died. Here the four youths received their education, who have returned to the Sandwich Islands. Here ten or fifteen youths have become hopeful subjects of divine grace. The school is located in Cornwall, a town in the westerly part of Connecticut. It is dear to the hearts of the friends of Zion; and it is highly important that it should have a constant remembrance in their prayers.

In September 1822, the whole number of pupils was 19, viz.—3 Anglo-Americans, 6 Sandwich Islanders, 1 Cherokee, 1 Malay, 1 native Chinese, 1 Oneida, 1 Tuscarora, 1 Caughnewaga, 1 New Zealander, and 2 Stockbridge Indians. An Owhyhean was expected to join the school soon. Of the whole number, 7 were professors of religion, and it was expected that a few of the others would probably make a profession in a short time. No youths from our own country, are received without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some part of the heathen world. Those members of the school who are not professors of religion, regard christianity as true, and as pointing out the only way of salvation.

American Presbyterian Missions.

The Presbyterians are a very numerous body of christians in the middle, southern, and western States.—Their church covers a vast extent of territory, and possesses a large share of the property of the whole country. Yet a minister of that communion, wrote in 1820, "we have done comparatively little in the cause of missions." They had effected much good by domestic missions; but did not engage in foreign till a late period. The Presbyterians were unhappily separated into three divisions; those of the General Assembly, of the Dutch Reformed church, and of the Associate Reformed church. The highest judicatories of these three communions formed a union for mis-

sionary purposes, in 1817, called "*The United Foreign Missionary Society.*" Their constitution provides that the society shall be composed of those three churches, and of all others who may choose to join them; that its object shall be to send the gospel among the Indians of N. America, the inhabitants of Mexico and S. America, and in other portions of the heathen and anti-christian world; that the business shall be conducted by a board of managers chosen by the society, who shall make an annual report to the highest judicatories of the three churches; and that missionaries shall be selected from the three churches indiscriminately.

In 1819, Messrs. E Chapman, and J. P. Vinal, were sent on an exploring tour in the State of Missouri, to make arrangements with the Indians, and select suitable places for missionary stations. They had a conference with a council of the Cherokees of the Arkansaw, and afterwards with a council of the Osages. Mr. Vinal was taken sick, and set out on his return; but died at the Arkansaw Post. Mr. Chapman returned; and his researches and arrangements issued in the establishment of the

MISSION TO THE OSAGES OF THE ARKANSAW.

The mission family left New-York city, April 20th 1820, proceeded by way of Pittsburg, down the Ohio and Mississippi, and thence up the Arkansaw. Delayed by sickness and other providential hindrances, they did not arrive at the place of their destination till February, 1821. The following is a *list of their names.*

Rev. W. F. Vaill,
Mrs. A. Vaill, and four children,
Rev. E. Chapman,
Mrs. H. E. M. Chapman,
Dr. M. Palmer,
Mr. S. Fuller, *Farmer*,
— A. Redfield *Carpenter*,
— J. M. Spaulding, *Stonecutter*,
— W. C. Requa, *Teacher*,
— A. Woodruff, *Blacksmith*,
— G. Requa, *Farmer* and *Mechanic*.
Miss. S. Lines, died on the way,
— E. Cleaver,
Miss C. Johnson,
— M. Foster,
— D. E. Hoyt, died on the way.
— P. Beach.

Fifteen of these were from Connecticut, five from New York, and one from New Jersey: total 21.

The station of this mission is called *Union*. It is situated near Grand River, which empties into the Arkansaw, about 25 miles above its mouth, and about 700 miles from the mouth of the Arkansaw. It is about 28 miles from what is called the Osage village, which is supposed to contain 3000 souls. It is on a prairie of excellent arable land, and considered healthy. These heralds of peace, were received gladly by the Osages; and the government of the U. States made appropriations to aid them in the establishment of schools and the introduction of husbandry, and the mechanic arts. But almost immediately after their arrival, a war commenced between that nation and their Cherokee neighbours, which continued till very lately. The unsettled state of the Indians, and the jealousies incident to a state of war, prevented the collection of children for a regular school, and in other respects retarded the labors of the missionaries. Yet in turbulent times they have persevered, and laid the foundation for usefulness, on which it is hoped they may now be able to build with rapidity.

MISSION TO THE OSAGES OF THE MISSOURI.

In the summer of 1820, the principal chief of that nation of Indians visited the city of Washington. He was very desirous the same benefits should be extended to his people, which had been conferred on the Osages of the Arkansaw. The proposal was favoured by the Agent for Indian Trade, and by him communicated to the Secretary of the Society. He visited the capital, and in behalf of the society formed a covenant with the chief. He stipulated to send missionaries to that nation, and regulate their proceedings; the chief promised to receive, assist, and encour-

age the missionaries, and assign land for their use. The board proposed to send a family of about 30 persons. Very soon more than a hundred volunteered their services; from whom it was necessary to make a selection. The family left New-York city, March 7th, 1821; and arrived at their station, called *Harmony*, in August, 1821. The Indians of this nation are called Great Osages; those residing on the Arkansaw, Little Osages. Harmony is on the *Maredicine* river, about 4 miles above its junction with the Osage, 15 miles from the Great Osage village. The soil is fertile; and the climate is not deemed unhealthy, though the family suffered much from sickness for a long time after their arrival, in a time of general sickness through the country. The Indians have appeared very friendly, and ready to put their children to school.

On this mission were sent:—
Rev. N. B. Dodge, *Superintendent*,
Mrs Dodge, and seven children,
Rev. B. Pixley, *Assistant*,
Mrs. Pixley, and one child,
Rev. W. B. Montgomery,
Mrs. Montgomery,
Dr. Belcher,
Mrs. Belcher,
Mr. Newton,
*Mrs. Newton, and two children,
Mr. Austin,
Mrs. Austin, and five children,
Mr. Sprague,
Mrs. Sprague,
Mr. Jones.
*Mr. Seely,
Mrs. Seely,
Mr. Bright,
Mrs. Bright, and one child,
Miss Woolsey,
— Weller,
— Comstock,
— Etris,
— Howell.

They were collected from 9 different states, and from the three branches of the christian church of which the Society is composed.

MISSION TO THE TUSCARORAS AND SENECAS.

These tribes are located in the western part of the state of New-York. Missions had been established among them some years ago, by the New-York Missionary Society, (said to be the oldest in the U. S.) In 1820, this society, for the sake of obtaining more patronage, and of uniting in more extended measures for the salvation of the heathen, proposed to transfer these stations, and all the property belonging to them, to the general society. The proposal was accepted by the United Foreign Missionary Society, and the local State society is now auxiliary to the general society, though of much longer standing. The above named stations now form the third and fourth stations of the United Foreign Missionary Society. Among the Tuscaroras, Rev. J. C. Crane is the principal missionary; Rev. T. S. Harris and Rev. Mr. Thayer among the Senecas. The Senecas have five reservations of land, on which as many divisions of the nation reside; viz. the Buffalo, Alleghany, *Tonewanta* and *Cataraugus* reservations, and a settlement on the Gennessee river. About one third of the whole nation are nominally christians. There are some truly pious among them, and the prospects of usefulness are encouraging.

Besides the four missions above-named, this society has made some arrangements to send instruction to the natives in the vicinity of the Council Bluffs, on the Missouri. They have had a conference with a deputation from the Grand Pawnees, the Pawnees Republic, the Pawnees Loups, (all speaking the same language, comprising a population of 10,000 having their towns within a few miles of each other,) the Omahaws, the Kansas, and the Ottoes. This deputation expressed a strong desire to have the missionaries come; and it is proposed, if a mission shall be sent, to locate it among the Pawnees.

There is a mission established among the Chickasaws by the Synod of S. Carolina and Georgia; and probably there are others conducted by smaller bodies of Presbyterians, not in conjunction with the United Foreign Missionary Society. As yet, the Society have made no attempts in foreign countries.

*Deceased.

AMERICAN BAPTIST MISSIONS.

Messrs. Judson and Rice, who went out as congregational missionaries to the East in 1812, became Baptists on their arrival in India, and were immersed by the Baptist missionaries of Serampore. Mr. J. connected himself with them; Mr. R. returned to America. Here he was employed by that denomination to excite the attention of their churches to the heathen, and so continued for several years. These circumstances first called into action the missionary spirit in that communion in this country. In 1814 the measures adopted for the prosecution of the work were reduced to system.

The Baptist Board of Direction is formed in the following manner. Any association of the order, or missionary society, contributing not less than one hundred dollars a year, is entitled to send two delegates. These delegates meet once in three years, and form a body, styled 'The General Missionary Convention of the Baptist Denomination in the United States of America, for foreign missions.' The convention elect thirty-one Commissioners, called the 'Baptist Board of Foreign Missions for the U. States.' This board select and appoint missionaries; and, in general, conduct the executive part of the missionary concern, according to general rules prescribed by the convention. The Board took Mr. Rice under their direction in May 1815, as their agent in this country; and Mr. Judson, at the same time, as their missionary in the East.

MISSION TO BURMAH.

The first mission established by this board is in the Burman empire. It will be proper to give a Geographical notice. The empire of Burmah is one thousand miles long, and six hundred broad; between 9 and 26 N. lat. and 92 and 107 E. lon. It contains by estimation about fifteen millions of inhabitants. The sovereign's will is law, and his power undefined. Towards the north, the country is mountainous; the south part is very fertile. The seasons are regular, the climate salubrious, and the people vigorous and healthy. *Rangoon*, the seat of the mission, is the chief seaport of the empire, about 670 miles south east from Calcutta, containing 5,000 houses. The capital is Ava, several hundred miles in the interior. This has been considered a difficult place for a mission on account of the sanguinary despotism of the government, and the forbidding character of the people.

Several attempts had been made to form a mission here by the Baptists, in India, and the London society's labourers, which failed. Mr. Felix Carey was at Rangoon when Mr. Judson first settled there; but he was in the employ of the emperor as a physician, and soon after left missionary labours entirely. Mr. Judson arrived, and commenced the present mission in July 1813. He has been joined by a few laborers since. He remained some time acquiring the language, and performing other labours, before he had any success. At length a few appeared to listen and believe. About eight or ten, by the last accounts, give evidence of conversion. In 1820, he took a journey to Ava, and with much difficulty obtained admission to the presence of the emperor. His object was to communicate his design in visiting Burmah, and to ask permission to remain and preach without molestation. The emperor spurned him from his presence; still he was not ordered out of the country. He and the converts live in constant apprehension of banishment, or restriction of some kind; and the discouragements are so great that several of Mr. Judson's helpers have removed.

LIST OF LABOURERS AT RANGOON.

Time of joining the mission.

1813, Rev. Adoniram Judson, Jr.
" Mrs. Nancy Judson,
1817, Mr. G. H. Hough, Printer left for 2 years & returned 1821.
" Mrs. Hough,
1818, Rev. J. Coleman, removed to Chittagong,

1818, Mrs. Coleman, do.
" Rev. E. W. Wheelock, died soon.
" Mrs. Wheelock, married again in Calcutta.
1821, Mr. Price, *Preacher* and *Physician.*

The prospects at this station are lately brightening; but its continuance depends on the caprice of a heathen despot, who since his recent accession to the throne, has shown much stronger attachment than his predecessor to the superstition of the country.

MISSION TO ARRACAN.

When the Burman emperor repulsed the missionaries in 1820, and dark clouds hung over that mission, it was thought best to prepare a place for retreat, in case they should be driven away. Mr. Colman and family removed to *Chittagong*, and concluded to form a station there. Here Mr. Colman died July 4, 1822. This station is in Arracan, which is separated from Burmah only by a narrow river. The same language is spoken here as in Burmah, with slight variations. The labours of the Serampore missionaries had already been blessed in this country; and the mission can here enjoy the protection of the East India company. It may be that the scattering of the missionaries from Rangoon will lead to the establishment of two stations instead of one, which will be mutual helps to each other, and contribute to the wider extension of gospel light.

MISSION TO AFRICA.

In 1821, the Baptist board took under protection two coloured preachers, who wished to attempt a mission in Africa. Their names are Colin Teague and Lot Carey. They were sent out, and established themselves on the island of *Yonce*, in the neighborhood of Sierra Leone. Communications from them have not been frequent, and but little is known of their labour or success.

BAPTIST INDIAN MISSIONS.

In their first operations for the benefit of American Indians, this board took a different course from the Congregational. They appointed preachers in the western states, among destitute settlements of the whites, who directed their attention partly to them, and partly to the Indians in the neighbourhood, sometimes at a considerable distance. Their attention to Indians of course, was inconstant, and did not bear upon them with energy, except in the case of a few schools which they erected and superintended. Afterwards, stations were taken among the natives; and these in some instances, have been changed. Commissions also, appear to have been sometimes given to preachers for temporary missions, probably as agents to examine the ground, and prepare the way for stated missionaries. In consequence, it is difficult to give a very clear and distinct view of this branch of the operations of the board, from their annual reports. We give the following sketch as probably nearly accurate; with the general remark, that these labourers as those at Brainerd, Elliot, &c. find a desire for instruction among the Indians, particularly in behalf of their children. The same labours, self-denial. and general obstacles to success might be noticed here, which we related respecting those missions.

STATION AT NEW-ORLEANS.

In 1817, Rev. J. A. Ranaldson was appointed to labour in this city, and attempt the introduction of the gospel among the Indians in whatever direction providence should lead him. He was afterwards removed to St. Francisville, in the same state; where he continues his operations on the same plan.

STATIONS IN MISSOURI.

In 1817, Rev. J. M. Peck and Rev. J. E. Welsh, were appointed at St. Louis, and afterwards included St. Charles. In 1819, they were joined by Mr. J. Bittolph. It was intended to benefit the Fox, Osage, and Kanses tribes. In 1820, pecuniary aid from the Board was withdrawn, on the ground that these labourers were supported by the whites whom they had collected to hear the word from them.

STATION AT FORT WAYNE, IND.

In 1817, Rev. Isaac M'Cay was appointed a missionary. He is sometimes mentioned as labouring in Indiana, and sometimes in Illinois. Probably he occupied two stations, at different times; but was located the longer time at Fort Wayne, in the former state. Mr. S. Hill joined him in 1819, and left in 1821. Mr. Clyde, a weaver and farmer, was appointed to join him in 1821; also Rev. John Sears. It has recently been resolved that these missionaries be removed into the Michigan territory, about fifty miles north of Fort Wayne; where the Potawotamies, a numerous tribe who have made liberal offers, may be accommodated; and in the hope that the Ottawas and Miamis will also afford aid, and receive spiritual benefit.

MISSION AMONG THE CHEROKEES.

The people to be favoured with the labours of this station reside in N. Carolina and Tennessee. The station is at Valley Towns. Rev. H. Posey was first appointed for this region in 1817. Mr. Dawson joined him as teacher, for a year or two, and retired in 1821. Rev. Mr. Roberts, Mr. Jones, teacher, and several families including 26 persons in all, were sent to their aid in 1821. Some years since there were four schools in operation. They were suspended for a season; but have been resumed.

The board also have some concern in an *Indian School in Kentucky*, at Rogersville, Rev. Mr. Ficklin, superintendent; and in one *for the six nations in New-York*, supported by a local missionary society in that State. They are about opening a *School near the Lead Mines*, in Illinois, on the Mississippi river.

The constitution of the Convention is recently altered, so that the Board consists of 38 members; and may (besides foreign missions,) attend to "other important objects relating to the Redeemer's kingdom." By this authority they have appointed *domestic* missionaries in various parts of the United States; and have erected the Columbian College in the city of Washington, for the purposes of general education, and the preparation of young men for the ministry.

Having narrated the recent proceedings of American Congregationalists, Presbyterians, and Baptists, in the cause of missions, we have nearly exhausted our sources of information, so far as our own country is concerned.

In reference to the American Episcopalians, we are happy to be able to state that they are commencing a mission in the new colony of free blacks on the coast of Africa.

The American Methodists have been much employed in *domestic* missions in our own settlements. Of their attempts among pagans, we have no information; except that they have attempted a mission, within a few years, among the *Creek Indians*. It has met with some opposition from one or more chiefs; but by the latest accounts, difficulties were subsiding, and their prospects were brightening. Rev. William Capers, and Rev. Isaac Smith, are employed on this mission.

Singular Facts.—The following singular facts were stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for the formation of an Auxiliary Bible Society, at Edinburgh, was held in the very room in which Hume died.

ON SOME USES OF ECCLESIASTICAL HISTORY.

We have, on former occasions, expressed our surprise that Ecclesiastical History is so entirely neglected in a course of liberal education. Young men, on leaving college, are generally much better acquainted with the heathen mythology than with the history of the christian church. And in subsequent researches, their information is almost entirely derived from Gibbon and Hume, writers, whose partiality and prejudices transcended their abilities, great as they confessedly were.—It is indeed much to be lamented, that there is no work well adapted to the object which we have in view. Some of the writers in this department are too diffuse, and others too concise and meagre. Some mingle political, and others sectarian feelings with their representations, and spread the colour of their own prejudices through the whole texture of their works. Few give the real history of religion; and none that we know present enlarged and philosophical views of the operation of the religious principle in its various modifications, on the human understanding and on human passions.

In this country, where the wisdom of our fathers has separated the church and the state, the men who guide our councils, and make laws for our population, seem to think that as legislators, they have nothing to do with religion either directly or indirectly. And it would be thought absurd to recommend studies of the kind mentioned above to our politicians. Indeed, if one may judge from actions, many of our lawgivers think that studies of any kind are mere works of supererogation, and act as though they were inspired to do the work of legislation. It is true, and happy is it for the nation, that any interference with the rights of conscience would be a violation of the constitution. But it ought to be understood by our *great men*, that they legislate for a people becoming more and more religious every year; and that although they can make no laws respecting religion, except to secure the free exercise of it to every individual, yet it would really be well for them to understand the true nature of a principle, which when fully excited, bears down and controls every thing else; a principle, which carries its influence into all the departments of human life.

We are a young nation, trying a noble experiment—may God grant success! We are trying the experiment of self-government, and of perfect religious freedom. The civilized world is deeply interested in the result. Should we continue

to prosper as we have done; should we remain united under our present form of government; live in peace and security under the authority of the law; and while our population and resources increase, preserve order and retain virtue, the example will effect the political regeneration of the world.—There never was a nation, perhaps, in which the demand for a wise legislation was so loud and so urgent. There never was such a call for thorough knowledge of the great controling principles of human nature, as in this country. Of these, religion is one of the most powerful. The records of Ecclesiastical History afford full proof of the truth of this remark.—And where they are faithfully given, they show this principle operating under different modifications. Sometimes, it is seen perverted by error, and, roused by a mighty enthusiasm, bursting forth like a water-spout in the mountains, and sweeping every thing before it. Again, it appears directed by truth, breathing its own heaven-born charities, and diffusing its salutary influences wherever its light is made to shine.

The sagacious politicians of this world, have in some measure understood its force, and have had the address to employ it in subserviency to their designs. How resistless was the sceptre, which the court of Rome for ages swayed over the whole christian world! And at the era of the Reformation, when the invention of printing, and the general diffusion of knowledge broke up this system of imposition and tyranny, with what dexterity did the wily statesmen of the day, seize the opportunity of making religion subservient to their own views! Our countrymen have seen, that this unhallowed use of God's best gift to poor dependent human nature, has perverted its true nature, and changed the blessing to a curse.—They have therefore determined to let it alone. This appears to us to be truly wise, as regards the establishment of religion by law. But whether man is considered as an individual, or connected by the social principle with others, he cannot *altogether* let it alone. It will come about him, and interfere in his concerns. He will feel something of its effects in his family connexions and arrangements, in his transactions of business—wherever he goes or stays, he cannot let it alone, because it will not let him alone. And he can no more shut its influences out of the country and the world, than he can veil the sun from the earth, and thus shut out the blessed light of heaven; he can no more prevent its visitations in some form, of his own heart and of the hearts of his kindred, than he can change the constitution of human nature. Now, it is the office of Ecclesiastical History to show us how religion operates

when perverted and abused; and also to delineate its true character, and show its proper effects as it works on the understanding and the heart, as it scatters the moral darkness of the world, and sheds on this scene of disappointment and sorrow its holy consolations and good hopes; as it gives glory to God in the highest, and breathes peace on earth and good will to man.

It is easy to see that a study of this kind is of great importance, and possesses a deep interest. The subject has a close connexion with the most important part of true philosophy, a mighty influence on literature, and an intimate concern with the whole of human conduct. It bears on the institutions and manners of the people, affects the administration of the laws, and is felt in its relationship to the great subject of free government. Assuredly then, it ought to be made a study by men of liberal education, and especially by men who expect to be called to the responsible office of legislating for a free, powerful and growing people. It is too trite to be repeated, that laws to be useful and salutary, must be adapted to the genius and character of the people for whom they are intended. And how that genius and character can be understood, unless the religious sentiments by which it is in a great degree modified, are duly considered, it is hard to conceive. We already perceive that the religious spirit of the age is greatly misunderstood by our leading men, and that in their speeches and essays they are almost continually saying and writing things which strike painfully on the feelings of a religious people. And as the cause of christianity advances, as its triumphs are multiplied, and its influences more extensively felt, this will be more and still more the case, until the spirit of the people will be completely at variance with the temper of the men who have gained political ascendency. It is really mortifying to observe how deplorably ignorant many educated men are both of the ancient and modern history of the church, and what easy faith they give to the misrepresentations of the enemies of religion.

And here we cannot but remark, that according to the testimony of history, religion has either been employed by the politician for the support of government, or it has assumed a predominating character, and brought every thing under its control. In the former case, it has been the handmaid of a systematic tyranny, the buttress and support of governments instituted for the benefit of *the few;* and in the latter, it has too often thrown aside its heavenly form, and appeared in the guise of an overbearing and relentless bigotry. Either

case is equally to be deprecated. To avoid their occurrence in the history of our own country, it seems necessary that leading men at least should understand the true character and proper place of religion, and should know how as politicians, they ought to act in reference to it. But how can they determine this, unless they pursue the studies which we recommend?

Another remark cannot here be out of place. A history of the progress of civil liberty from the year 1517 to this 4th of March 1823, will show that the determination to maintain the rights and privileges of freemen, has, almost universally, been connected with a peculiar set of religious opinions.—This is too great a subject so be discussed in this place. The fact however, is as we have stated it; and it gives peculiar interest to the study which it is our object here to encourage. But while we decline at present this discussion, the latitude in which we have used the term religion, renders it necessary to state that *infidelity* has, in no case whatsoever, been favorable to the cause of freedom. When it has power to unhinge the frame of society, and do the work of revolution, it produces a state of morals and induces a train of habits utterly incompatible with true liberty. Laws cannot govern an irreligious nation. And where laws cannot govern, force must. There will be one tyrant, or there will be hundreds. Despotism or anarchy is the never failing result of a general prevalence of infidelity.

Still another observation may be added. A courtly, compliant, accommodating system of religion is not favourable to liberty. Something of strictness in discipline, something of what the world calls rigor in the lessons of self denial, and a faithful, strong, frequent exhibition of those doctrines which bring all men on a level, are necessary for this important object. On this subject we speak with much confidence, because having made it a particular study, we think the truth so obvious that we can scarcely be mistaken.

The particular subject of ecclesiastical polity will not here be noticed by us. It will of course come under the review of every student in this department of history. And we could not express our views, without seeming to invite a controversy, which we have no disposition to provoke. Our only object is to awaken attention to an important subject, which has been long too much neglected.

Before these brief remarks are brought to a conclusion, we feel constrained to notice some strictures, which we have lately seen, on the Church History of Milner. In this book,

there are several things which we cannot approve. The defence of ecclesiastical establishments particularly meets our reprobation. But this is not the point selected by the writer referred to, for animadversion. If we did not mistake him, he condemns the whole plan of the work, and its entire execution. Now Milner's plan is to give a history of the progress and effects of *vital religion.* This was a *desideratum.* We had enough before on the *external history* of the church; and the world wanted a book in which a just and full display should be made of the genuine religion of the gospel in every age from the beginning. *Mosheim,* and even writers much more voluminous than he, left us much in the dark on this interesting subject. We venture to say that a man may study Mosheim and know but little of the religion of Christ, except as it is viewed and employed by politicians and *wordly wise* disputants. That Milner's book is the best that could be written, we by no means assert: but that it is truly valuable is sufficiently testified by the estimation in which it has been held by the truly pious and evangelical, ever since it has been published. A STUDENT.

For the Ev. and Lit. Mag.

REMARKS ON ANTINOMIANISM.

THE term *Antinomianism* has been used, not unfrequently, in my hearing, in such a way as to induce the opinion that many do not understand its meaning. It may not be amiss, then, for you to lay the following remarks on this subject before your readers.

We are told that the founder of the sect was *John Agricola,* a native of Aisleben in Germany, and once a disciple of Luther. The error arose out of the popish controversy. The supporters of the *Romish* doctrines derived their arguments principally from the *old law.* Agricola, on observing this, determined utterly to overthrow the foundation on which they built, and so denied that any part of the Old Testament was intended as a rule of faith or practice to the disciples of Christ. Hence arose the distinctive term *Antinomian.* [It is derived from two Greek words which literally signify, *against the law,* αντι and νομος.]

The tenets ascribed to the Antinomians are these: 1. "The law ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction; and

the gospel alone ought to be inculcated and explained in the churches and in the schools of learning. 2. The justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself. Some however suppose that the elect were justified at the time of Christ's death. 3. Justification by faith is only a manifestation to us of what was done before we existed. 4. Men ought not to doubt of their faith, nor question whether they believe in Christ. 5. God sees no sin in believers, and they are not bound to confess sin, mourn for it, or pray that it may be forgiven. 6. God is not angry with the elect, nor does he punish them for their sins. 7. By God's laying our iniquities on Christ, he became as completely sinful as we, and we as completely righteous as Christ. 8. Believers need not fear either their own sins or the sins of others, since neither can injure them. 9. The new covenant is not properly made with us but with Christ; and this covenant is all of it a promise, and has no conditions for us to perform: for faith, repentance, and obedience, are not conditions on our part, but Christ's; and for us he repented, believed and obeyed."

It would carry us much too far, to trace the history of this error from its rise to the present day, and show the mischief which it has wrought in the church of Christ. Our only design is to notice the mistake which lies at the foundation of the system; and then offer a few remarks adapted to the state of things among ourselves.

In the system of the Antinomians, we discover a mixture of truth and error. The reason of their error is to be found in a particular modification of the general corruptions of human nature. In fallen man, we may discover every where a disposition to embrace a system, *which encourages the hope of heaven, without the trouble of daily watchfulness over the heart, and the diligent cultivation of right affections.* This disposition shows itself in various forms, according to the circumstances in which different individuals are placed. Sometimes, the religion of the heart is made to give way to a great zeal for matters of external observance, for rites and ceremonies. And by these, miserable offenders hope to be justified in the sight of a holy God. Others, on the contrary, under pretence of giving greater glory to the Saviour and more strongly asserting the freeness and sovereignty of divine grace, maintain that the law is abolished and that the sins of believers are all charged to the account of Christ; so that, to use an illustration of their own, one of the elect is no more answer-

able for the sins which he commits, than a woman is bound to pay for articles purchased by her and charged to her husband! It is easy to see to what monstrous extremes opinions of this sort may proceed. But in this country we are, it is believed, in no danger of the excesses to which Antinomianism has, in other countries and other ages, been carried.

We have seen what is the foundation of the error in the temper of the human heart. Regarded as part of a theological system, it arises from not attending to the connexion between justification and sanctification. According to a quaint but very just maxim, it is *faith alone* which justifies, but not a *faith which is alone*. [Fides sola justificat, sed non quæ sola.] He who is pardoned through the merit of Christ is sanctified by his Spirit, and is careful to maintain good works. But it is not our intention to pursue this part of the subject.

If the remarks offered above are well founded, we may expect often to meet with practical antinomianism, even where the theory is rejected with abhorrence. There is scarcely any thing requires labour so irksome to poor human nature, or demands vigilance so unslumbering as the practice of that religion which keeps the heart right, and preserves a constant connexion between this state of the heart and our daily conduct. If we may at stated times go through prescribed services, and then lay aside the whole thing and live just as we please; or if we may on particular occasions indulge a sort of sentimental religion, a religion of mere feelings and raptures, and leave all the rest to be done by the Saviour, while we, the meanwhile, give our hearts to the world;—why all will go on smoothly and religion will be a pleasant work. And really with many, the demand is loud and urgent for an easy, pleasant, turnpike road to heaven. But if we must continually watch our own hearts, carry on a warfare against pride and covetousness, and ambition, and every other bad passion, and be found diligent and faithful in all relative duties,—many will wish to be excused. And to frame an excuse, they will bring in the dear and honoured name of the Saviour, pretending zeal for his glory and jealousy for the doctrine of divine grace. Thus is Christ made a minister of sin.

And, here, I cannot but express the fear that there is much practical antinomianism among us. Numbers profess the faith of the gospel, and yet they do little; many profess, and yet do nothing for the promotion of the Redeemer's kingdom. But they hope for heaven! Many profess religion, and yet in all the concerns of life show a proud, censorious, selfish spirit, and an impatient, irritable, unforgiving temper. Many

a professor of religion spends more for strong drink, than he devotes to the cause of charity—yet all hope for heaven! They say that they are not to be saved by their works; they rely on the merit of a Saviour; and thus appease their consciences by practising on a principle, which if stated in the form of a doctrine, they would disavow with strong expressions of reprobation.

Now it ought to be remembered, that although according to the scriptures, we are justified by faith, yet in the day of judgment our works will be referred to as evidences of faith. The judge indeed knows the hearts of all, and could give as perfect a judgment without this reference as with it. But for wise and benevolent reasons, no doubt, he has determined that the decisions of the general judgment shall turn on those works which are the fruit of faith. The good of the subjects of the divine government may, for any thing that we can tell, require this. But whatever may be the reasons, we know on the best authority that so it shall be. And every one ought seriously to inquire every day he lives, what am I doing that may fairly be brought forward, in the day of judgment, as evidence of my faith? If any should say, we have been baptized, we have gone to the Lord's table, &c. &c.—They ought to remember the awful words of our Saviour, "then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are: depart from me, all ye workers of iniquity."

On turning our thoughts from the day of judgment, to the condition of the church among us, I think that all must be constrained to acknowledge, that the state of morals is low. There is not that sensibility of conscience, that nice perception of right and wrong, that shrinking from evil, that high sense of the claims of justice, that abhorrence of selfishness, which ought to characterize the professed disciples of the Lord Jesus. Indeed the subject of christian morals seems to be but little understood by christians. And I do think that if some able writer would take it up and give us a series of essays illustrative of practical morality, as taught in the New Testament, he would perform a most meritorious service. I am myself weary of hearing the moral conduct of christians censured by the world. And I am ashamed when I hear christians boast that they have got the *best* of a bargain. Why, a professor of religion ought never to act so that any person would be *warranted* to say, he had the advantage. All dealings should be on terms of reciprocity, of perfect

fairness. And christians ought to transact business in such a way, that all parties may have advantage in their bargains.

But the subject of christian morals is one of great extent. According to the remarks of a writer in your last No., it reaches to all human relations. And every man may justly be regarded as, in part at least, practically antinomian unless he fully acknowledges all the obligations which rest on him, and heartily resolves to do his duty, both as regards motive and action, according to the rule of living contained in the law of God.

The lives of professing christians do more injury to the cause, than the Devil and all his legions. The religion of Christ will triumph, will "have free course and be glorified," when the disciples live so, that they "who are of the contrary part are ashamed, having no evil thing to say of them." And until this shall be the case, so many stumbling blocks will lie in the way, that the progress of the best cause in the world will be greatly impeded.—When shall it be, that Jesus Christ will not be wounded in the house of his friends? Φ.

ON THE FREEDOM OF THE PRESS.

To the Publisher of the Evangelical and Lit. Magazine.

Sir,—I have lately noticed some things in the newspapers which have made me very desirous to see an able discussion of that important subject, *the freedom of the press.* That a free press is essential to civil and political liberty, that it is intimately connected with general improvement, and with many of the dearest interests of society, I readily admit. And I am the last man in the world to wish any restraints to be laid on it. At the same time, I think that I can see a clear distinction between the *freedom* and *licentiousness* of the press.

But I will state the circumstances which induce me at this time to trouble you with my remarks on this subject.—The Rev. Mr. Frey, now a member, as I understand, of the Presbytery of New York, and the accredited agent of the American Society for meliorating the condition of the Jews, is on a tour through the southern states soliciting the co-operation of christians with that society.—This mission has excited great attention, and awakened opposition, which in some instances may be characterised as virulent. For not only have the ordinary epithets, *visionary, chimerical, extravagant, enthusiastic,* &c. been accumulated on him and his abettors—

and these, sir, are *bitter* words for the mouths of such *exceedingly charitable* people as use them—but Mr. Frey has been openly denounced as a hypocrite, a swindler, an impostor, and the like. Now, in reply to some gross insinuations that appeared against him in the National Intelligencer, he published testimonials of character, and credentials of his agency, which he carries with him. These documents were accompanied by an intimation, that when disengaged from the duties of his agency, he might possibly bring the laws of the country to bear on those who had made so free with his good name.—This threat, as perhaps it may be called, is noticed by the Editors of the Intelligencer, in a style rather more lofty, I think, than become them, although highly respectable men.—I have not their words before me, and I do not choose to quote from memory. But, according to the impression resting on my mind, the substance of them was, that the Rev. gentleman ought not to suppose that by threats of that kind, he could put a stop to free inquiry.

Now I ask, does free inquiry demand, does the liberty of the press imply, the right to publish such things as I have mentioned? And because the press is free and ought to be free, is there no redress of these injuries? If a man *calls* me hypocrite, impostor, knave, I may have recourse to the law to support my character against assaults of this kind. If he does me an injury a thousand times greater by publishing me as infamous to the whole nation, and I speak of enforcing the law against him, am I to be told, you must not think, sir, in this way to stop the progress of free inquiry?

I readily admit, when any man of any profession, submits a proposition to the public, no matter what that proposition is, that, provided it does not offend against decency, it is a proper subject of discussion; and any one has a perfect right to show, if he can, that the proposition is wild, chimerical, extravagant, and if carried into effect, will be hurtful. But no man has a right, because he dislikes my proposal, to call me cheat or impostor. I grant too, that if imposition is *detected*, there is nothing wrong in publishing to the world the name of the wretch who practises it. But it does seem intolerable that printers should, without proof, nay on mere surmise, hold up to public scorn one, who carries recommendations given by as honourable men as any in the nation, and testimonials of good character from most respectable christian brethren, and then shield themselves behind the sacred palladium of the liberty of the press; saying, as they run to hide in this favourite refuge of a free people, "inquiry must have its progress!" In the

estimation of a man of lofty and generous feelings, there is a sanctity in character, which forbids its being lightly touched. What he values more than life, he takes it for granted that others value as highly. And he cannot but think that the standard of public morals and virtuous feeling is low, when they who live on public favour, think themselves authorized on slight grounds to attack and traduce private character. Indeed, when this becomes common, the press loses, in a great degree, its beneficial influence. And from being the very safe-guard of public liberty, it becomes the despicable and mischievous vehicle of low and pitiful revenge.

It is not merely the case of Mr. Frey, which has called forth these remarks. It is true, he is the only individual whom I have known, in this southern country to have been *singled out by name*, and advertised for the warning of the people against his sinister designs. But it is not uncommon for paragraphists in the newspapers to utter sweeping denunciations against the whole body of missionaries. *Enthusiast* and *fanatic* are the mildest epithets applied to them; and often they are represented as *hypocritical, avaricious* and *sensual.*—And this too by men, who cry *liberality! liberality! liberality!* until the cry becomes as annoying as that of the *whip-poor-will* on a sultry evening in August. Indeed I never hear a man in these times, make vehement professions of liberality, without expecting in a short time to hear from him a sweeping and bitter denunciation of missions and missionaries. And here I cannot but remark on the difference made by *liberal* men between a missionary and a stage-actor. An Englishman named Matthews, has not long since entertained the good people of Boston by his comic representations. He produced, as we learn from the newspapers, a mighty *sensation* among the citizens of that place; and if I did not misunderstand what I read, the extra price of boxes in the playhouse, during one week amounted to $1600!—Where were the bowels for the poor then?—But let that pass. In a Boston newspaper, this Mr. Matthews was severely criticised, and lo! he immediately institutes a suit against the Editor. Now this is noticed without comment by newsprinters throughout the country—But a missionary, who has been denounced as we have stated, who has indeed been libelled in the grossest manner, no sooner intimates his purpose of applying to the laws of his country to protect that which every good man loves more than life, than he is told, quite cavalierly, nay, sir; you must not think in this way to prevent free inquiry!

My own opinion, however, is that it is much better that the licentiousness of the press should be restrained by *public sentiment*, by the *nice moral feeling* of the people, than by law. This, with a very few exceptions not worthy of notice, has, ever since my remembrance, been the case in Virginia.—So may it ever be! In accordance with this aspiration, I wish for the discussion mentioned in the beginning. Let the people clearly understand the distinction between liberty and licentiousness, and they will, by the prompt and indignant expression of their feelings, prevent the perversion of one of the greatest blessings to a tremendous curse. But while such are my own private feelings, I certainly do believe that missionaries are as much within the pale of the law, and within the sphere of her protecting power, as play-actors, or any who support them.

Before concluding, I must protest against the inference, should any be disposed to make it, that the characters of missionaries shrink from inquiry however strict, or that they shun comparison with any class of men in society. But in doing this, I must also protest against the practice, now becoming quite common, of publicly, in the newspapers, taking liberties with their characters, which it would be thought insufferable to take with other citizens.

I am, sir, yours with respect,

A FREEMAN.

For the Evan. and Lit. Magazine.

Some remarks on an article, with the signature W. P. *on the "Conversion of the Jews," in "The* Unitarian Miscellany" *for February* 1823.

"The conversion of the Jews," has ever been regarded by Christians as an object of ardent desire. Embraced in the prophecies, it has, for many ages, been the burden of devout supplication, both on its own account, and on account of its connexion with the conversion of the heathen. Of late, it has been the object not only of prayer, but of exertion. And recent events have directed towards it, in some portions of this country, an unusual degree of public attention. In 1820, "The American Society for meliorating the condition of the Jews" was formed; and in promoting the objects of this society, an agent, the Rev. Mr. Frey, is now employed.—This gentleman, and the institution which he represents, have

been assailed in several instances, through the medium of the public papers. In some of these, the character of the abuse has been such, as to defeat its object. It would be marvellous indeed, if men, who have scarcely thought about the conversion of the Jews, and are utterly ignorant of the great mass of facts belonging to that subject, should be better qualified to pronounce, *impromptu*, a correct judgment respecting it, than those who have given it a calm and patient attention; and who have carried to its investigation, all the lights which they could command. It would be equally marvellous, that those men who know little or nothing of Mr. F. should be entitled to defame him, when the highly respectable society which he serves, have declared that he is worthy of public confidence. They could not easily be mistaken, with regard to the character of an individual, who for several years has been personally known to them, and whose whole history is before them. We can scarcely suppose, that they valued their honor so little, as to pledge it to the public, as they have done by his appointment, unless their own confidence in him had been perfect. It is, to say the least, *indecent* to charge any man with imposture without satisfactory proof of the fact. Nor is it less indecent to denounce, as absurd and ridiculous, any scheme which intelligent and respectable men have chosen to adopt, without the means of demonstrating the justness of the denunciation. Even then, the *proof* would be of more value than the *charge;* and the *demonstration* of more value than the *denunciation*. *En passant*, a little more modesty on the part of those who *oppose* the religious charities of the present day, would be no virtue of supererogation. They certainly ought to be contented with the privilege of thinking and acting for *themselves*.

The visit to Baltimore, of this agent of the American Society, was the *occasion* of the article in the U. M. on which I propose to make some remarks. The writer had no design to assail the character of this agent. Still, he was not prepared to give him his confidence. His determination is, to hold his judgment *in equilibrio*, until he can obtain "more precise and authentic information." All this is very well. But he wishes "to speak of the subject itself." And while he speaks, let us hear him.

"As a christian, then, Sir, I regard the separate existence of the Jews, scattered as they are among the nations of the earth, as one of the great standing miracles of the christian religion. It is one of the remarkable prophecies of our Saviour, remarkably fulfilled. Now it appears to me, that if

they should be converted, this separate existence would no longer be maintained. When christians, they would intermarry with christians, abandon their peculiar rites and fashions, and be no longer distinguished from christians.—How in this state they could be restored, as a people, to Jerusalem, is past my power to comprehend. Let us be consistent. If there are any prophecies which speak of the conversion of the Jews, they speak in equally as strong a manner of their restoration to their ancient city; and how is this latter to be accomplished, when they are no longer a distinct people? We had better be patient, till the Almighty in his good pleasure, shall point out to us some way of acting with advantage as his instruments; and not go blindly to work in employing time and means which might be better devoted."

It is no part of my design, to enter into a "critical examination" of the prophecies on this subject. I do not suppose, that either the views of this matter, which W. P. has abstained from giving, or which I should give, would change, or would deserve to change, the opinions prevalent among christians. Let us turn to "the subject itself;" and I think the objection which has just been quoted, will appear in no very dangerous attitude of hostility to the "conversion of the Jews."

"The separate existence of the Jews, *scattered as they are, among all the nations of the earth,*" is "one of the great *standing* miracles of the christian religion. A "standing miracle" is one, which shall continue through *all time;* or which shall cease after a *certain duration.* Does W. P. mean that the Jews must, through *all time,* exist *separately,* and remain "*scattered* as they are, among all the nations of the earth?"—Then their *conversion* and their *restoration,* are alike impossible; for let either one or the other occur, and the "standing miracle" is abolished. "Let us be consistent." Either the "standing miracle" will cease, or the Jews will neither be converted, nor restored. He who chooses this latter alternative, comes into conflict with the prophecies, which, both Jews and Christians have concurred in applying to this subject:—and he, who is prepared for this conflict, in order to "be consistent," should disclaim all reliance on the prophecies. But W. P. probably, intends by a "standing miracle," one which expires after a *certain duration.* Where shall we fix its limits? Let it come when it will, it would seem, according to this writer, that christianity will then lose one of its convincing proofs. But I do not see the necessity of this consequence. A miracle need not be *perpetual,* in order to be a miracle.—History could not lose the fact of fulfilled prophecy in the

"separate existence" of the Jews; if they were, at this moment, to be deprived of their distinctive peculiarities, and mingled with the nations, among whom they are scattered. Even in this event, it might through all future ages, and for all practical purposes, remain a "standing miracle."

W. P. however seems to think that unless the Jews remain "a distinct people" until "their restoration to their ancient city," that restoration cannot be "accomplished." Admitting all this, I do not perceive, that it maintains his objection to their conversion. The prophecies in question, must intend the restoration, *of Jews, as Jews*, in an unevangelized state; or of persons of *Jewish extraction*, who have *embraced christianity;* or of *both*. If of both, then this work of conversion, prompted by true christian benevolence, can lead to no result incompatible with the prophecies. If of persons, of Jewish origin, who have become christians, then this work is necessary, in order to the fulfilling of the prophecies. If merely of Jews, as Jews, still their conversion cannot militate against these prophecies, unless it progresses so far, which we have little reason to apprehend, as to destroy their "separate existence." The Jews, as a "distinct people," may exist, however few in number. The predictions relate not to individuals, but to the collective body. If three fourths of their present number were swept away by pestilence or war, or any other calamity, the remainder would still represent the whole body; and to them alone the prophecies would be applicable. Hence, the conversion of any portion of them to christianity could, in no way, affect the separate existence of the residue. And on the ground of human calculation, the reduction of their numbers would facilitate their restoration.

Without undertaking, here, to decide whether the Jews, in a converted or unconverted state, or in both, are to be restored, I will adduce a few quotations from Dr. Priestly's Letters to the Jews, to show that *one Unitarian* at least, did not consider their conversion incompatible with the prophecies, but necessary to their fulfilment.*

"At present your nation is under the cloud of the divine displeasure, and therefore, you have no prophets among you. But, *when you shall be obedient to God*, and when, *in consequence of it*, he shall restore you to your own country, divine communications will be again imparted to you, and by you to the rest of the world, as we read in Isaiah ii. 2. &c." "I rejoice exceedingly, in the prospect of the glorious times,

* Letters to the Jews, &c. First American Edition, pp. 11, 12, 17, 18.

announced in the prophecy quoted in my last letter, times so glorious for you, and so happy for all the world, and I trust that God is now disposing things in the course of his providence, so as to hasten their approach. But assure yourselves, that till *some obstacle, now existing, be removed by yourselves,* those times of honor and prosperity to your nation cannot come." "Be not, therefore offended, if, with great sincerity, but with equal affection, I must observe, that, according to appearances, there is no other cause of God's displeasure against you, besides your rejection and persecution of the prophets of your nation, Jesus Christ and his apostles, &c." "But when duly humbled, and instructed by your afflictions, you shall be more disposed to hear, and attend to the voice of God, speaking to you by his servants, so that *some of you, at least,* shall show a better disposition towards Christianity, (which does not *at all* interfere with *your attachment* to the laws of Moses !!) he may have mercy upon you; and your *complete conversion* may, *perhaps,* be reserved till your return to the land of Canaan. For the sake of a *righteous few,* God may have compassion on *the many.* But he only knows what his own secret purposes are."

Let us again attend to W. P. "It is my opinion too, and I am not alone in it, that the means which are made use of in these converting purposes, are not only inadequate, but absolutely futile. We all know, that the doctrine to which the Jews are the most zealously and resolutely attached, is the simple and personal *unity* of God. And yet the very first article in which a Christian attempts to indoctrinate a Jew, is the *trinity* of the Godhead. How are we going to change the opinions of a whole people in this respect? How are we going to make them renounce a doctrine which they hold so tenaciously, and embrace one to which they could never be brought to listen? Not, I suspect, Sir, by sending a few poor children to school in London, or by establishing a colony in the interior of New York."

This manifestly has no relation to "the subject itself." The conversion of the Jews, may be a proper object of exertion, even though, "the means" employed may be "inadequate," and "futile." Unless W. P. meant to admit, that the trinity *is* a part of the Christian scheme, an opinion with which he ought not to be lightly charged, he has only assigned a reason why *Trinitarians,* should not embark in this enterprize. Let Trinitarians then, be considered, *hors de combat.*

Shall not the good work go on? Will not Unitarians* take it up? Shall their *pure* and *rational* religion communicate to them less zeal than others derive from an *erroneous* and *perverted* faith? Maintaining, as they do, the pre-eminent excellence and usefulness of their peculiar views, shall they be found wanting in that benevolence which would diffuse them? They are not, it must be conceded, destitute of zeal, to make proselytes. Apparently they are much more anxious to convert to *Unitarianism*, those whom I believe, they *charitably* recognize, as *fellow-christians*, than to convert to *Christianity*, Jews, Mahometans or Pagans. *Other christians* for the most part reverse this plan of procedure. If they even deny to Unitarians, the name of Christians, (which some of them do,) they, in general leave them to themselves, in possession of the means of rectifying their own errors; and turn their converting, and proselyting efforts, to the ignorant and the wretched, who must remain in this condition, if no interposition of mercy visits them. Whether the charity of *word* or of *deed*, is most estimable, every one can determine.

Will it be said, that exertions for the conversion of the Jews, are superfluous, because they are "most resolutely and zealously attached" to "the simple and personal unity of God," and therefore, are almost Christians? Why then, does the imprecated blood of the Messiah yet rest upon them, with a weight that crushes them to the earth? Why, if already akin to Unitarians, have they failed to embrace the Unitarian scheme? On this supposition, the sacrifice had been inconsiderable, and the gain, immense. But, between Unitarian Jews and Unitarian Christians, there is *a great gulf fixed*. So thought Dr. Priestley, or his attempt to convert the English Jews was idle: And so thought Rabbi David Levi, in his reply to Priestley. He deemed it strange, that the learned Doctor should make this attempt, and even questioned his sincerity. "What!" says he, "a writer that asserts, that '*the miraculous conception of Jesus, does not appear to him to be sufficiently authenticated, and that the original gospel of St. Matthew did not contain it*,' set up for a defender of Christianity against the Jews!"† "After such assertions as these, how you can be entitled to the appellation of a Christian, in the strict sense of the word, is, to me, really incomprehensible." "Whether Christ was the second person in the Trinity, as Christians

* I use these terms, because they are common, not because they are just. Trinitarians, not only admit, but maintain the unity of God. Unitarians reject the Trinity *in toto*.

† Letters to Dr. Priestley, First Am. Ed. pp. 63, 71, 78, 124.

in general hold, or *only a prophet*, as you and the rest of your sect affirm: I say, in *either* case, he could not be sent to us, in the first place." Referring to one of Dr. P's. arguments, he says, "Here, we may perceive the *complete Deist*, under the most Jesuitical argument." "I must now ask you once more, whether *this* is *the religion*, that you, with so much sincerity and good will, invite the Jews to embrace?" "And if you are really in earnest, and wish to convert the Jews, to *what you call Christianity*, I think you must produce more substantial proofs, in support of *your hypothesis*, than what you have yet done." These quotations are made, merely to shew that Unitarians would not find the task of converting the Jews, easier than Trinitarians. Yet, Dr. Priestley in his controversy with Bishop Horsley, maintained that the Unitarian scheme, would render christianity more acceptable to Jews, Mahometans, and Infidels. In his reply, the Bishop says* "your device of bringing them to believe Christianity, by giving the name of Christianity, to what they already believe in principle, exactly resembles the stratagem of a certain Missionary of the Jesuits, of whom I have somewhere read; who, in his zeal for the conversion of an Indian Chief, on whom the sublimity of the doctrine of the gospel, and the purity of its moral precepts, made little impression, told him,—that Christ had been a valiant and successful warrior, who, in the space of three years, scalped men, women, and children, without number: the savage was well disposed to become a disciple of such a master—he was baptized, with his whole tribe, and the Jesuit gloried in his numerous converts."

The difficulty of converting the Jews, should have no other effect on Trinitarians, than to stimulate their exertions.—While they employ the means, they question neither the ability nor willingness of God to make them effectual. They know, moreover, that whatever the Jews *now* disbelieve, they did not *always* disbelieve the Trinity. The testimony of some of their distinguished Rabbins, is yet accessible. Trinitarians also know, or fancy they know, *one reason*, why the Jews *now* deny the Trinity. If, the divinity of the Messiah be admitted, it will be more difficult, to resist the conclusion, that *Jesus of Nazareth is he.*

After an encomium on the Jewish Faith, and an apology for the Jewish character, W. P. proceeds, "And whatever vices of character this most unholy and unchristian tyranny has occasioned in this outlawed race, one virtue at

‡ Horsley's Tracts, pp. 263—4.

least it has never shaken; their *constancy* it has never overcome. In the midst of all their sufferings they have clung fast to the faith of their fathers, and only clung to it the faster, when the sea of persecution was threatening to overwhelm them. If a body of Christians had undergone for their religion, the trials which thousands of Jews have undergone for theirs, Christendom would have proclaimed them martyrs, and called their constancy noble. It *is* noble. In Jews, it still is noble. If they worshipped brutes and vegetables, instead of the living God, I would lift up my voice, if I lifted it up alone, and pronounce it noble."

It is not my purpose, to discuss the character of the Jews. I am content to let it stand, as it is embodied in history, sacred and profane. If persecution may palliate, it cannot justify their sins. Christian Martyrs have suffered as much as they; and yet were not permitted to barter truth or duty, even for life.

But let us not overlook their redeeming virtue. It is called "constancy." "They have clung fast to the faith of their fathers." Does W. P. mean "the faith of their fathers" of the Old Testament? What was their faith? Not faith simply in *a* Messiah, but in *the* Messiah, whom the prophets foretold; and who, even Unitarians believe, has already come. On this supposition, the present Jews, instead of clinging fast "to the faith of their fathers," have *apostatized* from it. Will W. P. call this "*noble?*" But, perhaps he means, "the faith of their fathers" since the coming of Christ. If so, it ought to have been called *the unbelief* of their fathers. In my view, the rejection of the Saviour of the world is associated with fearful guilt. "He that believeth not, shall be damned." Would Jesus Christ have used such language, if persevering unbelief had been pardonable? The "constancy" with which the Jews have "clung" to this *infidelity* "of their fathers," is the darkest feature in the aspect of the whole affair. If this *constancy* would but relent, there might be some hope.—But as it is, "hope never comes." It was at the expense of this "*constancy*," that Protestants emerged from Popery, and Unitarians, from Trinitarianism; and yet *it* is "*noble.*" No matter, for so indeed W. P. teaches, "if they worshipped brutes and vegetables, instead of the living God," it *still* would be "*noble!*" *He* would "*pronounce it noble!*" For this purpose, he "would lift up his voice!" I sincerely hope for the honor of Unitarians, that he would "lift it up alone."

I am gratified to find, that W. P. recommends *one measure* for the conversion of the Jews, in which I cordially concur. "The method is this; that we show them something

more of the spirit and influence of Christianity in our own conduct, especially towards themselves, than we have hitherto done." This is precisely what it is proposed to do. But it is a very equivocal evidence "of the spirit and influence of Christianity," to abstain from despoiling them of their goods, or their lives. Temporal kindness alone is a very imperfect indication of "the love of the gospel." While we believe in the supreme importance of the christian religion to all men, shall we not endeavor to impart it to those, who, in our judgment, are suffering the merited rebukes of Heaven for its rejection? To talk well, and make fair profession is easy: but can we furnish sufficient proof of our sincerity, until we *show our faith by our works* of piety towards God, and benevolence towards man; such benevolence towards man, as estimates his spiritual, more highly than his temporal welfare? But let us hear W. P. once more.

"Your patience for one word more, and I will end. We are told in the public papers that "the divine veracity is pledged" to convert the Jews; and we are then called on to lend our aid to the work. The signification of this argument is plain. The pledge is not to be redeemed without us. What presumption! A few mortals get together, form a society, choose officers, have their names printed in the newspapers, collect some hundreds of dollars—and all this to establish the veracity of the Holy One! Yes, Sir, to assist the Almighty in keeping his word."

This "one word more" demands, as it seems to me, no small degree of patience. If it have any meaning, it means, that it is "presumption" for "mortals," to use means for accomplishing, what God has promised, shall be accomplished. But this doctrine, every man practically disclaims every day. In a multitude of instances, God has himself commanded us to use means for this very purpose. This is too plain to require a single example. Do not Unitarians *write*, and *preach*, and *contrive*, all for the sake of circulating through the world a *pure* and *rational* religion, which they profess to believe God has promised to render universal? But this brings to my recollection, a sentiment contained in this same number of the U. M. in the report of the Baltimore Unitarian Book Society. I am willing, that the U. M. should refute itself. "The progress of Unitarianism in this country has been rapid, more rapid than even the most sanguine could have anticipated; it is going on, and will go on; it carries with it the majesty and power of truth; it is the cause of Heaven, and the work of God; it will not stop while reason is honoured, or

piety cherished, or the Scriptures revered. Yet there is enough for the friends of righteousness and of sound doctrine to do; truth will conquer at last, but it requires incitements from human aid. God is the author of all, but men are his agents; we must labour if we would hope; we must do what we can to build up the kingdom of God in the world, if we would seek for the blessings of his good government, and the joys of his final approbation. With these views we may be encouraged to persevere, and trust to the great Ruler of all things to direct our labours, in conformity with his wise and holy designs."

The U. M. may choose its own post; but it cannot advocate both the doctrine of the Book Society, and of W. P.

P. W.

A JOURNEY IN NEW ENGLAND.

(Continued from p. 88.*)*

You will readily believe that one, of my habits of thought and feeling visited, with very lively interest, the place where *Warren fought and fell.* It seems, that we must now call it *Breed's* Hill. And here is a remarkable instance of the power of youthful associations. One of the first things that I can remember, is the battle of *Bunker's* Hill. That event, in its minute details, was related to me when I was quite a child. I mourned for Warren, and exulted in the valor displayed by my countrymen, when I was too young to understand what death and valor meant; and could only sympathize with my parents, who took care that all their children should be good *American whigs.* Indeed my feelings in relation to the whole revolutionary struggle are more intense, and the more easily excited, because a number of my nearest kindred were soldiers, who, having been in many of the most important battles, and having in some instances suffered the evils of captivity, had much to tell on their return home, to their young kindred. I remember well to have sat, often half of a winter's night, on the knee of my favourite uncle, and listened to his narrative of feats of American valour and sufferings, and of British cruelties, until I was excited to the very utmost of a child's capacity. At this moment, I most distinctly recollect my emotions, when I first heard of General Putnam's plunging down the precipice at Greenwich church in Connecticut.—And so of a thousand other things, related by actors and eye

witnesses. Now, as I had always, in early life, heard of Bunker's Hill, and had associated with that name, those displays of determined courage and prowess, which in the beginning of a doubtful and perilous contest, raised the American character, and perhaps were closely connected with the result of the struggle; on arriving at Boston, could not help eagerly inquiring for *Bunker's* Hill. And really, it was a little provoking, to be reminded, as often as I was, that *Breed's* Hill was the place. This may be well enough for the mere topographer, but *Bunker's* Hill is the name associated in my memory with these fine displays of American gallantry and patriotism; and I shall habitually call the place *Bunker's* Hill as long as I live. In this letter, however, to please my Boston friends, I consent that it shall be Breed's Hill.

I visited the place with a very intelligent gentleman, who, by conversation with aged persons, who had been spectators of the field of battle, had become perfectly acquainted with every thing of importance that had occurred on that memorable occasion. The hill gives a very interesting and commanding view of Boston. There are yet distinct traces of the redoubt thrown up on the summit by the Americans. There we stood, while our friend pointed out to us the ground over which the enemy marched, and the places where the battle raged most fiercely. I am not able to describe my emotions at the time. We stood just by what is called the tomb of Warren. Shall I confess to you that in the complex feeling of which I was conscious, there was a mingling of surprise, shame and indignation! The tomb of Warren is a pillar of wood going fast to decay! It was set up years ago, by the Free Mason's Lodge, of which that distinguished patriot was a member, to mark the spot where he offered his life on the altar of his country, until his grateful countrymen should erect a monument worthy of his memory. It has before been mentioned that the hill completely commands the city of Boston. One may then, while he leans against this pillar of wood, see a thousand tokens of the wealth and public spirit of the Bostonians; and it is impossible not to ask, why have they thus neglected a man, who, living and dead, has done as much honour to Massachusetts as any other citizen she has ever produced? To this interrogatory, I could get no satisfactory answer. I hope to be forgiven, if I am uncharitable in judging that this neglect is owing to the strength of mere local feeling. *The grave of Warren is not in Boston:* otherwise, there would, long ago, have been erected a mausoleum, worthy of the patriot and the hero.

If you will look into the first volume of the History of the American War by Botta, (translated by Otis,) you will find how a foreigner speaks of this distinguished American. Perhaps, of all the victims of that contest, not one deserved more esteem both for public and private virtue than Doctor Joseph Warren. If no monumental marble marks the place where his dust sleeps, his memory will live in the history of the country which he adorned and defended, and his example will afford instruction, and rouse to virtuous action, when even the marble tombs of less conspicuous men shall be forgotten.

While standing on the height of Breed's hill, I could not but contrast the scene which then lay before me, with what had been exhibited, when the raw untrained militia men of Massachusetts determined to contend with the veteran troops of the mother country. Immediately before us lay the field of battle, now clothed with beautiful verdure, but then ploughed up by artillery and stained with blood. Next stands Charlestown with its handsome churches and spires all peaceful and quiet, with no sounds but the hum of industry and the shouts of juvenile gladness; but then by the cruel and unprofitable policy of the enemy, wrapped in fire, and shooting a mighty pyramid of flame towards heaven. The eye then rests on the river Charles, and Boston harbour, once in full possession of the enemy, and covered with their vessels of war; but now whitened by the sails of our own merchant vessels, and all alive with boats gliding in every direction; while on the Charlestown side there lie the United States' navy yard, and several of the most powerful and formidable vessels of war ever built in this country; putting one in mind of the enterprize and gallantry of American seamen, and the heroic deeds of our naval commanders. Beyond the river, Boston rises in full view, once garrisoned by an enemy and filled up with a wretched population, who suffered every indignity and privation, that the wantonness and caprice of power chose to inflict; but now the abode of beauty, taste, fashion, wealth and luxury; the seat of literary and commercial enterprize; of much that an enlightened christian patriot may well rejoice in, and much that he cannot but mourn over and condemn. For myself, I have a sort of *pliancy* of affection, which embraces every object of interest in my country, and as I stood and looked at Boston, forgetting for the moment how far off was the place of my abode, I said to myself, "Peace be within thy walls, and prosperity within thy palaces—Because of the house of the Lord our God which is in thee, I will seek thy good."

The contrast which the spectator cannot help drawing between the scene presented when the battle was fought on Breed's hill, and that which now greets the eye on every side, fills the mind with many delightful emotions, calls up many proud recollections of American achievement, and awakens a powerful feeling of gratitude to the Almighty arbiter of this world's destiny. All the interesting events which lie between the period when the tug of war commenced, and that which is present to the observer, crowd into the remembrance. He thinks of the time when we were poor, and few, and despised; when it was thought and said that a dozen British regiments could look down all opposition to British authority; and his mind runs along the course of events and rests delightfully on the present period, when the example of this country is quoted by the most distinguished statesmen, for the instruction of the world. To the God of our fathers be ascribed the glory! And let the memory of Warren and of men like minded with him be cherished, and the example of their virtues be imitated.

On retiring from Breed's hill we visited the navy yard, with a view of examining every part of that interesting establishment. But although our friend had a *permit* from the commodore, we were, owing to some regulation not understood, repulsed by the centinel. We had an opportunity however of seeing the ship of the line, now ready to be launched, and put under cover for protection against the weather. Its enormous bulk surprised me. Although it lies at the water's edge, yet the height is such that from its top, you have one of the finest views of Boston and the harbour, that is any where afforded. Its other dimensions are in proportion. The inhabitants of a considerable village might find room between the decks. The thick ribs and mighty beams of *live oak*, which ring like iron when you strike them, seem to bid defiance to any assault that man can make. I contemplate a great ship of war with peculiar emotions. Taking it altogether it conveys to my mind a higher idea of *human power*, than any other of the works of man. Of course it awakens the feelings produced by objects of sublimity and grandeur, more effectually than any thing else of man's device. And while this is the case, I associate the mechanism of the vessel, and the object of its destination with the glory of my country. But enough of these things.

While Boston is the place of my head-quarters, I make frequent excursions for the purpose of extending my acquaintance with men and institutions, likely to exert a considerable

influence on the literary and religious interests of this country. Since my last I have been to Andover, to look into the Theological Seminary established in that place. My time there passed very pleasantly and I hope profitably. A brief history of this institution has been published in your Magazine; I do not think it necessary, then, to mention facts, with which I know that you are acquainted. But I must say that, although I had taken much pains to be thoroughly acquainted with the seminary, and all that had been done and was doing for the promotion of theological education, yet the extent and value of the means employed there, struck me with surprise. There are two college edifices and a chapel of ample size, and finished with sufficient taste, there are houses for three professors, and a steward, besides a considerable tract of land with a very decent house of entertainment, and a number of other buildings, all belonging to the Institution. The value of the property cannot, I should think, be fairly estimated at less than $500,000. And all this was chiefly given by about six families. The names of Bartlet, Abbot, Brown and Phillips are particularly distinguished. The first named gentleman has shown a munificence which, in the best sense of the term may be regarded as *princely*. His donations are estimated at fully $150,000. But he has not merely given money. Time and attention have been devoted by him, to the interests of the seminary. He has afforded the means of building, and superintended the work. In a word he has shown a parental affection to this school of the prophets, and the report of his liberality has travelled into distant lands. His name will be handed down to posterity, with blessings on his memory. The chapel, which, besides a large room for public worship, contains a library room, and three lecture rooms, all executed in a really elegant style; one of the halls, and a large commodious house for a professor, were built, and a professorship was endowed by Mr. Bartlet! Yet he began the world *a poor man*, and has a large family for which he has made ample provision. The other hall bears the name and will perpetuate the public spirit of Governor Phillips. There are four professorships in the institution, occupied as follows—*Rev. Ebenezer Porter*, D.D. BARTLET *professor of Sacred Rhetoric. Rev. Leonard Woods*, D.D. ABBOT *professor of Christian Theology. Rev. James Murdock*, D.D. BROWN *professor of Sacred Rhetoric and Ecclesiastical History. Rev. Moses Stuart, associate professor of Sacred Literature.* The names connected with the titles of these professorships, designate the individuals by whose liberality the endowments were made, and thus

will their names be transmitted to distant generations as examples of public spirit to be remembered with perpetual honour. These men will thus be instruments of good to ages yet unborn, and will be honoured and loved, when the penurious and selfish among their contemporaries will be forgotten forever. Charitable individuals have also endowed three scholarships. A select library of upwards of 5000 volumes has been procured. A Greek and Hebrew printing press has been established, which bears the name of the *Codman* press, in commemoration of the liberality of the *Rev. Doctor Codman* of Dorchester. A professorship of Ecclesiastical History remains to be endowed, to fill up this part of the plan of the institution. The foundation of more scholarships is much needed, and an increase of the library for the use of the professors is greatly to be desired. But the institution is a noble one, even in its present state, and does the highest honour to its founders, and to the public spirit of the citizens of Massachusetts. In this particular they do certainly go beyond any others in the United States, and perhaps are not surpassed by any people in the world.

The students at Andover amount now to 132, and are divided into three classes, Junior, Middle, and Senior.—During the *first year* they are principally under the direction of professor Stuart, and are employed in the study of the original languages of Scripture, the history of the sacred text of the Old and New Testaments, the right manner of interpreting scripture, and whatever else comes under the general phrase, Biblical Criticism. During the second year, the principal study is Christian Theology under the direction of Dr. Woods. And in the third year the students are chiefly engaged in the composition and delivery of sermons; during which time they receive instruction from the professor of Sacred Rhetoric, Dr. Porter, and the *Brown* professor of Sacred Rhetoric, Dr. Murdock.

According to the plan of this institution it is said that the students are required to profess no creed, except as to two points—"the first is an acknowledgment that they believe the Christian religion; the second, that they are Protestants." It has also been affirmed, "that there is not a school of Theology on earth, where more free and unlimited investigation is indulged, nay *inculcated* and *practised*." I quote from *Stuart's Sermon on the completion of the New College Edifice*, a copy of which now lies on my table. On this authority I add, that, "the shelves of the library are loaded with the books of Latitudinarians and Sceptics, which are read and

studied." And in a note this most able professor says, "I cannot agree in opinion with many excellent men, who think that it is too hazardous for the young student in divinity to investigate, with the most unlimited freedom; and that a library should consist only of those books, the sentiments of which are approved. The object of study is, to *prove all things*, and then to *hold fast that which is good*. Is it proper, or rather, is it not absolutely *necessary*, that a preacher of the gospel, who is to be set for the defence of truth, should be acquainted with the views and arguments of those who assail it? If this be conceded; then, I ask, where can knowledge of this sort be most easily and safely acquired? Under instructors, whose business it is to be conversant with polemic theology, and to defend truth against the assaults of error; and in a situation where ample libraries furnish all the necessary books for information; or shall he be left to acquire this kind of knowledge from actual assault, which he will most certainly experience?

"It is a very mistaken prudence, then, that makes an *Index Expurgatorius* to a Library, for the use of Theological Students. Nothing is better calculated to lead any ingenuous and inquiring mind to doubt, than to reserve subjects, or parts of subjects, for implicit credence without examination. It may be consistent with the spirit of Roman Catholics; I am sure its does not become Protestants."

Since my visit to this school of the prophets, (where, by the way, I was received with the utmost urbanity and treated with all the hearty kindness of christian brotherhood, and where I spent a few days as pleasantly as I have ever done in my life) I have taken a deeper interest in its prosperity than I ever felt before, and have thought much of the system of theological education there adopted. The result of the whole is that, in my judgment, longer experience and observation will produce some changes which to me appear to be of considerable importance.

1. In the first place, it may perhaps hereafter, be reckoned strange that a young man should have thought and felt so much on the subject of christianity, that, after having gone through college, he should enter a theological seminary with the avowed purpose of preparing to preach the everlasting gospel, *without a creed*. Why does he wish, and what does he mean to preach? But this objection as well as the plan against which it is made, is I confess of but little practical force. I do suppose that, in reality, the great outlines of every student's creed are formed before he goes to the Semi-

nary, whether he avows it or not. In ninety-nine instances out of a hundred, I presume that the creed is orthodox. And probably in no instance whatever, has any one at the institution been induced to change the fundamental articles of his creed.

2. But while I believe this to be the case, it is to be supposed that young men enter the seminary with immature minds; with understandings that require a great deal of discipline, before they are prepared for the awful work of the ministry of the gospel. The object is to rouse them to free inquiry, and bring them to encounter the difficulties of theology, while under the direction of men capable of affording them assistance. Now this is excellent: but unless the plan proposed is exactly conducted, it will defeat its own object.—And here perhaps is the place, where experience will dictate the first change. The course of studies prescribed by the Junior class, brings them under the pressure of some of the greatest difficulties that a student of theology ever has to encounter. If a young man finds, as he very frequently will find, them too heavy for his intellectual strength, one of two cases will occur;—after making fruitless efforts, he will either become unsettled in his opinions, and sceptical in his belief, or, which will by far most frequently happen, he will throw himself on the authority of his professor, and notwithstanding all the encouragement given to free inquiry, and all the appearance of it in the Seminary, the *αυτος εφη* of the professor will be the guide of the pupil. This habit, once formed, will stick to the student through the whole course.—And when he goes into the world, instead of giving facts and reasons, he will perpetually recur to authority, and say professor *such-a-one* thinks *so and so*, and Dr. *such-another* used to tell us *this and that*. I do therefore "think it too hazardous for the *young* student in Divinity to investigate with the most unlimited freedom." And the great danger is that of ultimately cramping the mind, and producing too great submission to human authority. Indeed the nicest point in a system of practical education is to proportion the pressure of difficulties to the intellectual strength of the student.

Some support is afforded to these remarks by the fact, that, in general, the men who most loudly assert freedom of inquiry, and make the greatest boasting on this subject, are the most implicit followers of their acknowledged leaders. The common herd of latitudinarians and sceptics, are actually men of the most submissive understanding that I ever knew.

3. On the whole, I am inclined to think, that the wise and excellent men, who direct the studies of candidates for the ministry at Andover, will, by and by, make some changes in their plan. They will perceive, if I mistake not, that their system, in effect, does not prevent the evil which was felt, when, to use again the language of professor Stuart, "The temptation to limit study to the productions of our own divines was great." It will be found, on full and fair experiment, that, with only a few exceptions, the expansion of the student's mind, and the extending of his range of thought was only temporary; and that after he has gone out of his professor's hands, there will be a *collapse*. I have the highest regard for the New England divines. Perhaps no man venerates the name of Edwards more than I do. Yet I do believe, that there is something in the mode of philosophizing, adopted by these great men, which has had a peculiar effect on the pulpit style of New England. It has produced a dry analytical method, which is greatly at war with high-toned, fervid eloquence. *Feeling*, instead of being exemplified, is analyzed. The mixed emotions, and complex motives of human beings are, if I may so say, taken to pieces, much in the way a chemist separates the different parts of a compound substance subjected to experiment. In a word, the difference between their pulpit eloquence, and that of the highest order, of which by they way, there are very few examples any where, is like the difference between the powers of nature exhibited in the laboratory of the man of science, and in that of the Almighty Maker, where lightnings, and winds, and waves, in all the range of their mighty movements, display unconfined energy and resistless power. To this style of sermonizing, young men are accustomed from their very childhood. Their taste is conformed, and their habits are accommodated to it. They feel its influence whenever, almost, they go from the Seminary. In the course of their studies, they are very frequently referred to the very books, by which their taste was originally formed; and therefore, I apprehend that, in most cases, notwithstanding all the pains of the meritorious professors, no great changes in this respect will be produced, without some change in the mode of instruction.

4. It is admitted in the sermon, by professor Stuart, before quoted, and indeed by almost every one that a discipline in several important particulars new, was desirable. It is one object of the institution to produce it. And I am fully persuaded that the gentlemen there employed, labour faithfully in their vocation. Now, as I think that reflection and experi-

ence will induce an alteration in the first part of the course, so I fully expect that students in the third year will, in process of time, be directed to adopt different measures for improvement. I am most fully persuaded, that *speaking orations* never did and never will make a man eloquent. It induces a habit of speaking, without feeling; and of making gestures which poorly, sometimes ridiculously *mimic* nature. I believe that the practice of delivering sermons to be criticised by students and professors, has the effect of turning out young preachers disposed to inquire, even while announcing God's message to miserable sinners, "Now what will the audience think, and what will they say of us?" I cannot but therefore, wish for myself, that this practice were abolished in all our Seminaries. Sermons, indeed, ought frequently to be composed by the student, and reviewed by the professor, who should point out all defects in method, matter and style; and particularly remark on the *tone of feeling* which pervades them. But I think, that no young man ought to be called to *speak*, where there is not an opportunity to give his own feelings full play. And in regard to gesture, that may be safely left to nature, with only this exception, that among low and vulgar people, passion, when roused, utterly hurries them away, and they stamp, and rave, and beat the air with their fists; while those of an opposite character, never allow feeling to get the mastery, never lose the command of themselves. You can see by the glitter of their eyes, by the varying color of their cheeks, by the energy of their gestures *that they feel*, but that a master spirit presides and regulates every movement. The teacher, who is supposed to be a man of taste, ought to make full use of this observation, and he certainly in this respect, ought to go no farther.

There are three faults or deficiences, call them what you will, that I think I can perceive in most of our institutions of learning; and I am sure that if they exist, they ought to be corrected.

1. The minds of our young men are not sufficiently imbued with classical literature. Their course of education is rapid. They go at once from college to the study of a profession, and again hurry through, to plunge at once into the labors and cares of active professional life. It cannot then, reasonably be expected, that they should possess that maturity and delicacy of taste, which, as though by instinct, chooses what is chaste and beautiful, and rejects all that is meretricious and offensive.

2. The minds of students are too much directed to the mere exterior of eloquence, to the movements of the body and the ornaments of style. This is remarkably the case with young preachers. So that they no sooner drop the manner of dry metaphysical analysis, than you find them scattering the flowers of rhetoric with both hands, and literally covering the path they go, with this kind of beauties. Whereas, were they thoroughly acquainted with examples of the highest order of eloquence, they would know that it is the deep tone of powerful moral feeling, which moves the heart, which agitates and sways the passions as the trees of the forest are agitated by a mighty wind: they would know too, that this effect and the feeling which produces it, are incompatible with artificial ornaments, and indeed can only consist with the most absolute simplicity.

3. There is a sad want of acquaintance with the literature and spirit of the age. Causes are continually at work to modify the state of public feeling, and change the face of society; and all the while students and professors are shut up in their halls or chambers, poring now over the writings of the fathers, and then over some obsolete metaphysical subtilties, ignorant of almost all that is going on in the literary world around them.

But, really I forget myself; instead of a journal of my travels in this interesting country, I am writing dissertations, and prosing, I confess, at a terrible rate. But I hope to be excused. The subjects noticed in the preceding pages, deeply interest me, and are of great importance to the public. And when so fair an opportunity offered, I could not help delivering my thoughts on them. The noble institution which I have been visiting, is so sustained in its character by the learning and ability of its professors, and so established in the confidence of the public, that it has nothing to fear from censure, even if I were disposed to speak in a tone of hostility. But should what I have written ever meet their eyes, they will know that it comes from the hand of a warmly affectionate friend. The hints which I have dropped will be taken in kindness and examined with candour, and then *valeant quantum valere possent.*

Before parting with my respected and much loved friends at Andover, I am constrained, to notice one happy effect, which I anticipate from the institution as conducted by them—I mean the drawing more closely the bonds of affection between the north and the south. If vital religion should ever generally prevail, as we hope that it will, and pray that it may,

it will add greatly to the strength of our Union. Now, the the professors at Andover have a strong feeling of brotherly kindness towards the southern people, and they will take pains to infuse this feeling into all their pupils. They do not know who among them will go as Missionaries to one part of the country, or who to another ; they will endeavor then to produce in all the feeling, that the whole U. States form a common country, and that every part of its population is entitled to the patriotic kindness of each individual. Seminaries, where there are regularly from eighty to one hundred and forty students of divinity, will produce a mighty effect ; and considering the influence which well educated ministers of the gospel exert on society, such institutions regarded in this point of light, are objects of no common interest.

We left Andover with sorrowful hearts. Our parting was as that of old friends, who might never meet again. And I am sure, that I have not bowed my knees to the Father of Mercies since that time, without remembering the Theological Institution at Andover, its students and professors.

Yours as ever. H.

REVIEW.—Life of Thomas Scott, D.D.

(Continued from p. 98.)

In this No. we have to complete the plan of our review by considering Dr. Scott as an author. But here it cannot be expected that we should enter into any thing like an analysis of his voluminous writings, nor even include in our enumeration those of a local and temporary character.

The commentary on the Bible is the work by which this author is now best known to the world; and this will continue to be the case as long as he shall be known at all. Whether he will ever be forgotten, is more than we can pretend to say; for the changes and caprices of opinion are great. But it would be in vain to deny that he is at present, and has been for some years past, a very great favourite with the religious public. The following record of facts will put this matter beyond all dispute.

'The first edition of this work, completed in 1792, consisted originally of three thousand copies: but, after all that remained of it had been sold in 1798, for 450*l*., (the retail price of little more than one hundred copies,) it continued to be reprinted, as different

parts were wanted, by the purchaser, and afterwards, by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809 consisted of two thousand: the second begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The edition, on the revision of which the author labored from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms, I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii. 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

'Besides these English editions, amounting to at least twelve thousand copies, I have received, from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New-York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text only, with my fathers references, contents of chapters, and introductions to the several books of scripture.

'The retail price of all the English copies, taking their number as above stated, (which I believe to be short of the truth,) would, I find, amout to the sum of 67,600*l*.: that of the American copies, to 132,300*l*. making together 199,900*l*. [or eight hundred and eighty seven thousand five hundred and fifty six dollars.] Probably no theological work can be pointed out, which produced, by its sale during the author's life-time, an equal sum.'

To this it may be added, that a large edition taken from the last prepared by the author, is now in the press at Boston, and that the first volume has already been published. After this it seems useless to remark on the value of this commentary. Censure, were one disposed to pass it, would be in direct opposition to a very strong expression of public sentiment; and encomium would be thought a work of supererogation. Yet it must be acknowledged that Dr. Scott's style is heavy, and his work tedious; that explanations are often given where the text was too plain to require comment, and that repetitions in the practical observations are but too frequent. The marginal references also are *excessively* numerous, and sometimes so remote that readers such as we are

cannot trace the connexion. The warmest admirers of the author must, we think, admit all this. It is, then, a curious question, what can be the cause of this unprecedented popularity? Unprecedented it certainly is, considering that the work consists of five large quarto volumes. If our hasty calculation is correct, the copies which have been sold in about twenty years, are equivalent in paper and printing, to nearly one million two hundred thousand duodecimo volumes of 400 pages! We question much whether any thing like this can be found in the whole history of printing, certainly nothing like it in the circulation of religious books—the blessed Bible only and always excepted. That,—thanks to God for it!—is the most popular book in the world.

Now, there must be something in Scott's commentary, which has procured such favour for it; which has created a demand not soon or easily to be supplied. We offer the following solution of the question, which our readers may adopt unless they can afford a better.

1. Men of learning, who make much use of the book, find tokens of a very commendable degree of learning in the author; while the unlearned reader is not offended by a display of Latin, Greek, Hebrew, Syriac and Arabic quotations which can do him no good, and often exceedingly perplex him.

2. A view of strong solid thinking, exhibited in a clear style runs through the whole work; and the reader is, in very many instances, edified by sound and judicious exposition.

3. Although the author is sufficiently bold and explicit in stating the *doctrine* of the Bible, according to his understanding of it, and does not hesitate to enter at sufficient length and with sufficient frequency, into *experimental* religion, yet he is eminently and peculiarly a *practical* writer. And he does in an excellent manner connect experimental and practical religion together; so that while the operations of vital piety on the heart are distinctly traced, the duties to which it leads are clearly stated and strongly enforced. And this leads us to the principal observation which we have to make on this subject.

4. Christianity as exhibited by this commentator, is no vague, dry, uninteresting subject, no matter of speculation or of mere amusement; but it is a religion suited to the case of man as a sinner, indissolubly connected with his peace of conscience, and his hopes of a happy immortality; a religion which furnishes the best enjoyments and strongest consolations, presents the most urgent motives to a faithful discharge of duty, and withal prepares its subject for the society of the blessed, and for everlasting communion with a holy God.

It then takes hold powerfully of the human heart; it creates an interest which nothing else can create, and excites feelings which nothing else can rouse. Now as Scott was a man of really great understanding, as he was deeply imbued with doctrinal knowledge, had large experience of religion, and constantly connected doctrine and experience with practice, the readers of his book are continually finding something to lay hold on their affections, and produce lofty feelings. This, we believe, is the principal cause of the event for which we are endeavouring to account. And it shows us that the system of religion called *evangelical*, is the best of all adapted to poor human nature; that it is fitted to be permanent and universal. It is pretended, we know, that the peculiar doctrines of this system are offensive to human nature, and that simple *deism*, or what is, as we fully believe, but little removed from it, *Unitarianism*, would be more easily propagated, and is destined to become the universal religion. But this we cannot admit. Evangelical doctrine, indeed, finds powerful enemies in the corruption of the human heart and the pride of the human understanding. But it finds a powerful support in its suitableness to the actual moral condition of man, to his conscious guilt, to his sense of spiritual weakness, to his most urgent wants, and his highest aspirations; in the power with which it grasps his affections, and the energy of feeling which it stirs up within him. Without some qualities to engage the affections and rouse the passions, no religion can prevail generally and permanently. Paganism, by its splendid and costly ceremonies, and its indulgence of the passions, has, for a long time and to a great extent, maintained its hold on human nature. We all know by what motives Mahommedanism roused its votaries, as well as by what promised rewards it allured them. And we have no reason to expect that these foul and baleful superstitions will give way to a system which coldly addresses the reason. No; nothing but evangelical religion has that innate and inexhaustible power, which bears the missionary through his labours under all climes, and exposed to all dangers; and at the same time, as with an almighty energy, lays hold of the enormous pile of idolatry, and crumbles it down to the dust. There is nothing in Deism or Unitarianism to accomplish this mighty work of reformation. It sends forth no streams of living water to turn the wilderness into the garden of the Lord. It is a *dead sea*, without sign of life or motion. But we had not intended to go so far, when undertaking to account for the extraordinary circulation of Scott's Family Bible.

5. To the causes which have been assigned, one or two of adventitious character and of minor importance may be added. Scott was an Episcopalian moderate in his opinions on church government, and liberal in his feelings towards others. Evangelical Dissenters in England, and the whole body of Congregationalists and Presbyterians in the United States, were delighted to find a man of such a spirit in the church of England, and received his works, as they had before done those of Newton, with the most hearty approbation. We are persuaded that this feeling had its influence.

Besides; there are some shades of difference in the peculiar opinions even of evangelical men; and the system held by Scott happens to be the most popular. This perhaps has also produced some effect.

We shall not, however, after all do justice to this commentator, unless we present to our readers the following extract, showing the views of the author on a very interesting part of an interpreter's duty.

'The only observation which I shall myself make, relates to the leading principle of interpretation adopted in the work, which appears to be of this kind: that every passage of scripture has its real, literal, and distinct *meaning*, which it is the first duty of a commentator, whether from the pulpit or the press, to trace out and explain; whatever *application* he may think fit subsequently to make of it: and that, speaking of the scriptures generally, the *spiritual* meaning is no other than this *real* meaning, the actual *intention* of the passage, with its fair legitimate application to ourselves. The author looked, therefore, with a very jealous eye upon the whole scheme of *accommodation* so much in favour with many persons, which takes a passage often without even a reference to its connexion and real purport, and applies it to somewhat to which it has no actual relation, and perhaps does not even bear any analogy—A few extracts from my father's writings will best illustrate his views.

'In the preface to his Commentary he briefly notices the subject, in explaining the plan upon which his own work proceeds, and the reasons that led to its adoption. But the fullest explanation of his sentiments is to be found in two papers in his collected "Works." The first was published in the Theological Miscellany, for 1786, in reply to a query concerning the passage, Eccles. ix, 13—15, which describes "a certain poor man, who, by his wisdom, delivered his city," but was "no more remembered" by the citizens. Some persons have had the fancy of applying this to our redemption by Christ, and our returns for the benefit. On this he says: "In explaining the word of God, we should remember that there is in every portion one precise meaning, previously to our employing our ingenuity upon it, which it is our business, with reverent attention to investigate. To discover that meaning, we should soberly and carefully examine the context, and consider the portion in question in the relation in which it stands."

'Then, having pointed out the useful practical lessons suggested by the plain meaning of the story, he proceeds: "I would gladly know by what authority any man, overlooking these plain and useful instructions, by the help of a warm imagination, sets himself to find gospel mysteries in this passage? .... It would puzzle the most ingenious of these fanciful expositors fairly to accommodate the circumstances of the story to the work of redemption. Two purposes indeed, such as they are, may be answered by such interpretation: 1. Loose professors are encouraged in their vain con-

fidence, by hearing that none of the redeemed are more mindful of, or thankful to their Saviour than themselves. . . . 2. It is a powerful engine in the hands of vain-glorious men, by which to catch the attention, and excite the admiration of injudicious multitudes, who ignorantly admire the sagacity of the man that finds deep mysteries, where their more sober pastors perceived nothing but unrelishing practical instruction. . . . I have heard many sensible and pious persons lament this sort of explication of scripture, as an evil of the first magnitude: and I am more and more convinced it is so. At this rate you may prove any doctrine from any text: . . . every thing is reduced to uncertainty, as if the scripture had no determinate meaning, till one was arbitrarily imposed by the imagination of man: . . . the most important doctrines of the gospel seem to lose their beauty and glory, along with their simplicity, in the midst of such useless encumbrance: and the most conclusive arguments lose their effect, and become suspected, by the company which they keep: and, whilst the sophistical proof is detected, the opposer is emboldened to treat the rest as equally capable of refutation. . . .

"However men may admire the sagacity of these expositors, it certainly shews a very lamentable state of the organs of sight, when a man can see nothing obvious, useful, real, and capable of being pointed out to others for their benefit; but, blind to these things, sees every thing through a different medium than others, and in such a manner as can furnish only amusement instead of information. It is very improperly called *spiritually* explaining the scripture. The spiritual meaning, is the meaning of the Spirit of God, which is generally simple, and obvious to the humble inquirer. Opposite to this is the *fanciful* meaning, which always appears forced and unnatural to sober minds; diverse and opposite to men of opposite parties and lively imaginations; and only excites admiration by being surprising and unexpected. . . . Thus the parable of the good Samaritan is evidently intended to explain and enforce the great commandment of loving our neighbor as ourselves, by shewing, in a lively example, how every personal and party consideration is to be overlooked; and safety, ease, interest and indulgence hazarded or renounced, to rescue a fellow creature, though an enemy or stranger, in the hour of distress. Christ indeed, having in his life and death perfectly fulfilled this law, and far exceeded all that can possibly be required of any other person, because of his peculiar character, circumstances, and suretyship engagements, hath inexpressibly outdone the good Samaritan. But even this is accommodation; and the practical inference, *Go thou and do likewise*, demands our peculiar attention. But now, if ingenuity and imagination are employed to bend every circumstance of this parable to the situation of fallen man, and the love of Christ; and this is given as the primary or only meaning, whilst the practical instruction is kept back; the reader or hearer may be amused or disgusted, as he favors or dislikes the doctrines of grace; but, whatever edification he may receive, he has not that which our Lord principally intended by the parable."

'The other document which conveys his sentiments on the subject before us, is a letter to a highly esteemed brother clergyman, who consulted him concerning the publication of a sermon on the signs and duties of the times, in the year 1799, from the text, Nahum ii. 1. He writes as follows:

"If I had not considered you in a very different light, from that in which I do some preachers, in whose sermons imagination and accommodation predominate, I should have evaded the question, or declined giving an answer. . . . Your sermons always have a *good tendency;* as such, I must give my approbation, leaving every man to his own method of attaining his object; though I may think that method is not the best of which he is capable. . . . When you take a plain text, full of matter, and, from the *real* meaning of the text, raise doctrines, draw conclusions, explain, illustrate, and apply the subject, there is great weight in your manner of preaching; which the fertility of your invention and liveliness of imagination, kept in due bounds, render more interesting to the *many*, without giving just ground of um-

brage to the *few*. But, it appears to me and to others, that you frequently choose texts suited to give scope to the fancy,—which is constituted the interpreter, instead of the judgment; and that you thus discover allusions and deduce doctrines and instructions, true and good in themselves, but by no means contained in the text, nor, indeed, easily made out in the way of accommodation. In this case, your own vigor is principally exerted in the exercise of the imagination: and, while many hearers are surprised, amused, and delighted, their understandings, consciences, and hearts are not addressed or affected, by any means in so powerful a manner as by a plainer subject.

"What St. Peter says of prophecy, that it is *not of private interpretation*, is true of every part of scripture: the Holy Spirit had, in every part, one grand meaning, and conveys one leading instruction; though others may, by fair inference, subordinately be deduced. This is the real *spiritual meaning*, which we should first of all endeavor to discover, as the foundation of all our reasonings and persuasions. We should open, allege, argue, enforce, and apply, from this *mind of the Spirit* in scripture; nor is any passage fit for a text, properly speaking, which does not admit of such an improvement of it, in its real meaning. But that which you seem to call the 'spiritual meaning,' is frequently no more than a *new* meaning put upon it by a lively fancy.—Typical subjects, indeed, have a spiritual meaning, and in another sense, under the literal meaning; being intended by the Holy Spirit, to shadow forth spiritual blessings under external signs; and some prophetical visions are enigmatical, and the spiritual meaning is the unriddling of the enigma.—Parables, and such parts of scripture as the Canticles, are of the same nature. But, in all, the judgment should be the expositor, not the fancy; and we should inquire what the Holy Spirit meant, not what we can *make* of it. But there are many scriptures that have no other meaning, than the literal; and which are to be improved, not by finding out a new meaning and calling it *spiritual*, but by trying what useful instruction we can deduce from the plain sense of the passage." He then applies these principles to the particular passage in question. But for that application, the reader must be referred to the paper itself.—He concludes, "My dear sir, I am so deeply convinced, that this way of accommodation is capable of very dangerous abuses, and has been so abused to very bad purposes by those, who make divisions and deceive souls, that I grieve when any person of real piety and respectability gives countenance to it; and I have so high an opinion of your integrity, benevolence, desire of glorifying God, and of doing good, and of your talents likewise, if properly exerted, that I have long wished to discuss the subject with you,"—pp. 422-3-4-5-6.

This is a very long passage, but the subject is highly important; and what has been quoted is so admirably adapted to the correction of some very grievous errors which prevail among us, that every intelligent reader will thank us for bringing the passage under his notice. Before dismissing this subject altogether, we should feel ourselves to be wanting in candor, if we omitted to express our own preference of Henry, over any other commentator in the English language.

The work of our author in the next place deserving of notice, is one of very diminutive size, but rich in important matter—we mean the "Force of Truth." This is the narrative of the great change which took place in Scott's religious sentiments, some years after he had entered the ministry of the gospel. Our readers have seen in the biographical sketch which we have given, that he was a Socinian, although a

minister in the church of England! We cannot attempt a review of this work; but we can most heartily recommend it, as a powerful illustration of the truth, that when the conscience is thoroughly awakened, Socinianism cannot afford peace. We think too that the "Force of Truth" most clearly displays the superior practical efficacy of the evangelical system. That it shows how "the truth as it is in Jesus," when heartily embraced, exerts a salutary influence on the whole man, and turns him with all his heart to the service of God, and to the discharge of duty towards his fellow man. But this work is excellently characterized, in the following extract from a funeral sermon, preached by the Rev. Daniel Wilson.

'The church has, in fact, seen few examples, in these latter days, of the efficacy of the doctrine of Christ so minutely and satisfactorily detailed by the avowals of the individuals themselves, as in the instance which we are now considering. We here behold a man of strong natural powers, intrenched in the sophistries of human pride, and a determined opponent of almost all the chief truths of the gospel, gradually convinced and subdued. We see him engaging in a laborious study of the scripture with opinions and prejudices firmly fixed, and reluctant to admit a humiliating scheme of theology: yet borne on, contrary to his expectations and wishes and wordly interest, by the simple energy of truth. We view him arriving, to his own dismay, at one doctrine after another. We behold him making every step sure as he advances, till he at length works out, by his own diligent, and most anxious investigation of the sacred volume, all the parts of divine truth, which he afterwards discovered to be the common faith of the church of Christ, to be the foundation of all the reformed communities, and to be essentially united with every part of divine revelation. He was thus taught the apostolical doctrines of the deep fall and apostacy of man, of his impotency to any thing spiritually good, the proper atonement and satisfaction of Christ, the triunity of persons in the Godhead, regeneration and progressive sanctification by the Holy Spirit, justification by faith only, and salvation by grace. These great principles he perceived to be indissolubly connected with repentance unto life, separation from the sinful customs and spirit of the world, self-denial and the bearing of reproach for Christ's sake, holy love to God and man, and activity in every good word and work.—Further he learnt to unite both these series of truths with dependence upon Christ for the supply of needful grace, humble trust in his promises for final victory, and an unreserved ascription of all blessings to the divine grace.—Lastly, and after some interval, he embraced the doctrines relating to the secret and merciful will of God in our election in Christ Jesus: although he did not think a belief in these mysterious doctrines to be indispensible to salvation, nor consider the evidence for them, satisfac-

tory as he deemed it, to carry with it that irresistible conviction which had attended his inquiries with respect to those essential and directly vital truths of religion before enumerated. The whole narrative of the change which led to the adoption of these views of religion, is so honest, and so evidently free from enthusiasm, as to constitute a most striking testimony to the efficacy of the grace of God.'—pp. 386–7.

But the narrowness of our limits admonishes us that we must make our remarks more general. We observe, then, that the works of Scott have been arranged by his biographer in five classes. 1. His commentary constitutes the first class. 2. A series of Theological treatises, consisting of sermons and essays. 3. Occasional Sermons. 4. His works against infidelity and disaffection. 5. His other controversial works, consisting of his Answer to Rabbi Crool on the Jewish question; his Answer to Bishop Tomline's "Refutation of Calvinism;" and his History of the Synod of Dort. The general character of these works has been thus given by Mr. Wilson.

'With such fidelity, we wonder not that he had, like the Apostle before him, *to fight a good fight.* He was not a man to receive the impression of his age, but give it. On various occasions he thought it incumbent on him to come forward publicly in defence of the faith of the gospel; a task in the execution of which the firmest adherence to truth, and a candid treatment of his opponents, were ever united with singular knowledge of scripture, with great acuteness of reasoning, and with a simple honesty of purpose and of principle, which it was difficult for an impartial inquirer to withstand. At the time when he first began to preach the gospel faithfully, he found many who had habituated themselves to such statements of the grace and privileges of Christianity, as tended insensibly to injure the minds of their hearers, by inducing them to separate the duties of the Bible from its doctrines. With such fatal errors he made no compromise. His early writings were chiefly directed against this class of tenets, which, however, unintentionally on the part of some who maintained them, verged towards the Antinomian heresy. At a later period he engaged in a very different service—a contest with the adherents of infidelity. Towards the close of his days, opinions tending to magnify human merit, and in their effect subversive of the doctrines of divine grace, attracted his notice, and were encountered by him with the same manliness of resistance, which in earlier life he had opposed to errors of contrary description. In all these instances few will hesitate to allow that he *fought a good fight.* The prejudices with which a living controversialist cannot fail to be regarded, must of course be allowed to subside, before a calm judgment can be formed of his merits as a disputant,—or in general as a writer. But, when that period shall arrive, I doubt not that his laborious productions, more especially his masterly reply to the work entitled, 'A Refu-

tation of Calvinism,' will be admitted to rank amongst the soundest theological writers of our age.'—pp. 388–89.

It was our wish to subjoin a distinct notice of Dr. Scott's sentiments on education, principally because he is understood to have been very successful in the training of his household. But this would carry us beyond our prescribed bounds. We can therefore give only a very short *sample* of the maxims on which he practised.

'"One thing that he could look back upon with satisfaction, and which he would earnestly inculcate, was, that he had ever decidedly *sought* FIRST *the kingdom of God and his righteousness* for us, as well as for himself; and this not merely in his prayers, but in his instructions, and in disposing of us in life.'

'"He would enjoin, Whatever else you teach or omit to teach your children, fail not to teach them *subjection;* and that to the mother, as well as to the father. This, he said, is as essential to their own welfare, temporal and eternal, as to that of the family, the church, and the state.' "—p. 414.

'"He enforced, as of great importance, the forming of *habits of application.* The idea of teaching every thing as play or entertainment, could it be realized, would sacrifice, he observed, the great moral benefits of education. The difference between work and play should be felt; and the proportion of the former to the latter gradually increased. The habit of application is of vastly greater importance than any particular branch of learning which is to be acquired by it.' "—p. 415.

'"On the subject of teaching children *religion,* he had in some degree altered his opinions. He had done too little, he was convinced, in the way of teaching us catechisms, prayers, and portions of scripture by heart; not only from the want of time, but from a fear, beyond what was warranted, of producing formality; and he apprehended that there still prevailed an error on this head, among many persons, agreeing with us in our general sentiments. Observation of *facts* had produced the change in his judgment. He had lived to see, to how good account a pretty large measure of such instruction might be turned; particularly storing the mind with scriptures for future use. He would have the memory, while tenacious, as in children, *pre-occupied* with such matter; without, however rendering it burdensome.' "—p. 416.

'"He pressed the importance of gaining the affections of our children; drawing them to choose our company, to enter into our conversation, and to make us their confidents.' "—p. 417.

And now we leave it to our readers to form their own judgment of Dr. Scott's character—Rather let them peruse his biography, and then judge for themselves. Let them study his example and follow him as he followed Christ.

As for us, when we read the lives of such men as Newton, Cecil, Martyn and Scott; and we will add of Bunyan, Pearce and Fuller; of Fenelon and Pascal, we think of that saying of the great apostle of the Gentiles, "For all are yours, whether *Paul* or *Apollos* or *Cephas*"—The church of the Lord Jesus through all its departments, has a common property in the intellectual endowments, the attainments, the labours, the example in life and in death, of all true and faithful ministers of the gospel; it has a right, and is bound to recognize them as brethren, and to partake of the blessings which the great Head of the church sends, through them, to the company of believers. Such was the spirit of the man, whose life, and labours of love, we have been considering. He kept up a most affectionate correspondence with a number of distinguished men among the Dissenters in England; and made great use as all his writings show, of the works of American divines.

And here it is very gratifying to us to remark that, although Scott deserves the honour of being ranked among the prime movers of that great system of benevolent exertion, which characterizes the present age, he ingenuously acknowledges that he derived his views and feelings from American christians. The spirit and the labours of Eliot, Edwards, and Brainerd excited him and other kindred spirits in England, and produced what we now behold with wonder, and connect with anticipations of the future glory of the church. This is high praise for our country, but it is richly deserved; and we do believe that still greater honour is in reserve. The settlement of at least a large part of the *old Thirteen United States* was intimately connected with religion. Our free and happy government owes much to religion. Our pious forefathers set a noble example of benevolence to the heathen. We have seen how this example is operating. The influence of christianity, disencumbered of establishments and free from a secularized spirit and party feelings—the influence of christianity as it is exhibited in this country,—is working wonders in the world. The partition walls, which have long separated christians are crumbling away; and they who ought always to have been, are now actually becoming "ONE IN CHRIST JESUS." As a humble illustration of this, the present writer reminds his readers, that he is a Presbyterian, and yet with an affectionate spirit he cherishes the memory of Scott (an Episcopalian;) and connecting him with the names of Venn, Goode, Cecil, Newton, Martyn, the Milners, and others of similar character, he takes the liberty of saying, "Be not slothful; but *followers of them who through faith and patience inherit the promises.*"

Intelligence.

UNION MISSION.

ANNUAL REPORT TO THE SECRETARY OF WAR.

Union, Osage Nation, Oct. 1, 1822.

To the Honorable J. C. Calhoun, Secretary of War.

Sir—In compliance with the instructions of the Executive of the U. States, I proceed to report the progress of this Mission since the 30th October, 1821.

The number of adult persons in this establishment is at present sixteen, viz. the superintendent and wife, who have five children, the Rev. Epaphras Chapman and wife, Mr. Abraham Redfield and Wife, Mr. Stephen Fuller and wife, Mr. Alexander Woodruff and wife, Mr. William C. Requa, Dr. Marcus Palmer, Mr. George Requa, Mr. John M. Spalding, Miss Clarissa Johnson, and Miss Eliza Cleaver, Rev. Mr. Chapman and Mr. William C. Requa are engaged in the study of the Osage language; Mr. Spalding teaches the school, and has the principal care of the boys; Mr. Redfield is at the head of the building department; Mr. Fuller is our principal farmer; Mr. Woodruff is our blacksmith, and Dr. Palmer our physician. Mr. George Requa, as also Miss Cleaver, have been laid aside most of the past year, by want of health. Miss Johnson is designated to take charge of the girls, and as soon as circumstances render it necessary to open a school for girls, female teachers will be employed.

The whole number of our family, exclusive of hired men, is thirty.—The average number of hired men during the past year, has been ten; at present we have twelve, besides the interpreter. These are employed in erecting buildings, preparing fields, and in other mechanical and agricultural business. Besides the two invalid members already mentioned, two hird men have been laid aside by sickness for more than two months. One of them is at this time dangerously ill.

The country in which this Mission is located is unquestionably healthy. Still the intermittent has prevailed among the Indians, to whom our physician has rendered essential service. This family have been highly favored the past year, in point of health.

Besides the different branches of business conducted by the members of the family, we have employed a man for a short term, at the trade of making tin ware. This has been done not only to save expense, but also to gain the skill of manufacturing these articles ourselves, as we may need them. In addition to our present number, another farmer and mason, with their wives, are expected next season. Other mechanics are also wanted (not only for our support, but to render this Mission serviceable to the Indians,) in all branches of business.

Since the 30th of October, 1821, we have completed a joiner's shop, then commenced, dug, and covered, at considerable labour, a large cellar for our present use, built two dwelling houses, each 16 by 16, an Indian house 15 by 30, a lodging house for scholars, with two rooms, each 18 by 18, enlarged the blacksmith's shop and put up two large corn cribs. We have enclosed thirty-four acres of land, which, together with what we had before brought into astate of improvement, makes sixty acres.

In the course of the year we have met with a great disappointment, in the entire loss of our Mission boat, occasioned by a sudden rise in the river. Being obliged to obtain most of our timber from the other side of the river, we had depended on this boat for its transportation.

Considerable preparation has been made for erecting mills. About one third of the year past has been employed by Mr. Redfield, in sawing and hewing the timber, but we have not been able to complete this work for the want of a suitable mill-wright.—The man who came out with us, with the expectation of building wa-

ter-mills, after we had searched in vain for a mill seat, advised us to look for another mill-wright, who is skilled in building the ox-mill, the only kind which we shall be able to erect near this establishment. Accordingly we requested our agents, in the state of Ohio, to send us a suitable person. After nine months had elapsed, we received an answer that none could be obtained. On the advice of General Atkinson, who passed here from Council Bluffs, we immediately sent to the state of Missouri, and have just now obtained a mill-wright, and other carpenters. The large permanent buildings, which we contemplated and commenced the last year, we were obliged to relinquish, until our mills might be put in operation, because we could not obtain sawyers. The want of suitable help, together with a deficiency in good tools, has proved a great impediment to our business.

Since our last report, we have made considerable addition to our stock, having purchased ninety-five head of cattle, which makes our present number, deducting what we have killed, one hundred and fifty-seven. Considerable money has been vested in stock, because this constitutes in this country, a permanent fund of the most productive kind. A large stock will be found to be indispensable for the support of the Mission.

In the months of May and June last, we received four Osage boys, all nearly the age of 14 years. These have made rapid progress in writing and reading. They spell in words of two syllables, and are beginning to speak a little English. The oldest is the first son of Tally, the second chief, and inherits his father's place in the nation. Another belongs to the family of one of the chiefs. The whole number of Indian children is seven, all of whom live at our table and are clothed from our store-house. The three children whom we reported last year are young, yet they have learned to speak the English language with ease. The oldest, who reads in words of two syllables, retains his native tongue, and though only eight years old, occasionally serves as an interpreter. The prejudices of this people, like those of most Indians, are much against the idea of labouring. They identify labor with slavery; yet we are encouraged to hope that these prejudices will soon wear away, from the fact that these children are not only contented, but are rapidly forming habits of industry.

In the course of a year and a half's war among this people, we have fully realized all the evils represented in our former report. And it is to the benevolent exertions of government, under Providence, that we ascribe the restoration of peace, at the important crisis which the state of things had formed. With the restoration of peace, our prospect of success has become much greater, and there is every encouragement to proceed in our preparations for a large school.

The disbursements of this Mission, during the past year, amount to six thousand seven hundred dollars. Of this sum, one thousand has been expended for freight; one thousand five hundred for stock, including cattle and horses; the rest for labor on the farm and buildings, for supplies, and contingent expenses.

Our expenses for the ensuing year, will probably equal, if not exceed, those of the past; nor can it be expected that they will be diminished, until we can furnish our own meat and flour. The coming year will be particularly expensive to the Mission, on account of the erection of mills, the cost of which cannot be estimated at less than two thousand dollars, in addition to what we have already expended. The commencement of a Missionary establishment, in this part of the Osage Nation, must necessarily be attended with great expense, on account of our distance from market. Perhaps there is no part of the U. States, where the price of provision, stock, and labour is higher, than in the interior of the Western country.

The sum of seven hundred dollars, received from Government, in the

year 1820, has we believe, been faithfully applied ; and though we have not been able, as yet, to collect a large school, yet we would submit the question to the President, whether our disbursements will not render it suitable for this Mission, to receive at this time, further aid from the appropriation of Congress, for the good of the Indians.

In the statement submitted to the President, concerning the worth of this establishment, it will be seen, that a great proportion of the property consists in clothing, furnished for the use of the family and school. It ought also to be observed, that we have estimated the whole according to its supposed value in this country.

On the whole, Sir, there is much to encourage the efforts which the government and christian public are making for the benefit of the Osages. They are becoming more sensible of the friendly designs of their great father, the president, and more disposed to be influenced by his wishes.

Their confidence is secured. They believe that it is our design to do them good. By the blessing of Him who rules the earth in righteousness, and who has required us to send his gospel to every nation, we hope this wandering tribe will soon be brought to taste the comforts, and enjoy the privileges which religion and civilization afford.

I have the honor to be, Sir,
Your very humble and
obedient servant,
WM. F. VAILL, Sup. U. M.

From the Christian Observer.

Interesting particulars respecting the treatment of Insane Persons.

"Humanity has of late made great advances in the care of insanity. A man now speaks without repugnance of his near relation being disturbed in mind, and thinks it his duty to see him frequently in his confinement; whereas, till within the last few years, when a person was sent to a mad-house, his family made as much a point of putting him out of their minds as if he had been consigned to the grave. I have been all my life in the practice of visiting the asylums of lunatics, as well upon the continent as at home ; and I am sure, that I have not on ten occasions witnessed a lunatic visited by either a relative or a friend, till within the few last years.

"Whenever I have of late years gone through the wards of our hospital, I have been much pleased with every thing I have observed in them. Very little personal restraint is now imposed upon the patients; and when it has been unavoidably applied it has been only for a short time ; no unfortunate sufferers are now chained without clothes to our walls, as formerly ; no wretched patient is encaged in iron ; and the strait waistcoat is now so much out of use in our hospital, that there was this day no one of the two hundred and twenty-three patients in the house so confined. I think it my duty upon every occasion to deprecate this horrible instrument of restraint as being highly unfavorable to respiration and health. I never pass through the female galleries of the hospital without being struck with the marked calmness, tranquillity, and cheerfulness, which prevail amongst the patients, and which are greatly attributable to the needle-work which is put into their hands by our humane and valuable matron. It is matter of deep regret, that means have not yet been devised of giving, with safety, work to our male patients as is the practice of several well regulated country asylums. Experience has proved that bodily labour is a powerful means of abating that unnatural activity of mind, which is the usual characteristic of insanity. This principle is strongly illustrated in the case of a very interesting young woman, now in the hospital, whom I saw some months ago quite unemployed, talking rapidly and incessantly, and much confused in her ideas ; when I asked the matron why she had not given to her needle-work, who told me that she never attempted to force any work on a patient, and that this woman had repeatedly objected to all work, when offered to her. Soon after this, the young woman, com-

plaining much of her confinement, earnestly requested that I would obtain her enlargement, which I undertook to endeavor to do, on two conditions; the first was, that she should talk less; and the second, that she should work more; to these she immediately agreed, and some coarse needle-work was put into her hands, which was done by her with manifest indifference and carelessness; but it did not abate her incessant talking, or produce the slightest difference in her manner. It was then judged expedient by the matron, that some more nice and difficult work should be given to her, which was done; and this employed her for some weeks, at the end of which time I again saw her and was much struck by her composure and reserve. I asked her whether she was not much better. She answered, that she did not know how it was, but the difficult work she had lately done had certainly done good to her head. This passed last week; and I was much pleased to see her this day brought up by the physician, who recommended her going out on trial for a month."

Intellectual Improvement in India.

The Calcutta newspapers state, that during the last festival of Juggernaut, there were so few pilgrims 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. It is added, "They now talk of removing the Rath to a more central situation. The Brahmins have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press, [the writer should have added, and of the exertions of Christian missionaries and instructors,] or that the bigotry of thirty centuries will disappear. To the 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."

An application was made, some time since, to the Court of Directors of the East India company, by the governor general, when reporting on the state of regimental schools, to obtain a certain number of books adapted to the formation of soldier's libraries; the formation of which, his lordship considered, would be attended with beneficial influence on the condition, conduct, and morals of the European soldiery. The Directors, fully concurring in his opinion, have accordingly ordered, that seven sets of books shall be sent to Bengal to form soldier's libraries at the principal stations of the army. The list comprises religious and moral works; instructive and amusing tales; abridgments of histories; travels and voyages; natural history; popular poetry; and miscellaneous works. The Court have also intimated their intention to forward from time to time such other books as may appear suitable to the object in view; and they authorize the addition of some Hindoostanee grammars and dictionaries to be made to the libraries. Most of the books selected are good and useful; but we doubt the propriety of including the whole of the Waverly novels, and one or two others.

[To this we take great pleasure in adding the following letter from an Indian youth, (Cherokee tribe,) who has lately returned to his own countrymen, from the Foreign Mission School at Cornwall, (Connecticut.) It is really delightful to see an *Indian* thus warmly and sensibly vindicating the cause of Missions. Let those in Christian countries who oppose this work of love, hear this interesting young man. Let them also observe the tokens of improved intellect and expanded feeling manifested by the writer. We have before said that probably—and we think that the probability grows stronger—the Cherokee Indians will in process of

time send Missionaries to preach the gospel in some parts of the U. States, and to some who, in opposition to Heathens and Mahometans, are called Christians.]

Copy of a letter to a gentleman in Charleston, S. C. dated Creek Path, Cherokee Nation, Jan. 22d, 1823.

Dear Sir—I think myself under an obligation to write. I would certainly be guilty of the basest ingratitude, were I not to express the feelings of my heart, for the distinguished favor which you conferred on me, and my brethren. Heaven grant you prosperity, a long life of usefulness, and many happy days, regulated by the *Religion of Christ*, and blessed with *Christian philanthropy*. It is more blessed—said our Lord and Saviour Jesus Christ—it is more blessed to give, than to receive. For there is more virtue in giving than in receiving. How happy must then those be, who freely give to the poor, when actuated by the principles of the gospel. Highest happiness consists in highest virtue. We are contented and happy in proportion to the degree of benevolence we possess. Surely then, Christians may strive to attain that height of humanity, which ensures the approbation of God and conscience. For happiness sake, many may be actuated to enter the list of missionaries, and go to the remotest parts of the earth, expose their heads to the winds of the Northern climate, or to the piercing rays of the vertical sun—many a wealthy Christian for virtue sake, may be induced to deny himself of the luxuries naturally attending his situation—many for benevolence sake, have hazarded their precious lives—many a Worcester, many a Martyn, many a Brainerd, have fallen where God and humanity called them—have perished at the altar of duty. Why may not they—when even the men of the world have for the sake of ambition and worldly glory traversed the world, carried death and misery wherever they went—prostrated nations and kingdoms, and worked prodigies of iniquity? So far, then as the religion of Christ and humanity transcends in worth, the ambition of the world, and the indulgence of passions—so far ought the followers and lovers of the one to exceed in diligence the devotees of the other. It has been a melancholy fact, the truth of which we cannot resist, nor should we wish to evade, that the children of this world have been wiser in their generation than the children of God. It is high time that all the professors of religion arise from their spiritual stupor and show the world the nature of their holy vocation, and the worth of what they profess. The lethargy of Christians will not advance the work of God, enlarge the bounds of benevolence, nor increase its adherents. Unremitted exertions are indispensably necessary to the furtherance of the gospel among the gentiles. Many more missionaries must be sent, and many more persons must engage to support them, before the gospel can be preached among all the nations of the earth.

It is however a pleasing thought, that Christians of all denominations are coming to their duty; begin to consider the wants of the destitute. The feelings of all people, particularly professors of religion in regard to missions, have changed grealty of late—a new presage of future good and the approbation of heaven.

I have written more on the above subject than I intended to have done; you will therefore forgive the prolixity. We write as our hearts dictate. I hope I feel the subject, in some measure at least. Your present (Dwight's Theology) I value much. I can now have the opportunity of pursuing the study of *Divinity*. I think myself under great obligation to the people of Charleston, for the valuable books they gave me, as marks of their affection and benevolence. The Lord reward you all, and make you blessings to many who are now in darkness.

My health is improving. I have rode considerably in the nation since my arrival; have visited most of the missionary stations. My respects to your family. A letter from you would be very acceptable.

Yours with much respect and affection. ELIAS BOUDINOT.

Progress of Christianity in the South Sea Islands.

[It has been affirmed, with a confidence which surprises us, that the efforts of missionaries among the heathen are unavailing, and a great outcry has been raised against this waste of money. The reports of Missionaries afford direct contradictions of all that is said in this way. But to make the evidence more complete, in some cases, Societies send confidential agents, to inspect their missions, and see with their own eyes what has been done, and what is doing. The late lamented Dr. Worcester, was, at the time of his death, on a visit to the Missionary stations, among the south-western Indians. And the London Missionary Society, has sent a special inspection to the South Sea Islands. All the reports of the Missionaries have been amply confirmed by the gentlemen engaged in this service, and here is a part of their testimony:]

The London Society's Missionaries continue to report most favorably of the progress of Christianity and its attendant blessings in the South-Sea Islands. Their statements are fully confirmed by communications from the Rev. D. Tyerman, who went out to the South Seas on a visit of inspection. That gentleman writes from Taheite, (Otaheite,) Nov. 24, 1821; "Had I opportunity to describe the former moral condition of this people, it would be unnecessary that I should do so to you: it was peculiarly the place where 'satan's seat was.' The details of wickedness given us by the missionaries since we have been here, fill us with horror. How many human victims almost daily bled upon their altars! Two thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day; who had destroyed eight of her own offspring: I have heard of another who killed nine, another seventeen, another twenty. The god of thieves, for there was such a god here, was faithfully served, while crimes too horrible to be named every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace now much more abounds.

"God has done great things for this people. Where I have been, the Sabbath is universally regarded; and not an individual is known, whether among the chiefs or the common people, who does not attend Divine worship on the Lord's day. The engagements of the holy day commence with a prayer-meeting conducted entirely by the natives themselves at sun-rise. What do you think my surprise has been, on going to these services, to find their large places of worship literally filled? This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their chapels are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, which is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays; not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done, on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: and by multitudes, I doubt not, it is kept really so.

"The Missionaries have already translated and printed the Gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing could induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family, I am told, is known that has not domestic devotion, morning and evening, every day. At every missionary station there is a church formed; and tho' it is only between two and three years since that they were organized,

many real Christians have united to enjoy the benefits of the Lord's Supper; and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

"No public immorality or indecency is seen. All drunkenness and profane swearing are unknown. All their former sports and amusements are completely put down. Their *morais* are almost all demolished; and chapels now occupy the ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. I wish not to represent these people as perfect. No: alas. human nature is the same here as elsewhere: but I state facts, which speak for themselves.

"We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth.—Others are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSION IN CEYLON.

Joint Letter of the Missionaries.

This letter is dated May 30th, 1822. It begins with a statement of facts relative to the ill health of Mr Woodward; his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which attended him. These were sufficiently noted at p. 172, of our last volume.* Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January. The letter that adverts to intelligence just received, confirming a report which had reached them some time before, that their "beloved friend and patron," Dr. Worcester, was no more in this world. "This intelligence," say they, "has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious."

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder's infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant. The letter proceeds:

Bible Societies formed by the Heathen, and others.

"Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821, a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Mallagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose system of religion is condemned by the principles of Christianity, could contribute to the circulation of the Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

"On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed in Jaffnapatam. In this are united

* Missionary Herald.

Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place. Sums, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies we cannot but hope that light will spring up and knowledge be increased."

Some schools, which had been suspended for want of funds, had been resumed. The *spasmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm; the schools which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.

Preaching the Gospel.

"We feel confident that there never has been a time, when we could more emphatically say, 'knowledge is increased.' After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally 'send forth by two and two,' are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the gospel, or of reading tracts, or extracts and portions from the scriptures; and as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

"The method of spreading the gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females who have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached gospel.

"Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighbouring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed."

The Boarding Schools.

"By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our

mission, assisted by natives; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects."

Admission to the Church.

"In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,* and the hired man of Mr. Richards, Daniel Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

"A boy, named S. B. Gautier, belonging to the boarding-school at Panditeripo, has also been admitted to our church. For some months past there have been favourable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighbouring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding-school, one male and one female domestic, and a woman in the neighbourhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached gospel, as was the case of the women in the neighbourhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ."

Account of Daniel Smead, a native convert.

Daniel Smead, a young man of about 19 years of age, was born of heathen parents, of the Vallale cast, at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817, he came to Jaffna

* The original names of these girls were Chelley and Mariel.

with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master, and was for several months without employment. At this time, he went to visit several of his relatives, who live near Jaffna; but they despised and rejected him, saying, "You have polluted yourself by living with white people, and shall not live in our house." He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna several months, supported by the charity of some of his acquaintances. In January, 1820, he went to Batticotta, and requested employment in Mr. Richard's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business. He was, however, considerably inclined to intemperance, and to some other gross vices, which are prevalent among the natives. After being at Batticotta several months, and seeing the children there engaged in learning, he expressed a wish to learn to read and write. By diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821, there was some appearance of special seriousness at the Batticotta station. At that time, Smead's attention was excited to the concerns of his soul. He regularly attended the meeting, which was held weekly by Mr. Meigs with those who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings, and from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects, when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen, an opportunity for amusement and recreation. His views on other important points, were equally erroneous.

In the month of March he exhibited some evidences of having received Christ by faith as his Saviour. About this time, his father, and several of his near relatives, died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that, as they had lived and died in idolatry, ignorant of the only Saviour of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and thought it desirable, that such a Being should reign, and have all things at his disposal.

From the time of his conviction of the truth and importance of the Christian religion, his disregard to cast has been very observable. He was the first hired man of the Vellale cast, who was willing to have his food cooked on the premises at Batticotta. When the boys in the boarding school at that station, were removed from the cook-house, which stood upon a piece of land belonging to a heathen, and were directed to eat in a building prepared for the purpose, on the mission premises, Smead was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

Soon after he came to Tillipally, his uncle, who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return to Trincomalee, to settle his father's estate. The uncle told him, that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee and prove that he was a son of his deceased father; and added, that great losses would be sustained, unless he went to take care of the property. Smead had reason to believe, that his father

had left him part of the estate; but fearing that his friends had laid some plans to withdraw him from the missionaries, and from the means of Christian instruction, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations, which he foresaw would arise from a compliance with his uncle's advice. When his uncle rebuked and reproached him for having become a Christian, Smead earnestly warned and entreated him to leave the worship of idols, and to receive the only true religion. His uncle continued several days in the neighbourhood, and had frequent conversations with him; but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smead's conduct in this affair, was a matter of much astonishment to his companions. They thought him beside himself, that he should prefer being dependent on others, to living independently. Smead thought he could visit his friends without much danger, after he had made an open profession of Christianity, and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence, which we have not before seen among this people. He wished to give monthly to the Bible Society, a sum equal to *one-seventh part* of his wages; but as we dissuaded him from so doing, he reduced his subscription.

About two months after he came to Tillipally, several persons were received into the church. At that time he expressed a wish to make a public profession of his faith in Christ by receiving baptism and the Lord's Supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he had repeatedly expressed a wish to join the church, we were more particular in pointing out to him the nature of baptism and the Lord's Supper; the character of those who become worthy partakers of the ordinances; the duties of those who make a profession of faith in Christ; and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christmas day, 1821, Smead, Miranda Safford, and Mary Poor, were publicly received as members of our church.

Miranda was received into the boarding-school in May, 1819. From the time of her entering the school, she behaved with so good a degree of propriety, that Mrs. Poor had less trouble with her, than with most others. She was quite disposed to learn to sew, knit, and to attend to other things of the kind; but had little inclination for learning. Such were the views of the people on the subject of females being instructed, that it was for a long time extremely irksome, not only to Miranda, but to all the girls in the school, to spend a part of their time in learning to read. They were aware, that by so doing, they were exposed to much reproach, and degraded themselves, in the views of the people. We thought that much was depending upon the course pursued by those, who first entered the school. It was very desirable that the oldest girls, by their diligence and progress in their studies, should set a proper example to those who should come after them. With reference to this, a handsome reward was promised to the four oldest girls, (of whom Miranda was one,) on condition of their reading the four Gospels, and committing to memory a number of lessons which were specified. This proposal produced its desired effect, and the girls were furnished with an answer to the question, which was constantly proposed; "What good will you get by learning to read?" Miranda became attentive to her studies; and, in the course of six or eight months, was entitled to the promised reward. Though she

had received much instruction, her mind appeared not to be particularly affected by it, till the time of Mrs. Poor's decease. Mrs. Poor's last exhortation to her, and the scenes which she there witnessed, were, by the blessing of God, the means of rousing her attention to the concerns of her soul. As several notices of her case were made in the journal, sent from this station, it is unnecessary to say any thing further at present, than that she continues to give pleasing evidence of the sincerity of her Christian profession.

On the subject of Smead's marriage to Miranda, his attachment to the cause of Christ, as well as to his intended partner, was put to a severe test. He is of the Vellale cast, which, on this island, is inferior only to the cast of Brahmins. Miranda is comparatively of low cast; so low, that those of the highest cast of natives, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry more than half the sum, which he would have received if he had complied with the proposals made to him at Jaffna.

These obstacles, which at first appeared formidable, and in most cases would have been insurmountable, were at length overcome. In the course of a few months, after a due attention to the subject, by all concerned, a legal agreement of marriage was made. This produced a considerable excitement, not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable and disgraceful.

On the 3d of April, he and Miranda were married in the church by the Rev. Christian David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr. David preached from Heb. xiii. 4. After the the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, ate for the first time, on land occupied by Christians; and respectable men of different casts, who, according to the customs of the country, do not eat at each other's house, were brought together at this feast. The men were accommodated in one building, and the women in another. When it was suggested to the man, who superintended the business, that both should eat together, he assured us, that if we made such a proposal all the guests would leave us. Agreeably to the custom of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe a paper or ola, promising to pay the several sums affixed to their names. They do this, however, with a full expectation, that on some future occasion, they will receive as great a sum from those to whom their present is made. The practice of making presents on such occasions is one method of laying up money, on the part of those who give, for a time of need. There are various occasions on which feasts are made for the purpose of procuring money. Persons making the feast, expect then to receive the money which, on different occasions, they have given to others. This practice is attended with many evil consequences. It lays the foundation for discontent and numberless disputes. These presents appear to be considered either as free gifts, or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts, will make a present, it is often for the interests of many to excuse themselves from attending. This of course gives umbrage to the master of the feast, his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich, and those in authority, are almost the only persons who make a gain by this practice. A short time ago the head man of this parish made a feast, on the occasion of putting rings into his son's ears, and probably received more than $1,000. Such things for-

cibly remind us of the injunction of our Saviour: "When thou makest a feast call not thy rich neighbours, &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead, and many others, see the propriety of this advice, and are disposed to regard it. Immediately after the feast, the bridegroom and bride went to her father's house, accompanied by their friends. When it was proposed to some of the Vellale cast, who had been at the feast, to go with them, they consented, on condition that they should not be urged to eat at their friend's house. For though they consented to eat with those of her cast, here at the station, they could not do it in other places.

After spending a few days at her father's house, Smead and Miranda returned, and now live in a building on our premises. While absent, they commenced the practice which they still continue, of reading the scriptures morning and evening, and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the following Sabbath. A little girl of the Vellale cast from that village, has lately been received into our boarding school; and two others have been proposed to us for admission, whom we shall probably receive. Smead has several times visited his wife's relatives for the purpose of making known to them the Christian religion. Some of them are induced to receive information on the subject, and thus encourage us to use further means for instructing them. Smead and Miranda are in the habit of eating together. This is an innovation, which surprises all, and gives offence to many, even to her own relatives. It is considered by the people an intolerable thing, that a woman should eat with her husband. Even the Roman Catholics of high cast, do not so far depart from the custom of the country.

The heathen seem to think, that our religion is indeed calculated to turn the world upside down. The minds of those in our boarding school and of others, who daily notice in what manner missionaries live together as families, are gradually prepared for some of those changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, *that there will be a universal change in the religion and customs of the people.*

Obituary Notice.

We are frequently called to record the departure of friends from the present life to the place of spirits.

On Tuesday the 4th inst. Mrs. Jean Wood, relict of Gen. James Wood, a soldier of the Revolution and late Governor of Virginia, was removed in the 68th year of her age from this world of suffering to that of rest and peace.

As Mrs. Wood was no common woman, we should not be justified in giving a common notice of her death. As her memory will be cherished by her friends as long as life lasts, so a record of her example ought to be before them.

Mrs. Wood was endowed by her Creator with a vigorous and active mind. She was the daughter of a most respectable clergyman, a native of Scotland, who, on removing to this country, fixed his residence at *Clermont* in the county of Stafford. She lost her father early in life, but not until his instruction, and the use of his library had given a powerful impulse to her mind. Her understanding was well cultivated and her taste greatly improved by much and various reading. Many of the standard English and French writers were quite familiar to her memory: and having, from her connexions in life, enjoyed unusual opportunities of seeing the world, she derived great improvement from actual observation. Her manners were peculiarly dignified and graceful, her politeness was genuine and unaffected. She possessed uncommon fluency, had a ready and brilliant wit, and a rich imagination. These qualifications fitted her to shine in the most brilliant cir-

cles, and made her society attractive both to the aged and the young.

But she greatly preferred the privacies of domestic life; and there she was found discharging with exemplary fidelity the duties of a wife, mother, neighbour, friend, and mistress. The circle at her fireside crowded round her, and listened with delight to conversation sometimes grave and sometimes gay as best suited the subject; to the anecdotes of revolutionary heroes with which her mind was stored; to her details of events that occurred during the war of independence; to her descriptions of persons; to her delineations of character sometimes humourous and satyrical, and sometimes deeply pathetic; and indeed to whatever she was pleased to say—for every thing from her was interesting. To the last, the young whom she honoured with her friendship, preferred her society, to that of their gay coevals.

What is termed *natural affection* existed in Mrs. Wood with peculiar force. All that were related to her had a claim on her love which she was ever ready to acknowledge. And as the daughter of a Scotchman, she even regarded *old Scotland* with a highly patriotic feeling.

As a friend, she loved with an ardour and intenseness of affection, which identified the honour, interests and welfare of her friends with her own.

As a neighbour she overflowed with kindness, and delighted in every office which renders the relationship delightful.

Her conduct to the poor and afflicted, was characterized by the deepest sympathy and the most unstinted liberality. She never grew weary in doing them good. She was an active and efficient member of the association which erected the female orphan asylum, an institution which has saved many, who appeared to be devoted victims, from vice and ruin. And when advancing age prevented what may be called public services of this kind, she was ever ready to afford her charities unobserved by the world, and unknown to any but most confidential friends.

To crown the whole, Mrs. Wood was a christian; not by traditionary faith, but on examination and conviction; not with a cold assent of the understanding, but with the whole heart. She believed, was humble, was penitent. She loved the church; the services of the sanctuary were her delight; the people of God were in her eyes the excellent of the earth. She had no party feelings. In her judgment there was but one church and one true religion; and all that belonged to Christ were recognized as brethren. She was prompt and zealous in promoting plans of christian benevolence, and gave solid proof of her compassion for those who sit in darkness and have no light. And as she wished and prayed that all might partake of the blessings of the gospel, so she was peculiarly desirous that her relations might know its power and rejoice in its hopes.

During her last sickness, she was patient, and submissive to the will of God, overflowing with affection to her friends, and full of kindness to all. She felt then that she was a sinner, and had no thought of building her hopes on any but "the rock of ages." The review of life created anxieties which gradually gave way as she approached death, and at the last she was enabled to say of God, with an appropriating faith, "he is my God, and my father's God, and I will praise him forever."

The writer of this humble tribute of affection, has been blessed with the friendship and honoured with the confidence of two female friends, whose intellectual character and attainments were in no ordinary degree above the common standard—Why should he name JUDITH RANDOLPH and JEAN WOOD? They were both christians—and though they are gone to the mansions of the blessed, their example lives. May his countrywomen follow those who now inherit the promises!

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CHRISTIAN DOCTRINES. *No.* I.

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

SIR—It is my intention to prepare for your publication, a few brief Essays under this title. If my plan accords with your views, you may insert in the next No. the following, which is designed as an

INTRODUCTORY ESSAY

Showing the importance of a knowledge of the doctrines of the Gospel.

The sentiment has been propagated with some industry, that doctrinal knowledge is of little value. Nay, it has been insisted on, that injury is done by an earnest pressing of doctrines on the attention of the people. But this cannot be so, unless the truths of christianity are made subjects of mere speculation, or are employed for the purpose of provoking and maintaining controversy. This, however, is an abuse which does by no means forbid the right use of christian doctrine.

The religion of the gospel is adapted to the whole nature of man. It recognizes him as a being endowed with understanding, as well as affections; it every where manifests the design of bringing his powers as a moral agent to maturity; and thus preparing him for permanent happiness. When he leaves the present state of existence, he ceases to converse with objects of sense, and goes immediately into the presence of that infinite and pure intelligence, from whom he derived his being.

What is the nature of that intercourse, which will then subsist between man and his Maker, we cannot now tell. But it seems most reasonable to believe, that, some knowledge of God, of his attributes, and purposes is pre-requisite. And this knowledge is learned through the doctrines of christianity.

Again; considering what kind of creature man is, we cannot conceive how he can be truly happy, without a due exercise of his intellectual faculties. Without a mind trained to the love of truth, and without truth to contemplate, we know that there would be a very serious deduction from the sum of human enjoyments. But the doctrines of the Bible contain the richest treasures of divine truth; they embody the elements of that knowledge, which is to exercise and enlarge the understanding of man forever. And as the present state is designed to be preparatory for the future, there is good reason to believe that they who remain ignorant of religious truth here,

will learn nothing that will at all contribute to their happiness hereafter.

Further; the love of God, from which so much of the happiness of heaven is believed to arise, necessarily presupposes the knowledge of God. Let us suppose that a man, instead of taking the account which our Maker has given of himself, invests the Deity with imaginary attributes; or, which is, in effect, the same thing, instead of taking the whole representation that God has given of himself, admits only a part, and cherishes the affection of love towards this fictitious God; when admitted into the divine presence, and compelled to contemplate Deity as he is, any affection but that of love would predominate; and the disappointed creature would be fit for any place rather than heaven—Probably he would prefer an abode any where else, to one in heaven. Hence may be inferred the necessity of knowing that doctrine, which exhibits our almighty Sovereign in his true character.

But let us turn from these considerations, to those which concern duty and practice in the present life. And here, I do most readily admit, that the passions and affections of the human heart are the stimulants which rouse man to action. But how are the affections excited and strengthened, which prompt him to religious activity? They do not flow out spontaneously. Very far from it. They are awakened by truth. But the truth must be known, in order that it may produce corresponding affections: that is, the knowledge of religious doctrine is necessary. This general remark may be illustrated by various examples.

"God hath commanded all men every where to repent."—But a command given in the vague indeterminate manner implied in the words, *you must repent*, is a command, which no man would know how to obey. The questions naturally arise, for what evil must I be sorry? What is the extent and nature of the change required by the command? And until these questions are answered, it is vain to expect obedience. Hence, the performance of the duty enjoined, requires a knowledge of the true character of that law which the sinner has violated, and of the actual condition of man as a fallen creature. It is easy to see, then, what doctrines of the bible must be, in some degree at least, understood before this urgent command of the Almighty can be obeyed.—I have selected this instance for the purpose of showing, among other things, that the duty of repentance, the obligation of which all admit, cannot be performed without the knowledge of a doctrine which has been much disputed; I mean, *human depravity*. And this shows

what ought to be thought of the objection against doctrinal preaching, because it touches on disputed points. "Let doctrine alone, and preach practice," is a very common cry.—The proper answer is, 'You never can know what must be done in practice, until informed, what is taught in doctrine.'

Another instance may here be introduced with effect and propriety. "And this is his commandment, that we should believe on the name of his son Jesus Christ as he gave us commandment." Now what are we bound to do, in obedience to this command? No injunction of our Maker can, without blasphemy, be regarded as unimportant. But there is something peculiarly solemn, and indeed awful in the question just proposed; because it is written, "He that believeth on the Son, hath everlasting life; but he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." And again, "He that believeth not shall be condemned." The duty with which such consequences are connected, surely, is not discharged when we simply believe that such a person as Jesus Christ lived, taught, and died. Mahometans believe this as well as Christians. I hesitate not to say that obedience here implies, a belief that Jesus Christ is what he was revealed to be, and a reliance on him to do, what he as a Saviour, has undertaken to do for sinners. But this most clearly implies a determination of the greatly agitated questions respecting the divinity of our Saviour, the atonement made by him, and his intercession for his people. And until these questions are settled, that is until the doctrine of scripture on these points is known, I cannot conceive how the command can be obeyed.

Illustrations of this kind might be pursued to any extent; but I leave this part of the subject for the sake of observing, that the doctrines of the bible furnish the motives by which obedience is enforced, and the unruly passions of man duly regulated. Indeed no doctrine of scripture is without its practical use; and there is no steady and consistent piety, but that which is founded on revealed truth. Here again, a boundless field is opened before us, and in consistence with the brevity of my plan, I can only select a few particular instances for illustration.

Unless one knows and receives the doctrine of divine sovereignty and of a particular providence, he can have neither reason nor motive for the exercise of the christian graces of submission and resignation. Why should I say in affliction, "It is the Lord; let him do what seemeth good in his sight," if the Lord does nothing in the case? This is too obvious to be any farther urged.

The whole doctrine of salvation by grace, is admirably adapted to awaken hope, and encourage the most vigorous exertions that a sinner can make to escape perdition, and obtain eternal life. Pardon through a Redeemer prevents despair—Sanctification through the Holy Spirit, induces a belief that the use of means will be effectual—The all-sufficiency of grace makes us feel that it is worth while to watch, and labour and pray; inasmuch as "our labour shall not be in vain in the Lord."

The doctrine of the resurrection of the body, and of its being glorified together with the glorified body of Christ, furnishes a powerful reason and a resistless motive, to the believer, to keep under his body, and preserve it pure from the taint of intemperance and licentiousness. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory: mortify, therefore, your members which are upon earth, &c."

The doctrine that "Christ died for our sins" is every where in scripture, employed as the uncontrollable motive to all holy obedience. "For the love of Christ *constraineth us*, while 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."

It would be easy, thus to go through the whole of scripture doctrine, and show that every particular is, by the sacred writers, connected with practice; that the doctrine contains emphatically the reason why we should live as the Scriptures require; and, indeed, that without the doctrine there could be no conceivable motive to practise the self-denial enjoined, and render the obedience required.

Hence it may be seen with what perfect correctness it has been said, that the truth is the great instrument of our sanctification; and that our progress in holiness can never go beyond our knowledge of scripture doctrine.

The conclusion derived from the *whole matter* is, that a knowledge of the doctrines of the Bible is of supereminent importance; and that they who neglect it, are negligent of that which alone can make them wise unto salvation. While, therefore, I would never hesitate to speak, in terms of utter reprobation, of that perverseness which misuses the doctrines of the gospel, and turns the means of sanctification into occasions of disputation; I cannot but exhort all who may read these pages, to study with all diligence the lessons of heavenly wisdom, to go with the humility of disciples to the feet

of the great teacher, and to learn of Him "the doctrine which is according to GODLINESS." I

LETTERS ON EDUCATION.

To the Publisher of the Evangelical and Lit. Magazine.

SIR,—It being my wish to contribute, according to my ability, to the pages of your Miscellany, I have selected the subject of education, as one of the most important that can occupy the attention of your readers. You may think it a trite topic; and I admit that it is so: nevertheless, I must believe that it is but little understood; or if the theory is good, the practice in general deserves an epithet of exactly contrary meaning. It may seem strange that this should be the case, in relation to a duty which has urged its claims, from the time the first man was born until this hour; yet it is not more strange than true. A minute inquiry into the cause of this fact would carry us far and occupy us long. I therefore only observe that the main reason, to which perhaps all the rest might be reduced, is, *a low opinion of the importance of education.*

Having determined to address to you a series of letters on this general subject, and being fully convinced of the justness of the last remark, it is necessary that I should take that as the subject of my first communication. I have chosen the epistolary form, because I have not time to digest my thoughts into a regular treatise, and because I wish to be completely unfettered in my course of observation. If you have no objection to a writer thus *latitudinarian* as to his method, hear what I have to say,

ON THE IMPORTANCE OF EDUCATION.

You may, possibly, think it needless, that I should treat of this particular topic; because every body acknowledges that which I am about to prove. But what is the general practice? Why, sir, a very valuable part of education is almost wholly neglected; and as to the *remainder*, parents, in general, let it to the *lowest bidder*. This fact is absolutely decisive, but there is another equally strong:—the calling of a schoolmaster is not reckoned a *gentlemanly* calling. While it is as difficult, as important, as responsible as any vocation whatever, it is placed greatly below that of any of the liberal professions. Would not a lawyer or physician think himself insulted, if he were put on a level with a schoolmaster? And

would not public sentiment justify this feeling? Our *real sense* of the importance of an office may be very accurately tested, by the honour we are disposed to bestow on him who performs it, and the money we are willing to give for his services.

One other fact, and the induction will be pursued no farther. Measures designed to promote the interests of education, are regarded by the public, if not with apathy, at most with very little interest. This is notorious. And I need not tell you that this would not be the case, if education were truly valued according to its importance.

Indeed this subject is, in this respect, very much like that of religion: almost every one is ready to acknowledge its importance, while few seem to *feel* it. And this greatly increases the difficulty of the writer. Demonstration, here, would be called a work of supererogation. On arriving at the conclusion, the reader would say, "This author labours hard to prove, what nobody doubts." And the bitterness of the remark would, probably, be heightened by a consciousness that what had been thus proved and acknowledged to be supereminently important, had also been shamefully neglected.

You can easily suppose, since these things are so, that I am really at a loss what considerations to urge on this momentous subject; and that, at the same time, I am greatly desirous to clothe it in words so potent, that they shall go with resistless energy to the hearts of my countrymen. Should I fail, it will be with the consciousness of having "failed in a great attempt."

There are only two arguments, however, by which I shall endeavour to make your readers feel the importance of the subject of education.

1. A due regard to the permanence of our civil and political institutions, in the present state of the world, most urgently calls for the right education of the youth in our country. It seems almost unnecessary to say, that the theory of our government is built on the virtue and intelligence of the people. As all power emanates from them, as all officers, legislative, judiciary and executive are created and filled by them, most obviously there is an indispensible necessity that the community should be enlightened and virtuous, vigilant and discriminating. If this is not the case, abuses will creep in, and abound more and more, until the whole genius of our institutions shall be changed; and the government, instead of promoting the general happiness, will subserve the luxury and ambition of individuals. All this may take place without changing the style of our government. The name *Repub-*

lic, is dear to Americans. The great mass of uneducated and unthinking people are governed by names. And should ambitious citizens ever aim a blow at the liberties of their country, their designs will, in all probability, be cloaked by the affectation of more than ordinary zeal for republican institutions. The people ought to be so enlightened, as to discern the tendency, and mark the effects, of measures pursued by their representatives; and so virtuous as to give an honest, unbought suffrage in favour of real merit. An enlarged view of the subject under this bearing, will make every one feel the unspeakable importance of general education.

But my argument has a particular reference to the present state of the Christian world. It is most obvious that the great potentates of Europe are leagued together in opposition to the *American* doctrine, that political power emanates from the people. And they seem resolved to employ against it a kingly logic, (ultima ratio regum.) A million or two of bayonets form a sort of *royal sorites*, to bear against this political maxim, justly a favourite with the people of the United States. Now it cannot be doubted but that in various ways, the powers of Europe will bring their opposition to bear against the institutions of our country. Whether physical force will be tried, I know not. Should the present crusade against the liberties and independence of Spain prove successful, there is no knowing to what extent the Allied powers might push their principles. I have noticed several things, originating in St. Petersburg, which strongly indicate that the United States are regarded as the root of all the evil which now disturbs the repose of kings; and, for my part, I should not be at all surprised to hear that it was preached from Paris to Moscow, "*Ense recidendum*," the sword must cut up this root of bitterness. But however this may be, I am well persuaded, that, unless a mighty change should take place in the state of the world, there will be an exertion of moral if not physical power against the institutions of the country. Pecuniary and political influence will be made to work against us. Jealousies between different parts of the country will be fomented. Our free and frequent elections will be used to create disturbance, and destroy social peace—All for the sake of showing that the people cannot govern themselves; and that free institutions lead to anarchy.

Now from all this I would infer, that it is in the highest degree important to diffuse sound knowledge, as widely as possible, among the people. It is extremely hazardous to leave such interests as we have at stake, to characters created by

fortuitous circumstances, or to the caprice of feeling however ardent. At this time, when the elements of war and confusion appear abundant, and there is like to be a mighty shaking of the nations; when a storm is rising, the extent of whose ravages and the duration of whose fury cannot be foreseen, every American parent ought to take his child by the hand, and begin with new zeal the work of a wise and strict discipline. The rising generation ought to be imbued with those pure and lofty principles, that will prepare them to rival their glorious forefathers in firmness of resolve and uncorrupted integrity. The United States are certainly called by Providence to a high destiny, even to be instructors to the world. And a nation set up for such a mark as this; set up to be an example to others, of intelligent enterprise, of internal peace, of order, virtue, industry, and happiness under a free government and equal laws, ought, beyond a doubt, to be well instructed. The labours, the sufferings, the fame of our forefathers, the honor and prosperity of the present generation, the happiness of posterity, and the good of other people all concur, as I think, in urging on us a wise attention to the great subject which I am now considering, all shew the importance of general education as applied to our fellow citizens.

My thoughts have been led into this particular channel, from the circumstance of my having lately had occasion to consider the influence exerted by different nations on each other, in various periods of this world's history. And I confess that I have been astonished at the result of my inquiries. It would be truly curious to ascertain the combined effect of the religion, the literature and superstitions of the ancient Jews, Greeks and Romans, and the modern English and French, on the modes of thinking, habits and manners of the people of the United States. When I think of this, and consider that our intercourse with Europe is increased every year; that a voyage to England or France and home again, is not thought as much of as a trip to Kentucky; that communication between our great commercial cities, (the centres of influence and seats of intrigue,) and European ports, is more easy, direct and frequent than between many parts of our own territories, I cannot say how deeply I am impressed with the importance of giving to our youth a sound and thorough American education.

I have not insisted on the ordinary topics here, because I did not wish to put off your readers with a thrice told tale; because they will come under review in the course of my remarks; and finally because I wished for an opportunity of

presenting the thoughts expressed above, to the public, in the hope that they might awaken attention, and be considered according to their real value. But thinking as I do respecting the nature of man, and feeling as I do in regard to his everlasting interests, I cannot dismiss the subject of this letter without,

2. *Considering the importance of education, in connexion with Religion.*

If, as reason and scripture concur in showing, our everlasting interests are intimately connected with our modes of thinking, our habits, and actions in this life; then a right education is supremely important to man. It is not possible, with any degree of sound intelligence, to contemplate human nature, and not perceive the influence which education exerts on human conduct. Nor can any one read the scriptures, with any right understanding, without perceiving that God has enjoined the training of children in the nurture and admonition of the Lord, as a most valuable and efficient means of ensuring their piety and virtue in this life, and their happiness in the life to come. There is, I know, a strange prejudice in the minds of some against this truth, and a preference of other means to this. But, in reality this is the great preparative for the course of instruction in the sanctuary; as the drilling and discipline of a grammar school prepare a boy for hearing, with advantage, the prelections of a learned professor in college. It is in the nursery and in the mother's chamber, that young immortals learn the elements of that knowledge, which, when matured, fits them to associate with angels and with the spirits of just men made perfect around the throne of the Eternal. It is *there*, that their minds receive that impulse which carries them above this world's vanities, and awakens aspirations worthy of immortal beings; and *there*, are sown the seeds of those affections, which fix on the uncreated good as their proper object, and are satisfied with nothing less or lower than communion with a holy and benevolent Being, forever. It is the fervour of a father's devotion, and the tenderness of a mother's piety, which enkindle the first ardours of religious love in the susceptible bosoms of the young. And it is the remembrance of early lessons delivered by those so justly dear to us, and enforced by their example, which most effectually fortifies us against temptation, and most strongly incites us to a life of exemplary goodness. And it is the hope of meeting them in a better world, and rejoicing with them in a common felicity and glory, which, next to the hope of being with the Saviour

and seeing Him as he is, quickens us in our march towards heaven.

I know that in this case, as in every other, the excellency of the power is of God. When I speak of means, I can never forget to whom they owe all their efficacy. But at the same time, I should impugn the wisdom of Him who instituted them, if I did not take into view their adaptation to the end proposed.

Now while I know, that "God hath appointed the reading but especially the preaching of the word as the most effectual means of convincing and converting sinners, and building them up through faith unto salvation;" I am verily persuaded that God has appointed the religious education of children, as the most effectual means of making the reading and preaching of the word effectual. I mean to say, that a well trained child, when he goes to the sanctuary, carries with him advantages which others do not possess, that the parent has opened many avenues for the preacher to the heart of the child, and furnished a thousand facilities for gaining the attention, and seizing on the affections; for persuading the young to give their hearts to the Saviour, and devote their lives to the service of God.

No words, then, can adequately express the importance of education as connected with the interests of religion. Indeed all that a wise man should value in civil, social, or domestic life, all that should awaken hope or fear, and rouse exertion, in reference to the interests of eternity, serve to show the importance of our subject. And I would intreat your readers, while their minds are turned towards it, to remember the toils and labours of their forefathers, to think of their country and of their children, to remember the commands of their God, to anticipate the decisions of the day of judgment, to realize the momentous interests of eternity, and thus "let all that is within them be stirred up to the discharge of their duty.

After this, I cannot descend to consider the almost obsolete and heartless dogmas of infidelity, respecting religious education. Nor is there need. The Bible is beginning to re-assert its supremacy in our country, and where this is the case, there is no place for the mercantile maxim "Let us alone," as applied to the dearest and best interests of the young. The philanthropy of the present age, surely will not allow us to look coldly on, and permit "an infant angel" *to take its chance* for salvation or perdition; *to run its risque* for the habitation of angels of light and glory, or that of the spirits of darkness and despair, without an effort to guide the young immortal in the way of righteousness. And if parents cannot be awakened to a sense of their duty, then shall the teachers in our

sabbath schools, those blessed devices of christian charity, wear the undivided honour of having trained many for the high enjoyments and holy services of heaven.

I am Sir, yours, &c.

A COUNTRY CORRESPONDENT.

For the Ev. and Lit. Mag.

PRESENT STATE AND PROSPECTS OF EUROPE.

No man, who has the heart of an American, can view the present state of the world without deep anxiety. The struggle which is beginning between the oppressed and their oppressors cannot fail to excite a most intense interest in the bosom of every freeman, and one cannot help saying within himself, as he catches glimpses of the opening scene, may God defend the right!

I do not pretend to greater sagacity than others; yet I must be allowed to say that for six or seven years, I have been expecting what has now begun. On the evening when the public papers first announced to us the formation of what is misnamed the "Holy Alliance," I said to a friend with whom I am in the habit of interchanging thoughts with the utmost confidence; "Now mark my words—This is an alliance of wickedness. The object is to keep things as they are—to prevent reformation in religion, and improvement in the political condition of the people. These Holy Allies are alarmed, on account of the measures which they have been obliged to adopt, to curb the ambition of Bonaparte. While their thrones were tottering under them, by appeals to their people and the promises which they felt themselves compelled to make, they have pretty thoroughly roused the population of Europe. Their object is now accomplished, and they are afraid that the people will claim the fulfilment of their promises, as the payment of a debt of grafitude. They are afraid, too, of the reaction of public sentiment, of the intellectual excitement which they themselves have assisted to produce. And you will find that wherever there is any movement in behalf of liberty, thither the Holy Allies will direct their attention; and the combined power of Europe will be exerted to subdue this rising spirit—This is the whole mystery of the *Holy Alliance*." In some such terms as these, I expressed to my friend, the thoughts which flashed on my mind at the moment of reading the newspaper accounts of

that transaction of royal and imperial wickedness. It is needless for me to say how things have turned out. The conjecture has been verified in its utmost extent.

The design to be accomplished by this *conspiracy of kings* was not announced in the beginning. It has been however, gradually unfolding until lately, when Louis the XVIII, in his speech to the chamber of deputies, brought it out in all its deformity, and in the full extent of its atrocity. *Ferdinand must be free, to establish among his subjects such institutions as he pleases!* One cannot write or speak on this subject, without being choked with indignation. But it is needless for me to express the common feeling of the whole American people.

It is a question of deep and awful interest, what will be the issue of the agitation which now begins to be felt throughout Europe? And here I must confess that my fears are far greater than my hopes. The world has seen the shameful termination, of what was once dignified with the name of the *Neapolitan Revolution.* The patriotism of the Italian *braggadocios* disappeared before the Austrian legions, as snow before the sun in April. And I have my apprehensions that the case will be similar in Spain. I cannot feel any confidence in the conclusion drawn from the conduct of the Spaniards, in the case of Bonaparte's invasion. In that case, the great body of the people were led on by their priests; and religious bigotry continually applied its stimulants to a mass of people, as completely under its influence as any in the world. On their part, it was a war for religion. The altar was a pedestal for the throne. The invader, to have succeeded, must first have exterminated the Spanish nation. But it is not so now. There is an *army of the faith*, organized and ready to co-operate with the invaders. The priests are opposed to the new order of things. And the *Holy Father at Rome*, although he judges it politic to favour the Greeks, is by no means friendly to the cause of the Spanish patriots. I do fear then that the people of the Peninsula are not prepared to be cut off rather than be subjugated. And should this be the case, what is the hope of Europe?

I have considered this question with unusual solicitude and care, and that, ever since my first views of the design of the Holy Alliance; and am prepared to give an answer, which worldly politicians, I know, will laugh to scorn, but which satisfies my mind more completely than any thing else. Notwithstanding all the fears which I cannot but entertain, I have good hope of the triumph of that cause, against which

the potentates of Europe are now leagued. And my hope rests chiefly on the effects which will be produced by BIBLE SOCIETIES, and other auxiliary means of enlightening the people. And this hope is strengthened by the fact, that the conspirators against liberty, and the great mass of their retainers and assistants, do not perceive the effects, which this effort of christian benevolence is about to produce. Like most moral causes it is operating *slowly* but *surely;* and when the wise men of this world are least suspecting it, they will find that the whole foundation, on which they have built and buttressed up their schemes of grandeur and ambition, is gone as though "swept with the besom of destruction."

But I wish for an opportunity to state the reason why I believe that such effects as I have mentioned, will be produced by the Bible Society and its allies. And as this subject is certainly one of great importance, I cannot but express the hope that it will be carefully studied by every reader.

1. In the first place, I beg leave to remark that the extensive circulation of the Bible, in the very nature of the case, implies the *teaching of the people to read.* Without this, nothing can be more absurd than this labour of christian love. Accordingly it has been found that Sabbath schools, for the instruction of the poor, flourish greatly in most places where there is an active distribution of the Bible. At this moment, there are through the christian world several millions of poor children in a course of instruction, who, but for this noble institution, would never have received any intellectual culture. Now, Sabbath schools are, for the most part, taught by persons in the middle ranks of society, who, while they are not high enough in the scale of society to be contaminated by the vices of the great, are yet so educated as to be capable of affording instruction to those below them. The middling and lower classes in European society are thus bound together by a strong feeling of interest and affection, and the intelligence possessed and virtue practised by the former, are being gradually diffused through the latter. The intellect of both classes, then, is excited, and they are pushing forward in the race of improvement. In proportion as Bible societies extend their operations, this effect will be increased, until a mighty and most important change shall have taken place in the *mass* of the world's population.

2. Another consequence, of the highest importance, will, sooner or later, infallibly result from the universal circulation of the holy scriptures. And the circumstance of their being circulated without *note or comment,* while it lulls sus-

picion and jealousy to sleep, will ultimately ensure the effect. —*I speak of the breaking of the chains of* BIGOTRY *and* SUPERSTITION, *which now bind the intellect of so large a part of the human race.* And on this subject, I am prepared to speak with confidence. The Bible now is, and always has been a *rare book* among people hood-winked and misruled by priests. I have, myself, made many efforts to procure a copy of the Spanish version, and have only been able to find a single one; the first cost of which was $36! And I have been credibly informed that a cheap edition, within the reach of the common people, has never been printed in Spain. Yet Spain has justly been regarded as the most bigotted, superstitious, *priest-ridden* nation in Europe. Or, if she does not stand on this "bad eminence;" if others are in this respect equal, the fact just stated applies also to them.

This undeniable statement ought to teach the reasoners of this world, who are prejudiced against christianity on account of its supposed hostility to liberty, a lesson never to be forgotten. Before they drew their conclusions they ought to have subjected the case to careful examination. They ought especially to have compared christianity as taught in the holy scriptures, with what is misnamed christianity by designing politicians and intriguing secular priests. They are "as unlike as Hyperion to a Satyr."

But I am bound to shew, and the task does not appear difficult, that the effects above stated, have not been produced by adventitious causes; the want of the Bible and the prevalence of superstition are not merely fortuitous coincidences. The uniform co-existence of these effects ought to convince us that the connexion of cause and effect subsists between them. But it is easy to see that while the unenlightened mind of man is prone to superstition, the Bible furnishes the most efficient if not the only corrective. I know that many regard *philosophy* as the *panacea* for this evil. But this is superficial thinking. The great body of the people cannot be made philosophers. And besides, the most celebrated philosophers have, in times of trial and under a strong feeling of weakness, fled from their refuge, and sought consolation and support from the fooleries of superstition. But the Bible is efficient.

It is not possible to read the scriptures and understand their plain sense, without perceiving that they exert a supremacy over the faith and practice of all without distinction. The very book which the pious peasant reads in family worship, for his own instruction and that of his household, is that from which his pastor derives all the instruction, which he is at

liberty according to his office, authoritatively to give. The peasant regards his religious teacher, then, as equally bound with himself, to submit his understanding to the revealed will of God.

And farther; the diligent reader of his Bible finds himself not unfrequently reminded of the duty of bringing the lessons received from his religious instructor to the touchstone and standard of all religious truth. He is himself obliged by divine authority to refer "to the law and to the testimony;" and if the preacher conforms not to the rule "it is because there is no light in him." Now it is scarcely possible for a people habituated thus to judge of the doctrines taught by their pastors, or priests if you please, to be enslaved by them. In this respect there is a perfect contrast between a *genuine* Scotchman, or a *true* descendant of the old English puritans, and a Spaniard or an Italian. The former will sit in fixed and profound attention, with the Bible near him, making the references, and examining every thing at every step, shewing dissatisfaction and resistance in his countenance if he is not convinced, and never surrendering himself to the teacher's exhortations until fully persuaded of the truth of his doctrine. *Then* he surrenders not to man, but to his Maker; and yields his whole heart, because, "the word is not of man, but of God." The latter does not exercise his reason at all, but believes as the church bids him; performs the penance prescribed; and pays what is required for prayers and absolution.—*It is an unquestionable truth that, the general circulation and diligent perusal of the Bible lays due restraints on the power of priests, and prevents their exerting any influence except by reason and persuasion.*

But this is not all: the Bible both directly and indirectly is a deadly enemy to superstition. "Learn not" Saith Jehovah, "the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." And while direct precepts of this kind are given, such exhibitions are made of the wise and holy government of God, and of his good Providence, that a christian who derives his sentiments from the Bible is prepared to say, "I fear the great God, and I have no other fear." There is tenfold more superstition among heathen than among christian nations; and tenfold more among christians who withhold the Bible from the people than among those who circulate it diligently, and encourage the perusal.

To this fact, it ought to be added that the diligent study of the Bible gives an impulse to the understanding, and

opens a range for the intellectual faculties, which nothing else ever has done. The testimony of those distinguished men, Locke and Sir William Jones, might be here quoted, had it not been already so often adduced, as now to be familiar to every reader. The history of the Bible is the most instructive in the world; its poetry the most sublime; its oratory the most powerful; its morality the most pure; and its philosophy of human nature the most profound. I am verily persuaded that more may be derived from the Bible to enlighten the human mind, to elevate the views, to soften the heart, and sanctify the affections, than from all the other books in the world. To shew that this is not empty declamation, let one cut *Christendom* from a chart of the world, and suppose it, with all its population, to be destroyed, its books burnt, its institutions overthrown; and then let him inquire what would be left to adorn and enlighten human nature. All the greater lights of the moral and intellectual world would be extinguished, and nothing remain but a few twinkling stars, whose feeble rays would only serve to make "darkness visible."

But while the Bible thus breaks the yoke of superstition from the human mind, it at the same time prepares the people for rational liberty. This preparation is effected not only by the intellectual improvement, which the study of the Bible ensures; but by the habits, which a regard to its precepts induces. And of these, one of the most important is a habit of self-government. A man accustomed to govern himself is prepared to live under a government of laws, and to render an unconstrained obedience to rightful authority. He acts on principle and with reflection. No man is so submissive to good laws; because he obeys for conscience sake. On the contrary, no man stands more firmly against the iniquitous commands of arbitrary power; because he cannot obey with a good conscience. The spoiling of his goods, and the loss of his life, are regarded as trifles in comparison with the sacrifice of his principles. Let the majority of a nation be composed of such men, and let them be roused to the resistance of oppression;—it will be found that their courage grows as danger becomes more urgent. Accustomed to confide in a righteous God, and to act from principle, the idea of yielding never once enters their minds. They cannot be made tools for the oppressor. As conscience prevents their bowing to unrighteous authority, so they cannot be employed to crush others into the dust.

To all this it ought to be added, that many truths taught in the Bible, and many services therein required bring all men

of all conditions on a level. The monarch on his throne and his meanest subject are equal before the Almighty. They are alike sinners before a holy God, and in the same degree dependent on sovereign grace. If believers in the Lord Jesus Christ, they are brethren, partakers of a common hope, and heirs of a common salvation. And when these truths are realized, the thought is natural and unavoidable, that one poor sinner, or one christian brother has no right to domineer over another.

The subject is very far from being exhausted. Indeed the argument requires volumes to do it justice. But I do think that, if the considerations which have been suggested are duly weighed, the impartial reader will perceive, that the hope which is founded on the Bible Society, is neither chimerical nor extravagant. Perhaps, however, I may be reminded that the scriptures teach the doctrine of submission to authority; and that the friends of arbitrary government among a venal clergy, have often quoted the passage "Let every soul be subject to the higher powers—The powers that be are ordained of God; he therefore that resisteth the power, resisteth the ordinance of God." I shall not here enter into a critical disquisition on this portion of scripture; but only observe that in my judgment it has nothing to do with the modern doctrine of *legitimacy*, or the exploded absurdity of the *divine right* of kings. This portion of holy writ is just as true and as applicable in the United States as in Russia. And its import is this—In the present sinful and corrupt state of man, civil government is the best remedy for many of the evils to which we are exposed, and the merciful God has ordained that this remedy should be applied. The refusal therefore to submit to it is rebellion against heaven. And the displeasure of heaven may be justly denounced against the citizen of this or any country, who refuses submission to the laws duly administered and authority constitutionally exercised. But suppose that the authorities of the United States should throw off their allegiance to the people, and govern only for their own pleasure and aggrandizement, are the people under pain of heaven's vengeance, bound to sit down tamely, and tolerate such usurpation? Surely not. If driven to madness by abuses of this sort, they should resolve totally to abolish all government; then they would rebel against the decree of the Almighty, and in the anarchy which must ensue, they would find their own punishment. But in any changes that might be made to insure the administration of government agreeably to its proper intention, they would most exactly conform to

the ordinance of God. This I do verily believe is the doctrine of scripture on this subject; and my exposition shows that the Bible, when rightly understood, not only secures obedience to rightful authority, but is in the highest degree friendly to true liberty. And it is worthy of remark, that the sense put on this passage is that which has generally been given to it by christians, who do not interpret scripture with a view to support the throne as well as the altar.

With these views, which might be indefinitely extended, my best hopes for myself, my friends, my country and the world, are founded on the BIBLE. But I ought to add that all my opinions on this subject are confirmed by the history of revolutions. For the most part, they have been violent struggles made by the people, when driven to madness by oppression. But a people not trained by domestic and religious discipline to what I call self-government, when the fear of power is thrown off, soon rush into excesses which become more intolerable than any exercise of authority, however rigorous. These excesses pave the way for the re-establishment of despotism. And thus revolution has, most commonly, been a change and an aggravation of evils. The American revolution was not so; because the great body of the people, under the discipline of religion, had learned to regulate their conduct by an authority above that of man. And perhaps there is not now a nation on the earth, where there is as much order in society, as perfect personal security, as were enjoyed by the American people during their revolution, every where except along the march of the enemy. If there is; that nation is Scotland or Protestant Switzerland, where every individual is taught to read the Bible, and has a Bible to read.

I repeat it; my hopes for the world are founded on the BIBLE. As a man, a patriot, a philanthropist, a christian, I say God prosper the Bible society and all its auxiliary institutions! Let the potentates of Europe, their great men and nobles go on to patronize Bible Societies—Let this word of truth be read by all the people—It will gradually enlighten and elevate them, until they shall be fit for the state and dignity of freemen. The Bible Society, then, forming one great institution, one mighty whole, which in all its parts co-operates in accomplishing the same glorious design, is the genuine HOLY ALLIANCE, which is destined through the infinite mercy of God, to bestow Heaven's best blessings on a troubled world.

HOLEM.

A JOURNEY IN NEW-ENGLAND.

(Continued from p. 144.*)*

BEFORE I dismiss *Andover*, I ought by all means to mention *Phillips' Academy*, one of the most respectable institutions of its kind in the United States, and indeed, in a certain sense, the mother of the Theological Seminary established in that village. Samuel and John Phillips, sons of the Rev. Samuel Phillips, minister of Andover, founded the Academy in the year 1778, by the donation of 140 acres of land in Andover, 200 in the state of New Hampshire, and between five and six thousand dollars in money. The lands were directed to be let out, and the money put to interest, and the produce of the whole, forever to be appropriated to the support of a free school, or academy in the south parish of Andover.

About ten years afterwards, John Phillips gave $20,000 to this seminary, and at his death bequeathed to it one third of his estate. William Phillips gave $4,000 to the same fund. These donations were made, "for the virtuous and pious education of youths of genius, and serious dispositions." In the constitution of this academy, the first object is declared to be "the promotion of virtue and true piety; the second, instruction in the Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and the fourth, such of the other liberal arts and sciences or languages, as opportunity and ability may hereafter admit, and the Trustees shall direct." Out of this institution grew the Theological Seminary, which has been visited by me with so delightful an interest, and which is doing so much for the cause of religion in the country. And the Trustees of the Academy are also the Trustees of the Seminary. The Academy, nevertheless, is a distinct affair, connected only in the way I have mentioned with the theological school. It is now under the management of a most able and respectable preceptor, and is usually frequented, I think I was told by about 130 pupils; who are trained as well perhaps as youth at any similar institution in the country.

The name of Phillips will be remembered with gratitude, and mentioned with honour, as long as this institution shall last. *Esto perpetua!* The same may be said of Exeter Academy, another noble institution of the same kind, established by John Phillips. It has a fund of $80,000, of which almost the whole was given by him!

I have been thus particular in noticing these institutions, because I think them in a very high degree useful; not only as places where young men are advantageously fitted for College, but where a great many who never enter college, receive a very valuable education. In most of these academies, there are two departments, one for girls, and the other for boys. Female teachers are employed for the instruction of their own sex. But the whole establishment is under the superintendence of some experienced and pious instructor, who manages with paternal care, and exercises a mild but firm discipline.

You may wonder why I have been so long in the neighbourhood of Boston, and in all that I have written, have, as yet, said not one word about *Harvard University*. The reason is, that untoward events have disappointed me on several days set for visiting that institution. I, however, have by no means been idle in making inquiries concerning it; and since my last have had an opportunity of spending some hours in going through the public halls and looking at the most interesting objects about the place. I much regret that my time here has been so limited. This is a very important establishment, and likely to exert no inconsiderable influence on the political and religious interests of the country. It was my wish then to study its *genius and character* very thoroughly. I could not do this; but still I must tell you what I know, and what I believe respecting it. And to use a common quotation, you may rely on it that I shall "nothing extenuate, nor set down aught in malice." And perhaps in this way, I shall not please either the friends or enemies of the University.

The University in Cambridge, as it is now called, is the oldest literary institution in the United States, and is certainly the best endowed. In the year 1636, the General Court of Massachusetts appropriated 400*l.* for the founding of a College. Two years afterwards, the Rev. John Harvard at his death bequeathed upwards of 700*l.* for the same object. The institution may be considered as established at that time; and from that period to the present it has gradually increased in the extent of its resources and means of affording instruction. At the present time, the officers of instruction and government in the university are as follows:

Rev. John Thornton Kirkland, D.D. LL. D. *President.* Aaron Dexter, M. D. *Erving Professor of Chemistry Emeritus.* William D. Peck, A. M. *Massachusetts Professor of Natural History.* Rev. Henry Ware, D.D. *Hollis*

Professor of Theology; and Registrar. Hon. ISAAC PARKER, LL. D. *Royall Professor of Law.* LEVI HEDGE, A. M. *College Professor of Logick and Metaphysicks.* Rev. JOHN S. POPKIN. D.D. *College Professor of Greek.* JAMES JACKSON, M. D. *Hersey Professor of the Theory and Practice of Physic.* Hon. ASAHEL STEARNS, A. M. *University Professor of Law.* JOHN C. WARREN, M.D. *Hersey Professor of Anatomy and Surgery.* SIDNEY WILLARD, A. M. *Hancock Professor of Hebrew and other Oriental Languages.* JOHN GORHAM, M. D. *Erving Professor of Chemistry.* *LEVI FRISBIE, A. M. *Alford Professor of Natural Religion, Moral Philosophy and Civil Polity.* JOHN FARRAR, A. M. *Hollis Professor of Mathematics and Natural Philosophy.* ANDREWS NORTON, A. M. *Dexter Professor of Sacred Literature.* JACOB BIGELOW, M. D. *Rumford Professor, and Professor of Materia Medica.* JOSEPH GREENE COGSWELL, A. M. P. D. *Professor of Mineralogy and Geology; and Librarian.* GEORGE TICKNOR, A. M. *Smith Professor of French and Spanish Languages and Literature, and Professor of Belles Lettres.* WALTER CHANNING, M. D. *Professor of Obstetricks and Medical Jurisprudence.* EDWARD T. CHANNING, A. M. *Boylston Professor of Rhetoric and Oratory.* Rev. EDWARD EVERETT, A.M. P. D. *Eliot Professor of Greek Literature.* Rev. GEORGE OTIS, A. M. *Tutor in Latin.* IRA H. T. BLANCHARD, A. M. *Tutor in Latin.* JAMES HAYWARD, A. B. *Tutor in Mathematics and Natural Philosophy.* SOLOMON P. MILES, A. B. *Tutor in Mathematics and Natural Philosophy.* SAMUEL B. WALCOTT, A. B. *Tutor in Greek.* ELISHA FULLER, A. M. *Proctor.* SAMUEL WEBBER, A. M. *Assistant to the Professor of Chemistry.* JOHN FESSENDEN, A. M. *Regent.* FRANCIS SALES, Esq. *Instructor in French and Spanish.*

The means of accommodating students, and the various facilities for study correspond to this extensive list of professors. There are four Halls designated by the names of Holworthy, Stoughton, Hollis and Massachusetts; besides three buildings called *College Houses.* They have also a new chapel of grey granite, a very handsome building, affording, besides the place for worship, a number of lecture rooms, spacious dining rooms, and a kitchen.

The library is the largest in the United States, containing upwards of 26,000 volumes. The philosophical apparatus is the most extensive and complete that I have ever seen. The cabinet of minerals contains a number of valuable specimens, though it is not to be compared with that at Yale College.

* Died a few days before my visit.

There is a botanical garden, which by the way it was not in my power to visit: and a number of anatomical preparations excellent in their kind. In a word, the means of acquiring knowledge are more ample here, than at any other place in our country.

For the opportunity of seeing all that I did see of this noble establishment, I am indebted to the very polite attention of President Kirkland; who took the trouble to accompany us in our visit, and direct us to the objects most worthy to be seen.

The history of the University in Cambridge possesses very considerable interest. The College was founded only eighteen years after the first permanent settlement had been made in New-England, and it has always been regarded with much affection by the people of Massachusetts. *Cotton Mather*, who in 1698 published his *Magnalia Christi Americana*, devotes a whole book to this part of New-England history. This is certainly one of the most singular works that have ever proceeded from the pen of man, and as it is scarcely known in our part of the country, I must send you a few extracts from it. And this especially because the author gives a full account, as far as he goes, of the subject which now engages my attention—the history of the University in Cambridge.

The following curious extract will show the design of this institution.

"§ 1. The nations of mankind, that have shaken off *barbarity*, have not more *differed* in the *languages*, than they have *agreed* in this one principle, that *schools*, for the institution of young men, in all other liberal *sciences*, as well as that of *languages*, are necessary to procure, and preserve, that *learning* amongst them, which

Emollit mores, nec sinit esse feros.

"To relate the thousandth part of the *brave things*, which have been done by the nations of *Asia*, in former, or the nations of *Europe*, in later ages, pursuant to this principle, would be to fill huge *folio* volumes, with transcribing from *Hospinian* or *Middendorpius*, from *Alsted*, from *Junius*, and from *Leigh*, and from very many other authors. *America* is the part of the world whereto our history is confined; and one little part of *America*, where the first *academy* that ever adorned any *English* plantation in *America* was erected; and an *academy*, which if *majores nostri* academias *signato vocabulo appellavere* Universitates, *quod* Universarum *Divinarum Humanarumq; Rerum Cognitio, in ijs, ut Thesauro conservata aperiatur*, it may, though it have otherwise wanted many privileges, from the very foundation of it pretend unto the name of an UNIVERSITY. The primitive *Christians* were not more prudently

careful, to settle *schools* for the education of persons, to succeed the more immediately inspired ministry of the apostles, and such as had been ordained by the apostles; (and the apostate *Julian*, truly imagined, that he could not sooner undo *christianity*, than by putting of them down!) than the Christians in the most early times of *New-England* were to form a COLLEDGE, wherein a succession of a learned and able *ministry* might be educated. And, indeed, they foresaw, that without such a provision for a *sufficient ministry*, the churches of *New-England* must have been less than a *business of one age*, and soon have come to nothing: the other *hemisphere* of the world, would never have sent us over MEN enough to have answered our necessities; but without a nursery for such MEN among ourselves *darkness must have soon covered the land, and gross darkness the people.* For some little while, indeed, there were very hopeful effects of the pains taken by certain particular men of great worth and skill, to bring up some in their own *private families*, for *public services;* but much of *uncertainty* and of *inconveniency* in this way, was in that little while discovered; and when wise men considered the question handled by *Quintilian*, *Utilius ne sit domi, atq; intra privatos Parietes studentem continere, an frequentiæ scholarum, et velut publicis præceptoribus tradero?* they soon determined it as *he* did that *set-schools* are so necessary, there is no doing without them. Wherefore a COLLEDGE must now be thought upon: a *Colledge*, the best thing that ever *New-England* thought upon! As the admirable *Voetius* could happily boast of it, that whereas there are no less than *ten* provinces in the *Popish Belgium*, and there are no more than two Universities in them, there are but *seven* provinces in the *reformed Belgium*, and there are *five Universities* therein, besides other academical societies; thus the first Possessors of this *protestant* and *puritan* country, were zealous for an *University*, that should be more significant than the Seminaries of *Canada* and *Mexico; New-England* compared with other places, might lay claim to the character that *Strabo* gives of *Tarsus*, the city of our apostle *Paul's* first education; *they had so great a love to philosophy,* [τοσαυτη σπουδη προς τε Φιλοσοφιαν,] *and all the liberal sciences, that they excelled* Athens, Alexandria, *and if there were any other place worth naming where the schools, and disputes of philosophy, and all humane arts maintained.* And although this country did chiefly consist of such as by the difficulties of subduing a wretched wilderness, were brought into such a condition of *poverty*, that they might have gone by the title, by which the modestly-clad *noblemen* and *gentlemen*, that first petitioned against the *Inquisition* in the *low countries*, were distinguished, namely, *a troop of beggars*, yet these *Gueux* were willing to let the richer colonies, which retained the ways of the Church of *England*, see *how much true religion was a friend unto good literature.* The reader knows that in every town among the *Jews*, there was a *school*,

whereat children were taught the reading of the *law;* and if there were any town destitute of a *school*, the men of the place did stand excommunicate, until one were erected: besides and beyond which they had *midrashoth*, or divinity-*schools*, in which they expounded the law to their disciples. Whether the churches of *New-England* have been duly careful or no, about their other *schools*, they have not been altogether careless about their *midrashoth;* and it is well for them that they have not."

From the next passage which I shall give you, it will appear that the founders of the college, intended to make ripe and good scholars.

"§ 4. When scholars had so far profited at the *grammar schools*, that they could read any *classical author* into English, and readily make and speak true *Latin*, and write it in *verse* as well as *prose;* and perfectly decline the *paradigms* of *nouns* and *verbs* in the Greek tongue, they were judged capable of admission in *Harvard-Colledge*, and upon the examination, were accordingly admitted by the President and Fellows; who, in testimony thereof signed a copy of the *Colledge laws*, which the scholars were each of them to transcribe and preserve, as the continual remembrancers of the duties, whereto their priviledges obliged them. While the *Præsident* inspected the *manners* of the students thus entertained in the *Colledge*, and unto his morning and evening *prayers* in the hall, joined an *exposition* upon the chapters, which they read out of *Hebrew* into *Greek*, from the *Old* Testament in the morning, and out of *English* into *Greek*, from the *New* Testament in the evening; besides what *Sermons* he saw cause to preach in publick assemblies on the *Lord's day* at *Cambridge* where the students have a particular *gallery* allotted unto them; the *Fellows* resident on the place, became *Tutors* to the several *classes*, and after they had instructed them in the *Hebrew language*, led them through all the *liberal arts*, e're their first *four years* expired. And in this time, they had their weekly *declamations*, on *Fridays* in the Colledge-hall, besides publick *disputations*, which either the *Præsident* or the *Fellows* moderated. Those who then stood *candidates* to be *graduates*, were to attend in the *hall* for certain hours, on *Mondays*, and on *Tuesdays*, three weeks together towards the middle of *June*, which were called *weeks of visitation;* so that all comers that pleased, might examine their skill in the *languages* and *sciences*, which they now pretended unto; and usually, some or other of the *overseers* of the *Colledge*, would on purpose *visit* them, whilst they were thus doing what they called, *sitting of solstices:* when the *commencement* arrived, which was formerly the second *Tuesday* in *August*, but since, the first *Wednesday* in *July*; they that were to proceed *Bachelors*, held their *act* publickly in *Cambridge;* whither the *magistrates* and *ministers*, and other *gentlemen* then came, to put respect upon their exercises: and these exercises were besides

an *oration* usually made by the *President*, *orations* both *salutatory* and *valedictory*, made by some or other of the commencers, wherein all *persons* and *orders* of any fashion then present, were addressed with proper complements, and reflections were made on the most remarkable occurrents of the præceding year; and these orations were made not only in *Latin*, but sometimes in *Greek* and in *Hebrew* also; and some of them were in *verse*, and even in *Greek* verse, as well as others in *prose*. But the main exercises were *disputations* upon *questions*, wherein the *respondents* first made their *theses:* for according to *Vossius*, the very essence of the *Baccalaureat* seems to lye in the thing: BACCALAUREUS being but a name corrupted of *Batualius*, which *Batualius* (as well as the French *Bataile*) comes *a Batuendo*, a business that carries *beating* in it: So that, Batualii *fuerunt vocati, quia jam quasi* Batuissent *cum adversario, ac Manus conseruissent; hoc est*, publice Disputassent, *atque ita Peritiæ suæ specimen dedissent.* In the close of the day, the Præsident with the formality of delivering a *book* into their hands, gave them their *first degree;* but such of them as had studied *three years* after their *first degree*, to answer the *Horation* character of an artist.

Qui Studiis Annos Septem dedit insenuitque Libris et curis.

And besides their exhibiting *synopses* of the *liberal arts*, by themselves composed, now again publickly disputed on some *questions*, of perhaps a little higher elevation; *these* now, with a like formality, received their *second degree*, proceeding *Masters of Art.—Quis enim doctrinam amplectitur ipsam, præmia si tollas?* The words used by the Præsident, in this action were:

FOR THE BATCHELOURS.

Admitto te ad Primum Gradum in Artibus, *scilicet, ad respondendum questioni, pro more Academiarum in* Anglia.

Tibiq; Trado hunc Librum, *una cum protestate publice prælegendi, in aliqua artium (quam profiteris) quotiescunq; ad hoc munus evocatus fueris.*

FOR THE MASTERS.

Admitto te ad Secundum Gradum in Artibus, *pro more Academiarum in* Anglia.

Tradoque tibi hunc Librum *una cum potestate profitendi, ubicunque ad hoc munus publice evocatus fueris.*

Religion was the main spring of this whole design. *Christo et Ecclesiæ* (sacred to Christ and his church) was their motto, and the great object was to perpetuate the system, which the old puritans called orthodoxy. As a specimen of their sincerity, I give you the following short prayer from Mather's book.

Faxit Deus optimus, maximus, tenacem adeo veritatis hanc academiam, ut deinceps in Anglia lupum, in Hibernia bufonem, invenire facilius sit, quam aut Socinianum, aut Arminianum in

Cantabrigia. "The infinitely great and good God make this seat of learning so tenacious of truth, that hereafter it may be more easy to find a *wolf* in *England* or a *toad* in *Ireland*, than either a *Socinian* or an *Arminian* in *Cambridge*." The object of this prayer was doubtless good. The pious writer wished that the institution might be preserved from error. But the manner of it cannot but be offensive in the present times. Religious controversy has lost much of its asperity, and I do hope that it will never recover it. Yet I must say that there is a *cant* of *moderation* and *liberality*, which is as disgusting as the *rudeness* of former days was offensive.

The prayer of the good old puritan has not been answered. Cambridge is the strong hold of Unitarianism in this country. And this oldest of American Colleges has entirely changed its religious character. The intention of its founders has been defeated, and their endowments are appropriated to the support and propagation of opinions, which they held in utter abhorrence.

The history of this change would be tedious, and I should be unwiling to give a sketch of it, without much greater research than I have had an opportunity of making. I am afraid, too, to mention what I have heard in conversation, because the subject has produced much excitement, and passion always gives its colouring to the objects which produce it. The fact however is undeniable, that an institution established and originally endowed to support orthodoxy, is now in the hands and made subservient to the interests of Unitarians. And the influence which it exerts is not small.

True; I could not hear of a *direct attempt*, in one single instance, to change the religious belief of the Students. This would be impolitic. But I am constrained to believe that measures, much more effectual than direct attempts would probably be, are adopted for this purpose. There is in all corporations and associations of men, an *esprit du corps*, which in fact has more influence than every thing else. Now this *spirit* is all in favour of Unitarianism. And Unitarianism is commonly regarded as evidence of an enlarged mind and liberal views. A man who is known to be an Unitarian, without, however, any mention of this circumstance, is spoken of as, according to our use of the term, *a very clever fellow*, a man of *great promise* or *high talents*, one that will *cut a figure in life*. He may be a physician, lawyer, preacher, or merchant, it is all the same; if he belongs to the sect, he is an enlightened man. On the contrary, if one strenuously and stiffly avows old-fashioned orthodoxy, he is sneered at as *no great*

thing, as *narrow, illiberal, weak, credulous*, &c. Now the aspiring student, who hears all this and is made to feel all this, is insensibly wrought on, until a very great change is produced in his religious views; while if appealed to, he could safely declare that he never heard the words Unitarianism or orthodoxy from an officer of the University, during his whole residence in Cambridge.

Besides this; the *great men* in the state, the officers of government, judges and lawyers are in general of this sect. They have considerable intercourse with the officers of the University. The young men of the institution are frequently brought under their observation; and the influence of names produces its full effect.

There is too, whether allowed or not, too much intercourse between the University and the city of Boston; and the spirit of Unitarianism prevails not a little in this place. Indeed, I have been made to believe that it is felt throughout every department of Society; so that a young orthodox lawyer or physician has many more difficulties to struggle with in Boston than a Unitarian of the same profession. Nay it has been confidently asserted that men of high standing and first rate talents have felt themselves obliged to lower the tone of their orthodoxy to the lowest point of moderation.—So fierce are liberal men in support of liberal opinions! There would be no end of telling anecdotes which I have heard on this subject. I shall only mention one particular, and that because it is notorious. It shows how the spirit of Unitarianism is working in this region. I have before mentioned the very laudable custom of visiting the schools which prevails in this place. This service is performed principally at least by the clergymen. And it is universally the custom for the visitors to dine together on the days of visitation. At these public dinners, a number of toasts are usually given. The toast-maker is not uncommonly a clergyman! And it seems that among the *liberal men*, who hate controversy, peculiar theological sentiments cannot always be kept away from their feasts. On a particular occasion, a reverend toast-maker proposed if not literally yet substantially the following,

*The University in Cambridge, devoted Christo et Ecclesiæ—To the one she dedicates her *Kirkland, and to the other she consecrates her †Ware.*

‡*Franklin, Fanueil and Smith,—the Patriotic triad, three bodies and one spirit!!*

* The President of the University. † *Hollis* Professor of Theology.

‡ Distinguished citizens of Boston, who had made donations to the schools and literary institutions of Boston.

Now this might have been a rash and thoughtless young man, for such unhappily are to be found among the clergy, who never once reflected how utterly offensive and disgusting to every man of correct taste, and how afflictive to every pious heart, are jests on subjects so awful as those introduced into his toasts. But while this allowance ought to be made, what are we to think of the state of religious opinion and feeling when any individual *dares* to jest concerning the faith of his neighbours in a toast, given at a public table? And here I cannot but remark that according to my observation and the inquiries which I made, there is among the Unitarian literati a habit of scornful and ironical speaking respecting the orthodox system, which greatly misbecomes both them and the subject.

On the whole, I am clearly of opinion that, in the present state of things, *it is in the highest degree probable that a young man*, sent to the University in Cambridge, *will become in heart an Unitarian.* I also believe that, although *interference with religious opinions* is there disavowed, the expectation is, *that such will be the event.* Indeed as to this last particular, I have not the shadow of a doubt. The Unitarians themselves, consider the University as their stroug tower; and with a view to propagate their opinions, they are very solicitous to draw to Cambridge, the sons of leading men through the whole country.

I do not believe, however, that religious zeal accounts for the whole of this effort. If I do not greatly mistake, political objects are also held in view. Lost influence in the national councils is to be regained. The unhappy effect of measures adopted during the late war is to be done away. And the combined efficiency of literature and a compliant, accommodating system of religion, is put in requisition for this purpose.

Indeed the leading men here, if I mistake not their purposes, have conceived a design, which, if it were separated from these party and sectarian views, I should unhesitatingly pronounce to be noble. They design to make this the chief seat of learning in the United States; the Athens of America, to which ingenuous youth will resort from all parts of the country to make the highest attainments in literature and science; where books shall be composed and published for the instruction of all classes among us male and female; and from which shall radiate an intellectual light to shine on the whole land. They know that knowledge is power; and *that* power they aim to acquire. Their University is on many accounts, the foremost in the nation. The influence of peri-

odical literature is well understood by them, and their best men are pledged to support the North American Review, a work which is every year rising in public opinion, and gaining on public favour. And besides these direct means, I think that I can see evidences of a plan to furnish other institutions in the country with Cambridge class books and Cambridge instructors. Now, if there were no suspicion of party and political zeal in this thing, I should call it a lofty design, the result of an honourable ambition. And while I should wish the South and the West to be excited to emulation, and, I confess, to see them foremost in the race, yet I should with all the heart rejoice in witnessing the successful exertions, in this good cause, of our brethren in this region. At present my most earnest prayer is that this noble establishment with all its powerful instrumentality may be restored to a subserviency to the designs of its pious founders. So it ought to be; and so I trust it will be in God's good time.

It is not my opinion that this, notwithstanding all its means, is the best place in the country for undergraduates; that is for young men in a course of collegiate education. The great objections, besides those implied in preceding remarks, are these.

1. It seems from such inquiries as I have been able to make that the instruction of the classes is left too much to the tutors; while the professorships are places held by literary men at leisure to pursue their own studies, rather than laborious offices filled by active indefatigable teachers.—This is well perhaps, for the general interests of learning; but certainly not the best thing for undergraduates.

2. The expenses of education are excessive; and owing to the vicinity of Boston, the temptations to extravagance and dissipation are great.

3. The moral discipline of the University is not strict in practice, whatever it may be in theory.

I should not, therefore, prefer the University of Cambridge as a place for the education of the young. And for the very reasons which I have mentioned, I think it peculiarly dangerous for the sons of wealthy men from the South.

Thus have I, with the utmost frankness, communicated the result of my observations on the University in Cambridge. And here I cannot help saying that there must be a considerable change in the habits of the Southern and Western people, or the effect of which I have spoken above, will take place; whether it is intended or not. These people have got the start of us in the means of improvement; and they are pushing

steadily forward. They *persevere* in their undertakings; and in this case, a powerful enthusiasm is excited. The University is the boast of Massachusetts; and although there is an irreconcilable difference between the Unitarians and the orthodox, there is a common zeal for the honour and prosperity of Cambridge. The former, as I said, consider it to be their strong hold, and support its interests with all their might; the latter love it for what it once was, and seem fully to believe that a place consecrated, by so many prayers, to the glory of Christ and the good of his church, will be brought back to its original design, and made a mighty instrument in propagating and defending religious truth.

There is a controversy going on at this time between Dr. *Woods*, professor of Christian Theology in Andover, and Dr. *Ware*, Hollis professor of Theology in Cambridge, concerning which you would like to hear something. This controversy grew out of a sermon preached by Mr. Channing at the ordination of Mr. Sparks in Baltimore. The sermon was published, and was thought to call for animadversion. Professor Stuart of Andover took up that part of the discourse, which came within his particular province, (sacred criticism:) and Doctor Woods, that which seemed to call for his notice, as professor of Christian Theology. Professor Stuart's work has not yet been answered, and probably the attempt will not be made by any Unitarian. Dr. Woods was led to discuss topics, which are of a nature to admit of dispute almost without end; because *metaphysical* as well as *Scriptural* arguments are generally employed on both sides. Two pamphlets have proceeded from his pen, and Dr. Ware has produced an equal number. How far the controversy will go, I know not. I presume, however, not much farther; for in running over Dr. Ware's last work, I see that he anticipates defeat. His salvo is, that should he be beaten, it ought not to be supposed by the reader, that his is the worst cause; but that he is the least skilful advocate. There was reason for this. For although I would not be understood to subscribe to all Dr. Wood's positions, I do think that his argument as a whole, is in itself very able, and in regard to his opponent is completely triumphant. Such was the result of a former controversy between the late lamented Dr. Worcester, and Dr. Channing. The boast then *of all the talents* is entirely without support. Indeed, while it must be admitted that many of the Unitarians are eminent in science and general literature, they appear to me to be very poor scripture theologians. There is much misplaced ingenuity and abortive criticism in the impracticable

attempt to reconcile the Bible with Unitarian dogmas, but very little comprehensive, scientific theology. Indeed, the very genius of the system inclines its abettors to labour on the *outworks* of Christianity. And here some of them have rendered good service. But in the *interior*, there is so much to do with the heart; so much too to humble man in the very dust; such evidence that the gospel reveals a religion for sinners; and such constant reference to a Saviour, that there is no disposition to enter.

It is my wish to give you as just views of the state of religion here as possible. I have freely written what I think and believe. Should I or any one else detect any mistake or misstatement in opinion or fact, it will give me very great pleasure to correct it.

I must now hasten to close this letter with the expectation of writing again before long.

Assuredly your friend H.

REVIEW.

1.—*Arithmetic; being a sequel to First Lessons in Arithmetic. By Warren Colburn. Boston,* Cummings and Hilliard, 1822.

2.—*Elements of Geography, Ancient and Modern; with an Atlas. By J. E. Worcester,* A. M. *Second Edition. Boston,* Cummings and Hilliard, 1822.

3.—*A new system of Modern Geography, or a view of the present state of the world. With an Appendix, containing Statistical Tables of the Population, Commerce, Revenue, Expenditure, Debt, and various institutions of the United States; and general views of Europe and the world. By Sidney E. Morse,* A. M. *Accompanied with an Atlas.* George Clarke, *Boston;* Howe and Spalding, *New-Haven,* 1822.

4.—*Darby's Edition of Brookes' Universal Gazetteer; or a new Geographical Dictionary; containing a description of the Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbours, Rivers, Lakes, Mountains, Capes, &c. in the known world; with the Government, Customs, and Manners, of the Inhabitants; the Extent, Boundaries, and Natural productions of each Country; and the Trade, Manufactures, and curiosities of the Cities and Towns. To which are added, the Constitution of the United States, and the Constitutions of the respective States. Illustrated by a*

neat coloured map of the United States. The third American Edition, with ample additions and improvements. By William Darby; Member of the New-York Historical Society, author of a Map and Statistical Account of Louisiana; Emigrant's Guide, Tour from New-York to Detroit; and Memoir of Florida. Philadelphia, Executors of Benjamin Warner, 1823. On sale at their Store, Richmond, Va.

THE English language is deplorably deficient in *good school books.* The number of works intended for schools of the lower order is, indeed, sufficient to distract attention and perplex the choice. But authors of great talent and attainments, have generally reckoned this department of learning beneath their dignity and unworthy of their care. The work has therefore, with a few exceptions, been left to catch-penny and grub-street writers, who have produced "bales and hogsheads" of books, as stupid as can well be imagined.

Three errors have, as we think, been committed. Some writers, knowing that works for the use of children ought to be simple and plain, have descended to a childish sort of nonsense, with which even children are very soon disgusted. While others, laudably wishing to stimulate the young mind and excite infantile curiosity, have manufactured books of science for children, much too difficult and perplexing for persons of their age. And a third class, seeing how children have been discouraged and repressed by attempts to make them understand matters beyond their reach of thought, have composed for their use tales of extravagant fiction and mawkish sensibility, better suited to any thing else, than the object which they were intended to accomplish, the cultivation of the heart.

This is a subject of very great importance, and deserves the most serious attention. "The cask," says the old proverb, "long preserves the taste of the liquor poured in when it is new." We ourselves are often conscious of the effect of books, read forty years ago; and therefore cannot but wish that our young fellow citizens may escape the dangers to which we are exposed, and obtain a supply of wants which we suffered.

At present, we cannot give the subject that consideration which it merits. But there is one general remark of the truth and importance of which, observation and experience have fully convinced us. Children and young people will be pleased and profited by any work the study of which produces a consciousness of improvement. And the acquisition of knowledge which they can put to any use, will always delight them.

If they who prepare books for schools, would continually bear this in mind, there would speedily take place an important change for the better. Since our boyhood there has been an improvement in these things, in which we rejoice. But there is still much room for melioration.

These observations have been suggested by the circumstance that the books which stand at the head of this Article, are chiefly intended for the use of schools. We have no room for an analysis of any one in the Catalogue, but shall just give to each what we think its true general character.

1. The Arithmetic pleases us much. We are persuaded that the author points out the right way of teaching that part of this science which is learned by the young. The design is, in a word, to make the learner acquainted with the rules of Arithmetic by working practical questions. We remember well how young scholars were discomfited and perplexed by abstract rules, which they were required to commit to memory and reduce to practice. The plan adopted by the author of the little system before us, removes this difficulty, and of course as we think is an improvement. Children at a very early age may profitably use the *first lessons* of this writer.

2. The Elements of ancient and modern Geography, which we notice in the second place, is excellently adapted to the use of Academies, and in general the higher English schools. The first part contains a brief but sufficiently comprehensive sketch of modern Geography. This is followed by what is called *Comparative Geography* or *Tabular Views*, with questions annexed. A great deal of important information is here embodied, and made quite accessible.

The second part contains ancient Geography, a sketch still more brief, but yet sufficient, in general, for the reading of ancient history in Academies. This is followed by a very useful table, exhibiting the *ancient names* of *Cities, towns, rivers, islands* &c. together with their *pronunciation*, and the corresponding *modern names*, also the *ancient country or province* in which the cities and towns were situated. Questions on the maps ancient and modern, follow; and the work is closed with a collection of the most important problems on the globes, and the method of constructing maps. We do not hesitate to say that this is the best book of the kind which we have seen, and recommend its introduction into schools of the order for which it was intended. At the same time we feel constrained to say that the work admits of improvements, which we hope that hereafter it will receive.—The Maps are neatly executed, and the price of the work is moderate.

3. The name of Morse is associated with the Geography of the United States; and we here see a son entering into a field which his father had before cultivated. The work now before us, was prepared particularly for the use of Yale College, but there is nothing in it, which is not equally adapted to the use of any other institution in the United States. The voice of the public, as far as it has been uttered, is loud in its commendation. We heartily concur in this opinion. The French and German critics have censured, and with good reason, the systems of Geography which have appeared in the English language, for want of order and scientific arrangement. Indeed they are, for the most part, a congeries of facts heaped together without method. Mr. Morse has seen and endeavoured to remedy this important defect. An extract from the preface will clearly exhibit his views, and be as satisfactory to the reader, as any thing we could present.

"The natural order of description seems to require that we should in the first place give the boundaries of a country, the divisions, capes and bays, because these can be perfectly understood without reference to any thing which is to come afterwards, while at the same time the mind, by becoming familiarized with terms which will frequently occur, is prepared in the happiest manner for the subsequent parts of the description. After this preparation, the next step should usually be to describe the face of the country, and especially to draw distinctly the great mountain lines. Rivers should come after mountains, because the course in which they run is commonly determined by the direction of the ridges. Climate also should be given after mountains, because differences of temperature are usually the effect of different elevations of the surface. Vegetable productions, animals and minerals depend commonly either on the climate or face of the country, and should, therefore, be reserved for the last place in the natural geography. After going through with these heads we are then prepared for an account of the towns, population, religion, government, manufactures, commerce, &c.; and here also we shall find that there is an order to be observed, that there is a connexion and dependence of the various heads, which makes it proper that they should follow each other in a particular succession. The effect of this strict adherence to a natural arrangement is greater than at first, perhaps, would be imagined. If we watch the operations of our own minds, we shall perceive that it is exceedingly difficult to remember a catalogue of propositions which appear to have no relation to each other; but if we can connect them together in a regular series, and reason from one to the other, the memory receives them with ease, the impression which they make upon the mind is deep and permanent, and the acquisition of knowledge in this way, becomes easy and delightful.

The method which the author has pursued in preparing the following volume has been, in the first place, to read extensively and minutely the best works to which he had access on the several countries, both in the English and German languages, with a view to obtain a distinct image in his own mind of the natural features of the country; and then, by a proper arrangement of the articles, and an attention to the order in which the particular thoughts are presented, he has endeavoured to communicate this impression as perfectly as possible to the mind of the reader. It has been his aim especially in the introductory views of each grand division of the globe, to give such an outline of its mountains, rivers and other prominent features, as would prepare the student in the best manner for the account of each particular country. He has endeavored also to render the descriptions of important towns, harbors, monuments of art, natural curiosities and every other subject that would admit of it, as graphical as possible. It is to be regretted, however, that the materials for such descriptions are in most cases wanting."

The work is executed on this plan, and contains a great mass of geographical knowledge, without the admixture of extraneous matter. It may be well to notice the commendable attention which the author has paid to *Missionary Geography*. This is now a very interesting subject; and it will become more and more so every year. Missionary stations will be multiplied, and there will be a great increase of the number of those who will take delight in tracing the progress of the heralds of salvation, as they go to bear their messages of mercy to ruined man.

About sixty pages at the close of this volume exhibit what the author terms general views. This is a most highly valuable part of the work. It consists of tables, with remarks and questions on them. We do not see how a greater body of valuable information could be compressed into a smaller compass. The Remarks are often very pertinent and striking; and the questions are well calculated to impress the most important facts stated in the tables on the memory of the student. This portion of Mr. Morse's book will be highly acceptable to the man of science and the politician as well as to the College Student. To the tables already given, we suppose that, in another edition, the very intelligent author will think it expedient to add tables of coins, weights and measures. Such an addition would in our view enhance the value of the work.

The last article in the volume is an Index, not *very* copious, but yet very convenient. We notice this with special com-

mendation, because indexes are rare in American books—A grievous deficiency!

A neat quarto Atlas accompanies this volume.

Our opinion of the merits of the work is such, that we cannot but express a wish that it may be adopted as a class book in all the Colleges in our Country; and that the young author who has favoured us with this production may be amply rewarded for the careful labour which he has bestowed on it.

4. The Gazetteer of Brookes is so well known to the public, that no general character of it is necessary. The new edition, which we here notice, was superintended by a gentleman well qualified for the task. He has introduced many improvements in *foreign* Geography, for which the reader will thank him. But the principal additions are made to the Geography of the United States. The several exploring tours which have been made through the Western country have been employed for this purpose. But the chief advantage of the work to an American student, arises from the use which has been made of the late Census. One need only turn to any county, city, or town of any note, and he will at once perceive that the editor has exercised a very meritorious diligence, and a very commendable degree of judgment in embodying, by means of tables, in a small compass a great deal of valuable information. The Comparison in each particular instance of the last census with that which preceded it, is very useful; and the same remark may be made on the statements every where given of the number of persons engaged in different occupations.

It is truly gratifying to be able, at once, to take notice of such a number of works in a very important department, all as we think deserving commendation. There is certainly an excitement of literary spirit among our countrymen. And we do hope that the time will arrive, and that before long, when readers generally will feel an inclination of favour rather than of dislike towards an author because he is an American.

For the Evangelical and Lit. Magazine.

ON PRAYER.

Some regards are, certainly, due from man to his Great Creator. So manifest is this truth, that in every age of the world it has had some degree of practical influence, notwithstanding the discrepancies of opinion, respecting the nature of these regards, and the character of their object. Whether

the faith of one God, or of many gods, has been maintained, and whatever rites of religious worship have been deemed appropriate; the conviction, that man is dependent on some superior power, and should offer some recognition of his dependence, has not been disturbed. And prone, as the unenlightened have always been, to embody religion in observances, calculated to impress the senses, rather than to occupy the understanding, and affect the heart, it is worthy of remark, that many of the Heathen have acknowledged the obligation of a mode of worship, so simple, and rational, and spiritual, as prayer. Freed from Pagan ignorance, and superstitions, and enlightened by the teachings of God himself, is it not strange, that those who are usually called Christians, do not better understand the nature of this duty, and more intensely feel its obligation? Without some just impression of the one, and apprehension of the other, none can be Christians, *in fact:* but even these, are not, in general, convinced as they should be, that the vitality of their faith, and their obedience is dependent on prayer. And there are many who, professing a general belief in the truth, and tendering a general homage to the importance of religion, have misconceived the nature of this duty, are unapprized of its utility, and averse to its performance, while others are found, who openly question its necessity, or its propriety; and even seek to cover it with ridicule. Such facts do, indeed, demonstrate that "the carnal mind is enmity against God." But many of the errors which prevail on this subject, must be ascribed to a species of ignorance, against which, the most exalted intellectual powers, and the most ample range of information, on other matters, furnish no guarantee. Much wordly wisdom is compatible with much spiritual ignorance. It is a melancholy, and a mortifying fact, that many a Heathen child, who has enjoyed the advantage of a few years' training, at a missionary school, knows much more about all, that it chiefly concerns a mortal to know, than many nominal Christians. The want of proper attention to religious truth, and duty, has wrought immeasurable mischief.

It has sometimes been objected to the duty of prayer, that it wears the appearance of presumption. Against this charge, it could not be defended, if it proposed, either to *inform God of what he did not know before,* or to *induce him to do what he is unwilling to do.* But this is not the fact. In either of these views, it is needless, and must be inefficacious. It owns neither of these intentions. Every one must perceive, that the temper congenial with its nature, is the reverse of

presumption. Its spirit is humble and submissive. The objection therefore, applies only to an abuse, against which, the advocates of prayer would concur in protesting.

In human nature, there is an uniform tendency to seek what it desires, where it may be found. Of this tendency, prayer is the legitimate expression, for it consists in "offering up our desires to God." The sincerity of the suppliant is, of course, assumed; for where desire does not exist, *it* cannot be offered. All will admit, that we should desire whatever will be conducive to our welfare. So implausible is the denial of our dependence on God, that no argument is here required to evince the truth of that doctrine. But, if that doctrine be true, the principle which impels us to seek our own felicity, if unobstructed in its native course, must elevate our desires to God. Happiness is the aggregate of particular enjoyments; and the end is never dissociated from the means. We should seek, not merely general, but specific good. It is therefore manifest, that for such individual blessings as we feel ourselves to need, our desires should ascend to God. Hence it follows, that the basis of the duty of prayer is found in the constitution of the nature of man, and in his indissoluble, and invariable relations to his Maker. And therefore, the spontaneous, and impressible aspirations of every unperverted mind, would be directed to the throne of Jehovah. Its devotion would be a perfect habit, and a changeless state, giving temper and character to all its exercises. Such is the devotion of "the spirits of just men made perfect" in Heaven. And such was the devotion of Adam prior to his apostacy. In that happy condition the expressions of his devotion, were like the issues of water from a fountain, or of light from a radiant orb.

The apostacy which brought the human race down from the dignity of such fellowship with the All-Perfect, has not dissolved the elements of human nature, nor abolished its relations to him; while it has multiplied the necessities of man. But his case is not hopeless. A lost paradise may be regained. In order that this may be effectually done, he must be recovered to the same state, and the same exercises from which he has sunk. But here is the supreme difficulty. His intercourse with God has been broken up. In proportion to its importance to his welfare, is his reluctance to renew it. The natural bent of his heart is downwards. His spirit no longer unfolds its wings, and with its own native buoyancy, takes an eagle flight to the Father of spirits. Before this can be done, immense acquisition must be made. A new nature

must be received, and a new character put on. His forsaken Sovereign comes to his aid, and appoints a system of means for his restoration. These means, of which prayer is one, are adapted to his nature. But in his condition of trial and of imperfection, where is the fountain that shall pour forth the streams, or the luminous body that shall give out the lights of prayer? Here let the difference be marked between the former holy, and the present sinful condition of man. In that, acts of devotion were but the offspring of its habit: in this, the habit must be to a certain extent, the fruit of the acts. We all know how common it is, for persons to acquire the most invincible habits, every approach to which, was in the first instance, regarded with the strongest disgust. A man shall have a violent dislike to spirituous liquors. He may be induced, occasionally to taste them and his dislike shall remain undiminished. But let us suppose notwithstanding this, that he is persuaded to persist in their use, and his aversion will at length disappear, a taste for them will be acquired, the inclination will grow with indulgence, and presently he shall become the slave of a habit of intemperance. Let it not be said that this example cannot be applied to the present case, because an evil habit is more easily acquired, than one which is good. A facility in the one case, which does not exist in the other, may be conceded, without impairing in other respects, the analogy of the cases. Besides, that divine agency is not excluded, which can counteract human tendencies to evil. Under this agency, a good habit may be formed by the instrumentality of means, in a manner analogous to that, by which evil habits are produced.

If this view of the matter be correct, it is manifest that prayer is calculated, to have the happiest influence on its subject. Though all efficacy in obtaining from God, what would not otherwise be obtained, were denied it, still it would be a mighty instrument, in working out our salvation. As an instrument will accomplish nothing of itself, we should carry along with us the conviction, that it is wielded by an Almighty agent, who nevertheless, makes it efficacious in the way best suited to its character.

In the act of prayer, we adore the perfections of God our Maker, acknowledge our dependence on him, confess our sins, which have rendered us unworthy of his favour, express our desires for the blessings which we need, and our gratitude for those which he has already bestowed upon us. The propriety of such exercises will not be questioned. We ought to entertain exalted conceptions of his character, to be

sensible of our dependence on him, anxious to obtain whatever will contribute to our welfare, and thankful for all the good of which we have had experience; while we possess, at the same time, a just, and humble estimation of ourselves. This should be the habitual state of our minds. But this is not naturally the case. And is it not perfectly evident, that every instance in which we call up to view these truths, and these facts, and clothe them with that solemnity which befits an address to the searcher of hearts, is eminently calculated to prepare us for perceiving them more clearly, and feeling their influence more forcibly? As the acts of devotion which express them are repeated, will they not mingle more naturally and entirely with our thoughts, our feelings, our purposes, and our whole moral character? Can we conceive it possible, that with any degree of sincerity, we should continue habitually to express the feelings of devotion, without forming a corresponding habit of devotion, that shall pervade the soul, and unite in one continuous influence, the distinct impressions which had been accustomed, transiently, to touch the heart? And will not the acts of devotion, which emanate from this habit, give to it more vigor and energy? This will undoubtedly be the case. The new principle will increase in strength, as well as in expansion; and become progressively triumphant, over every hostile tendency, bringing him whom it found in the prostration of sin and ruin, nearer and nearer to that holy state, in which man was at first created, and to that God, whose favour is the life of the soul. He who worships God habitually, will learn to adore and love him with a purer ardor. He who is accustomed often, and seriously to meditate on his own dependence, will glide progressively into that attitude of dependent feeling, in which a creature should ever stand before the throne of his Creator. Confessing his sins, and imploring forgiveness, his views of the evil of sin will become more distinct, and his repentance more deep, and efficacious. Praying, he will also watch, against temptation. While he seeks the grace, that shall enable him with confidence, to trust in Jesus Christ for salvation, he will be urging his way to the cross, and reaching out his hand, to lay hold on the hope set before him. In the very expression of ardent desire to be holy, his sanctification is going on. And even while he laments a hard, unfeeling, unthankful heart, it softens and melts, and pours out the tide of gratitude and love. In fact, such are the benign influences of this duty, that in a great variety of instances, *the answer to prayer, is secured in the exercise of prayer itself.*

Were it even conceded, that this sentiment is incorrect, it would by no means follow, that prayer is destitute of an immediate, and useful influence on its subject. God does not bestow the blessings which we are encouraged to seek, in order that they may be abused. Some preparation in the suppliant, is prerequisite to their attainment. Unless he have some just views of their importance, and feel some anxiety to obtain them, they cannot be his. Such, for the most part, is their nature, that without a suitable disposition in the recipient, they can neither be conferred nor received. Now prayer is at once, the expression of a certain degree of that disposition, and the means of increasing it. There can be no question, that an individual who habitually addresses his petitions to God, for the gifts of his goodness and his grace, is far better qualified to receive, and to apply them to his own advantage, and the glory of his Benefactor, than one who offers no supplications to the Giver of "every good and perfect gift." Regarded then, as a mere preparation for receiving the blessings necessary for us, the influence of prayer is eminently salutary.

The obligation to perform this duty, would not be destroyed by admitting that it can exert no favorable agency upon ourselves. As sinners, we have no claim on the justice, or the goodness of God. His refusal to confer upon us, whatever is necessary to our happiness, would not entitle us to complain. Consequently, the mercy of which he condescends to make us the objects, may provide its own channels, and prescribe its own terms. God has said "ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Grant, that this is an appointment for which we can see no sufficient reason, it is not a warrantable inference, that no such reason exists. Nor, were it even ascertained, that there is no other reason, than flows from the sovereign will of God, would this discovery justify an hesitation to comply? The will of God is the ultimate fountain of all our obligations. Reason, instead of being the source, is only the *evidence* of our duty. But the evidence of our duty, is certainly not less perfect, when the Supreme legislator, has been pleased to take the matter under his own management, and reveal to us his will, than when we are left to gather it, from the unsteady, and often bewildering lights that glimmer around us.

That God has commanded us to pray, is a sufficient reason for engaging in this duty. To omit it, is inconsistent with our obligation, and our welfare. Its faithful performance is

sensible of our dependence on him, anxious to obtain whatever will contribute to our welfare, and thankful for all the good of which we have had experience; while we possess, at the same time, a just, and humble estimation of ourselves. This should be the habitual state of our minds. But this is not naturally the case. And is it not perfectly evident, that every instance in which we call up to view these truths, and these facts, and clothe them with that solemnity which befits an address to the searcher of hearts, is eminently calculated to prepare us for perceiving them more clearly, and feeling their influence more forcibly? As the acts of devotion which express them are repeated, will they not mingle more naturally and entirely with our thoughts, our feelings, our purposes, and our whole moral character? Can we conceive it possible, that with any degree of sincerity, we should continue habitually to express the feelings of devotion, without forming a corresponding habit of devotion, that shall pervade the soul, and unite in one continuous influence, the distinct impressions which had been accustomed, transiently, to touch the heart? And will not the acts of devotion, which emanate from this habit, give to it more vigor and energy? This will undoubtedly be the case. The new principle will increase in strength, as well as in expansion; and become progressively triumphant, over every hostile tendency, bringing him whom it found in the prostration of sin and ruin, nearer and nearer to that holy state, in which man was at first created, and to that God, whose favour is the life of the soul. He who worships God habitually, will learn to adore and love him with a purer ardor. He who is accustomed often, and seriously to meditate on his own dependence, will glide progressively into that attitude of dependent feeling, in which a creature should ever stand before the throne of his Creator. Confessing his sins, and imploring forgiveness, his views of the evil of sin will become more distinct, and his repentance more deep, and efficacious. Praying, he will also watch, against temptation. While he seeks the grace, that shall enable him with confidence, to trust in Jesus Christ for salvation, he will be urging his way to the cross, and reaching out his hand, to lay hold on the hope set before him. In the very expression of ardent desire to be holy, his sanctification is going on. And even while he laments a hard, unfeeling, unthankful heart, it softens and melts, and pours out the tide of gratitude and love. In fact, such are the benign influences of this duty, that in a great variety of instances, *the answer to prayer, is secured in the exercise of prayer itself.*

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That God has commanded us to pray, is a sufficient reason for engaging in this duty. To omit it, is inconsistent with our obligation, and our welfare. Its faithful performance is

crowned with the highest rewards. It prepares us to receive the blessings, without which, at every stage of the pilgrimage of life, we are wretched. It brings to us, in present experience, benefits of indescribable value. The consolations and the energies which we need, wait its invitation to our hearts. "Whosoever shall call upon the name of the Lord shall be saved." SUPPLEX.

LINES By J. G. Percival.

He comes not—I have watch'd the moon go down.
But yet he comes not—once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come and chide, and I shall weep;
And he will wake my infant from its sleep,
To blend his feeble wailing with my tears.
O! how I love a mother's watch to keep,
Over those sleeping eyes—that smile which cheers
My heart, though sunk in sorrow, fix'd and deep.
I had a husband once, who lov'd me—now
He ever wears a frown upon his brow
And feeds his passion on a wanton's lip,
As bees, from laurel flow'rs a poison sip;
But yet I cannot hate—O! there were hours,
When I could hang forever on his eye,
And Time, who stole with silent swiftness by,
Strewed, as he hurried on, his path with flow'rs.
I lov'd him then—he lov'd me too—My heart
Still finds its fondness kindle, if he smile;
The memory of our loves will ne'er depart;
And though he often sting me with a dart,
Venom'd and barb'd; and waste upon the vile,
Caresses which his babe and mine should share;
Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
Its paralyzing hand upon him; then
I would with kindness, all my wrongs repay,
Until the penitent should weep and say,
How injured and how faithful I had been.

Intelligence.

TENTH REPORT OF THE BIBLE SOCIETY OF VIRGINIA,

PRESENTED AT THE ANNUAL MEETING, HELD IN THE MONUMENTAL CHURCH, IN RICHMOND, ON TUESDAY, APRIL 2d, 1823.

Proceedings.

Rt. Rev. Richard Channing Moore, was appointed Chairman, and David I. Burr, Secretary.

The Annual Report of the Board of Managers with the Treasurer's Accounts thereto annexed, was read by their Recording Secretary, and was on motion, received and approved.

The following persons were unanimously elected Officers of the Society and Managers for the ensuing year. viz.—

Right Rev. Richard Channing Moore, D. D. *President.* Rev. John H. Rice, D. D. *1st Vice-President.* Jesse H. Turner, *2d V. P.* David Roper, *3d V. P.* Henry L. Keeling, *4th V. P.* John B. Hoge, *Corresponding Secretary.* Mr. Wm. Munford, *Recording Secretary.* Mr. Fleming James, *Treasurer.*

Messrs. Wm. Mayo, Robert Greenhow, James E. Heath, John G. Williams, Thomas Nelson, James A. Oswald, Nathaniel Sheppard, Thomas C. Howard, George Hutchison, John N. Gordon, James Blair, Richard Gwathmey, William Fenwick, John Lee, David Roper, and David I. Burr, *Managers.*

On motion, *Resolved,* that five hundred copies of the Annual Report with the Treasurer's account annexed; a list of the members of the Society, and the Constitution, be printed for the use of the members and for distribution.

Resolved, That such extracts from the last Annual Report of the American Bible Society as may be deemed advisable be added to said report.

Ordered, that Wm. Munford, Rev. J. H. Turner, and Robert Greenhow be a committee to make said extracts and superintend the printing of the whole.

Resolved, That the thanks of this Society be presented to the Female Bible Society of the city of Richmond, and to the Female Bible Society of the County of Powhatan, for their contributions to the Funds of this Society.

Resolved, That the thanks of this Society be presented to the Rev. J. H. Rice, D. D. for his long and faithful services as Corresponding Secretary of this Society.

Resolved, That the Editors of the Newspapers in this City, and of the Evangelical and Literary Magazine be requested to publish the proceedings of this day.

(Signed) RICHARD C. MOORE.
D. I Burr, *Secretary.*

MANAGERS' REPORT.

Tenth Annual Report of the Managers of the Bible Society of Virginia.

At the close of the tenth year since the first organization of the Bible Society of Virginia, the Managers, with unusual pleasure, present to the Members assembled in general meeting, a report containing some circumstances more exhilarating, in relation to the prospects of the institution, than any exhibited by former communications.—They now entertain a lively hope, that, by perseverance in the measures lately adopted, this society may (with the divine blessing,) be rendered extensively and permanently useful.

In the year which ended March 31st, 1823, the following distributions and purchases of the holy scriptures, have been made; viz:

Bibles sold - -	377	
Given to the poor	345	
		722
Testaments sold	522	
Given to the poor	186	
		708
Total,		1430

The number of Bibles and Testaments distributed from the foundation of the Society to the 31st March, 1822, was stated in former reports, to have been - -	10,027	
The whole number now distributed, is therefore,	11,457	
The Bibles actually on hand March 31st, 18 2, were	373	
The number purchased since that day, have been	737	
	1110	
The number on hand, at the several Depositories at present, are - - - -	388	
From which it follows that the number distributed have been as aforesaid - -	722	
The Testaments on hand March 31st, 1822, were	762	
The number purchased since that day, have been	138	
	900	
The number on hand at the several depositories at present, are - - - -	192	
The number distributed have therefore been, as aforesaid - - - - -	708	
The balance of cash in the Treasurer's hands, March 31st, 1822, was -		$417 20
Deduct for error in late Treasurer's account -	78 00	
	339 20	
The cash received by the Treasurer since that day, is	858 83	
Total -		$1,198 03
The disbursements for Bibles and Testaments, &c. during this year, amount to		847 56
The balance in his hands, March 31st, 1823, is, therefore, - - - - -		$350 47

A statement of the Treasurer's accounts, examined by a committee of the Managers, and approved by the board, together with the committee's report thereupon, is herewith exhibited.

With deep regret, (though with the consoling reflection, that what is loss to us, is gain to him,) we announce the death of our venerable and universally beloved and lamented President, the Rev. John D. Blair, who departed this life in the month of Jan. last. The zeal he always manifested for the success of this Society, was one evidence, among many others, of his truly Christian spirit. Humility, charity, and philanthropy, were the striking traits in his character.—These proved the sincerity of his faith in the kind and benignant Saviour of men, whose beneficent example and precepts, he cheerfully endeavoured to follow and obey:—but, in the hour of departure, he trusted not to his own works or merits, but relied, for eternal life, upon the atonement and mediation of Jesus Christ alone.

The managers cannot but notice with similar feeling, that dispensation of a wise and holy providence, which has removed from us another warm and zealous friend of the Bible cause. The Rev. John Buchanan was the first president of this institution. Advancing age and increasing infirmity induced him to decline the office tendered to him by your suffrages; and the fraternal spirit which he always manifested, prompted him to recommend Mr. Blair as his successor. In his retirement from the active service of the society, he cherished a lively interest in your concerns, and earnest wishes for the success of your efforts. Characterized as he was by unbounded benevolence he could not but pray that the Bible which, while it gives glory to God, breathes peace and good will to men, might be universally known and its blessed influences felt through all the world. But a little time before the death of our late president, he too was taken away from us. They were united in life, and death can scarce be said to have separated them.

The Managers would regard these

dispensations as a most affecting and forcible comment on the passage of scripture, "work while it is called to-day—the night cometh in which no man can work."

At the first meeting of the Managers, after their election in April last, a committee of five members was appointed to consider whether any, and, if any, what measures it might be expedient to adopt, for the purpose of increasing the resources and extending the usefulness of this Society. —A report was made by that committee, on the 11th of May, which being considered, the board agreed to the following important resolutions recommended by them: viz.

"*Resolved*, That it be urgently recommended to all the members of this Society, to consider themselves individually bound to diligent exertions to promote its interest by procuring additional members and donations for its benefit.

"*Resolved*, That, once in every three months, a committee of six Managers be appointed, to be denominated the subscription committee, whose duty it shall especially be, to endeavour to obtain subscriptions of membership, and donations to this Society, in the city of Richmond, or in other parts of this Commonwealth; which committee shall continue to act until their successors be appointed. It shall be their duty, monthly, to settle their accounts with the Treasurer, and pay to him whatever sums they may have collected for the Society; furnishing at the same time, lists of new members and donations obtained by them; and also, (quarterly,) to make a report in writing to the board; setting forth what has been done by them since their appointment; all which reports shall be recorded in the book of proceedings.

"*Resolved*, That a discreet and zealous minister of the gospel, (to whatever society belonging,) who may be found willing to undertake the office and perform the duties required of him, be appointed as agent of the Bible Society of Virginia, for the distribution of the holy scriptures, wherever they may be needed, thro'-out the state; that said agent be empowered to draw on the Treasurer for so many Bibles and Testaments, as he may think requisite to supply the wants of the people in any place and its vicinage; the expense attending their transportation to such places as he may direct them to be sent, to be defrayed by this society; that he be authorized and instructed to sell the copies intrusted to him, at prices not exceeding prime cost, or to distribute the same gratuitously where sales cannot be effected at prime cost or part of such cost: that it shall be the duty of said agent, in every place where he may, from diligent inquiry, be inclined to think a scarcity of the scriptures exists, to use all his efforts to induce the residents thereof to become each possessed of a copy, and, with it, to instruct them, how, and by what means its important contents are to be made available to the eternal felicity of their souls: it shall also be his duty, every where, to persuade as many persons as he can to become subscribers to this Society, or to form Bible Societies of their own, either independent of, or Auxiliary to this Society, or the American Bible Society, as they may think proper. The said agent shall render quarter-yearly, to the Treasurer of this Society, an accurate account of his proceedings; stating the names and places of residence of all new members obtained; and at what prices copies of the scriptures have been delivered; transmitting, at the same time the proceeds of subscriptions and sales; whether any auxiliary societies have been, or are, likely, under his agency, to be formed; and in what places; communicating also, freely, such suggestions, as in his opinion, may tend to the promotion of the object in view: which returns, it shall be the duty of the Treasurer to lay before the Board at its succeeding meetings.

"*Resolved also*, That the said agent be authorized and instructed to obtain donations for the benefit of this Society, from any persons who may be willing to contribute thereto

without becoming members; such donations to be solicited either by the agent himself, or by other persons who, (from benevolent motives,) may be induced to give him assistance; and it shall be his duty to render accurate accounts of such donations, and pay the amount thereof, to the Treasurer, (quarter-yearly as aforesaid,) who thereupon shall lay the same before the Board.

"*Resolved*, That a sum not exceeding forty dollars per month, be allowed as compensation for the services of the said agent.

"*Resolved*, That it be respectfully recommended to the Missionary Societies in the city of Richmond, and throughout the State, to instruct their Missionaries to promote the distribution of Bibles and Testaments on the plan pursued by the agent of this Society; also to procure subscribing members and donations to this Society, of which subscriptions and donations, accounts shall be rendered to the Treasurer, and the money collected, paid,(quarter-yearly, as aforesaid,)by the said Missionaries; whereupon, the Treasurer shall lay such accounts before the Board.

"*Resolved*, That it be recommended to the said Missionary Societies, and to the Members of all other religious institutions in this state, to use their best exertions to encourage the formation of Bible Societies, throughout Virginia.

"*Resolved*, That the Editors of Newspapers published in the City of Richmond, and elsewhere within this commonwealth, and also of the Washington Theological Repertory, and Richmond Evangelical and Literary Magazine, be requested to give this Report and Resolutions one or more insertions in each of their respective publications."

In conformity with these resolutions, subscription committees have been appointed, and, by their endeavours some additions have been made to the members and resources of the society. Whether any thing has been done by the Missionary Societies, or their agents, in pursuance of the recommendations just read, your Managers have not been informed. But considerable benefits have resulted from the appointment of an Agent to perform the important duties required by the 3d and 4th resolutions.—The Rev. Amos C. Treadway, a minister of the gospel, recommended by the Right Rev. Richard C. Moore, was on the 3d of July last, appointed agent of the Bible Society of Virginia, to serve for six months from that day, and instructed to travel, in the first instance, (as far as he should find expedient and practicable,) thro' the counties of Chesterfield, Powhatan, Amelia, Nottaway, Lunenburg, Mecklenburg, Brunswick and Dinwiddie.

From the quarterly Reports of that Gentleman, dated Oct. 4th, 1822, and January 20th, 1823, it will be seen, that (after making due allowance for the difficulties inseparable from all new undertakings,) the progress made by Mr. Treadway in disposing of copies of the scriptures, in obtaining subscriptions of membership and donations, and in organizing Auxiliary Societies has been such as to excite the most animating hopes of future good to be accomplished by the continued operation of the same system. In consequence of his exertions, a female Auxiliary Society has been established in the county of Powhatan, the formation of which has been announced, and a copy of its constitution communicated, to the Board, by Mrs. Susan M. Speed, Corresponding Secretary; Bible Societies auxiliary to this, are reported by him to have been actually organized in Mecklenburg and Brunswick; another is expected soon to be formed in Dinwiddie; a full list of subscribers to a similar institution, has been obtained in Halifax; and among the ladies of that county, a subscription for a Female Bible Society has been set on foot, which he has no doubt, will succeed.

On the 7th of January last, it was considered by the Board expedient to appoint a collector and solicitor for the society, whose duty it should be, to collect arrearages due from subscribers, and obtain subscriptions and

donations in aid of its funds; and to allow such collector a commission of five per cent. on all sums paid over to the Treasurer by him. The Rev. Philip Courtney was accordingly appointed; but, hitherto, no report has been made of his transactions.

Such have been the endeavours of the managers, during the last year, to impart energy to the institution, the concerns of which were entrusted to their care: they have in some degree, been more attentive than heretofore; but, when they, seriously and candidly review their proceedings, and compare the little they have done, with the extent of their duty and the magnitude of the work before them, they are compelled to acknowledge themselves, *unprofitable servants.* A great increase of activity and zeal on the part of *all* the members of this society, is needful to prevent a portion of the good seed, which has hitherto been sown by its instrumentality, from perishing for want of culture, and to spread abroad, for the future, the same precious seed, more abundantly, in other parts of the widely extended field, wherein lovers of the Gospel are commanded to labour. That field is no less than the *world;* the persons to be benefited by this labour, are the whole family of *man,* in every region and in every clime. The command of the blessed Saviour of men, to his apostles, immediately before his ascension into heaven, was "*Go ye and teach all nations;*" and (though every Christian cannot be a *missionary,*) obedience to the spirit of this precept, by contributing to the best of his ability, (as opportunity may offer,) to promote the success of this sublime undertaking, is a duty incumbent on each individual who professes to believe in the divine authority of the Gospel. The mass of ignorance, infidelity, profaneness, and iniquity, existing in our own country, and daily and hourly witnessed by ourselves; the melancholy accounts of heathen delusions, wafted to our ears, on almost every breeze, from regions shrouded in Pagan darkness:—are surely sufficient calls, upon Christian Patriots and Philanthropists, to diffuse, by zealous, unremitting efforts the knowledge of that book, which alone with the aid of the Holy Spirit, is sufficient to cure the numerous moral diseases of the human race. The great Physician of souls has committed to *our* care, "the *tree of life,*" which "bears twelve manner of fruits, and yields her fruit every month, and the leaves whereof are for the healing of the nations." He calls upon *us,* and adjures *us* by his dying agonies on the cross, to send those leaves without delay, into all the world, that all may taste and be healed. The waters of "the great fountain, which is opened in the house of David, for sin and for uncleanness," are entrusted to those who humbly hope that they have tasted and felt their efficacy. Oh let them not be slothful and parsimonious in dealing out to others, what they have freely received from their divine master; but communicate, with joyful, diffusive liberality, his gracious gift, to all mankind.

The call of the Saviour *has* been heard by many.—The Bible, the Tract, the Education Societies, the Sunday Schools, the Missionary Societies, and other excellent institutions, now rapidly increasing in number, in this and other christian countries, *have* heard and obeyed it, and are going on daily and hourly, with augmented energy, in doing good. The Sixth Annual Report of the American Bible Society, (the glory and hope of our land,) has furnished an heart-cheering statement of its own proceedings, and a delightful view of the progress of the Bible cause generally.—To give even a sketch of the contents of that interesting document, would make this Report too voluminous.—Such extracts from it, as time will now permit to be read will, if requested, be laid before the meeting.

It is proper, however, to mention a few particulars, for our instruction and encouragement. Notwithstanding the increasing, and even augmenting, pressure of the times, the nett receipts by the Treasurer of the

American Bible Society, during the sixth year of its existence, were augmented, and the sales of Bibles and Testaments from its depository were greater than ever. Six additional Societies, from this State, located in the counties of Bedford, Hardy, Jefferson, Shenandoah and Hampshire, (three of which are organized and conducted by *females,*) had since the last annual report, been recognized as auxiliaries; the whole number of such Societies, amounting, in May, 1822, to no less than THREE HUNDRED AND ONE. Of these, *thirteen* had been formed in Maryland, and *eleven* in North Carolina, *in the course of that year.*

The report declares, "that the gratifying changes in Maryland and North Carolina, are to be imputed, under the divine blessing, to the exertions of *agents,* who succeeded in exciting the zeal, and in directing and concentrating the efforts of many pious and benevolent persons: that assured, by these demonstrations, of the advantages to be derived from the efforts of active and intelligent agents, and following the example of the British and Foreign Bible Society, the Board have extended their plans, and purpose to continue them, so long as they shall find them to be materially beneficial. They have sent out two gentlemen, of approved piety and talents, and ardent friends of the Bible cause, one of whom is to spend a year in the service of the Society, and in visiting the Southern and Western States: by means of these, and other agents, whom the managers hope to procure, and by the aid of the officers and *members* of the society throughout the country, they expect to do much to increase the number and activity of the auxiliaries; they hope, through the blessing of God, to obtain the formation of societies or associations, where none have yet been established; to revive such as are languid, and to animate such as are making few or no efforts; to guide and to encourage their warm and industrious friends, and to produce, generally, a deeper interest in favour of the work of disseminating the Holy Scriptures."

In the same Report the managers remark with the warmest expressions of applause, that "emulating the example of those disciples of Jesus, who were *last at his cross, and earliest at his grave,* many of our amiable country women have shewn peculiar zeal and laboured with peculiar diligence in circulating the Holy Scriptures, having not only come forward with their gifts of *money,* but devoted also, their *time* and their *talents* to the work; that, in more than one place in the Union, they have gone from street to street, from house to house; they have visited the garrets and the cellars of the poor and the destitute: they have laboured, and they have persevered with the kindness and tenderness, and patience which belong to their sex; and no disgusting objects, no ignorance, no ingratitude, no obstacles have caused them to desist; they have furnished the Scriptures to many gratuitously, when it was proper to give, but more generally by inducing individuals to purchase; and cheered by evident good which has resulted from their efforts, urged on by compassion for the numbers whom they know to be still needy, actuated by love to the Bible, and to him who has given it to our race, (having the blessings of hundreds resting on them,) they are resolved to continue their pious toils."

The work of communicating the knowledge of that Book which contains the words of eternal life, of hastening on the time, when the kingdom of the Redeemer shall universally prevail, progresses triumphantly in other countries. Your managers rejoice, with all the members of Bible Societies; "that the multitudes engaged in this blessed employ, are constantly increasing, and that, in every year, the favour of Almighty God causes their hearts to be cheered, with uninterrupted and more signal success." The details given of these achievements, more truly glorious than all the sanguinary ex-

ploits of heroes and of kings, are such as are well adapted to make "*our hearts burn within us.*"

They most emphatically say, to all who read, or hear them read, "*go and do thou likewise.*" Especially, the narrative of the astonishing labours and success of *one* man—of PROFESSOR LEANDER VAN ESS, of Germany, who "with unwearied zeal, devotes all his energies to the diffusion of the Gospel of Salvation, and by the strengthening influence of redeeming love, braves the storms which assail him, and remains firm as a rock in the midst of the ocean, continually buffetted by the raging waves"—ought to excite a noble emulation in the bosom of every Christian. Assisted by the generosity of the British and Foreign Bible Society principally, that faithful servant of God had been enabled, (according to the last accounts,) to issue no less than 431,153 copies of the Scriptures!

With such examples, as *this*, before us, is it possible that the members of the Bible Society of Virginia, can continue lukewarm and careless? The assurance that all these mighty works are but *commencements* of the magnificent undertaking we are engaged in, that many millions of Bibles must yet be issued, before the Jewish, Mahometan and Heathen world can be converted, and *nominal* transformed into *real* disciples of Christ, must convince us, that *our* utmost industry and perseverance are necessary. Let us then, one and all, do our utmost for the good of the souls of our poor destitute countrymen, and of wretched, ignorant, and deluded unbelievers, throughout the world; relying, always, not on our own strength or wisdom, but soliciting with humble and fervent prayer, *his* aid to whom alone, all the glory of our best performances, should be ascribed. He condescends to make use of *men* as his *instruments*, to accomplish his gracious designs, which in due time, will assuredly be fulfilled, according to his promises by the mouths of his holy prophets. These precious promises, (announced in the sacred volume we are striving to promulgate,) furnish abundant consolation and encouragement, to prevent his faithful servants from ever becoming weary of well-doing. "Therefore, beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Abstract of the Treasurer's Report of Receipts and Expenditures during the year ending March 31st, 1823.

Balance on hand, March 31, 1822, - - -	$339	20
Received from Subscribers who are subject to annual contributions, - -	168	
Received from twenty-two persons, five dollars each, to constitute them members of the Society,	110	
Received from Mrs. Martha Jarratt, of Dinwiddie, to constitute her a member for life, - - -	50	
Donations from individuals,	71	50
From the Treasurer of the Female Bible Society of Powhatan, - -	38	
From the Treasurer of the Female Bible Society of Richmond, - - - -	56	
Received for 105 Bibles sold during the past year from the Depositories, &c.	100	44
Received for 47 Testaments do do. -	15	11
Received from King & Queen and King William Bible Society, on account of Bibles and Testaments,	38	
Received from Louisa Society for aiding Bible and Missionary Societies, for Bibles and Testaments sold said Society, -	84	13
Received from Junior Bible Society of Richmond, on account of Bibles and Testaments, - -	50	
Received from Staunton Bible Society, for Bibles and Testaments, -	39	15
Received from Hampden Sidney Bible Society do.	38	50
	$1,198	03

EXPENDITURES.

The Expenditures of the year, including the purchase of Bibles and Testaments, a donation of 300 dollars to the American Bible Society, &c. amounted to - - -	347 56
Leaving a balance in the hands of the Treasurer of	350 47
NOTE.—There is due to the American Bible Society the sum of - -	$574 43

SANDWICH ISLANDS.

Soon after the great change in the South Sea Islands became known in Great Britain, it was determined by the Directors of the London Missionary Society, so send out a Deputation, as soon as convenient, to take a view of things on the spot;—to aid the missionaries in organizing new churches;—to aid the converted inhabitants in fixing their social institutions;—to suggest practical improvements;—and to make a report of facts, and proceedings, and to recommend measures, in the face of Europe, and the world.

The Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were employed in this Agency. They Sailed from London in May, 1821; and reached Tahiti in October; resided at that and the neighbouring Islands till March, 1822; and then entered upon the visit to the Sandwich Islands described in their letter.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

Oahu, (Woahoo,) one of the Sandwich Islands, August 9, 1822.

Beloved Brethren in Christ:—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the Islands of the South Seas. We, whose names are subscribed to this letter, have the honor to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent missionaries to propagate the Gospel in that interesting part of the heathen world. —While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected Visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the Island of *Oahu*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bringing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed by the Great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these Islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your

hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation: and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea Islands, and being at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the King of the Sandwich Islands, came unexpectedly into the harbour for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea Islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favorable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis one of our valuable missionaries stationed at Huahine, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labour in Huahine. On reaching *Oahu*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time. —This was in consequence of the brother-in-law of one our chiefs being in the service of the king of *Atuai*.

Obvious Benefits of the Visit.

Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these Islands against the Gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices, which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and people in the

confidence, that the prejudices which had been excited, were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

Invitation to the Tahitian Chief.

One only of the Chiefs who accompanied us, with his wife, remained at the house of the king of *Atuai*. But the king, with *Kaahumanu* his wife, a woman of great influence in these islands, were so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of religion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we could obtain others for the Marquesas, at the Society Islands, we were induced to consent to their remaining.

Invitation to Mr. Ellis.

Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of *Atuai*, to deliberate on the propriety of inviting Mr. Ellis, also, to join your missionaries, and take up his residence here, with his wife and family. An invitation to that effect was therefore given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king *Rihoriho* also, and all the principal chiefs, and what was still more, in our estimation, that of your missionaries.

Designation of Mr. Ellis.

After taking the matter into serious consideration, and seeking direction from Him, who alone can guide in the way of truth, we were induced to give our consent to Mr. Ellis's joining your mission; but still to remain in connexion with the London Missionary Society, and to be supported by it.

The following considerations influenced our minds to come to this decision:—

Your missionaries were labouring under great difficulties in acquiring the language of this people:—difficulties, which, we perceived, would not be surmounted for a considerable period. Mr. Ellis being intimately acquainted with the Tahitian language, which is radically the same with this, we were convinced that he would render essential service to your missionaries in this particular; and thus accelerate the period, when they will be able to declare to these islanders, in their own tongue, the wonderful works of God;—which is essential to their extensive usefulness.—Our conjectures have been, in a measure realized already, with regard to your missionaries; while Mr. Ellis has so much overcome the points, in which these languages differ from each other, as to be able, in so short a time, to preach fluently and intelligibly in the Owhyhian tongue, which he has done for several weeks.

Another reason is,—the wide field of usefulness, which now presents itself in these islands, in connexion with the most pleasing aspect, which the state of the minds of the people affords. These islands are indeed apparently waiting for the Saviour's law; these fields are white to the harvest, and the labourers are few. Justice and expediency seemed, therefore, to require, that we should consent to take a missionary from the South Sea Islands, which are so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

Again; there appeared to us great suitableness in your missionaries being joined by one, who had resided almost six years in those islands, where so glorious a work has been accomplished within that period, and in which he had taken an important share. His experience; his acquaintance with the most useful plans of operation; his knowledge of the Tahitian character, to which that of the Sandwich Islanders bears a close analogy;—these considerations could not but have a great influence upon our decisions.

Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your missionaries, did not fail to suggest to them, that should they listen to their instructions, they would incur the displeasure of the English. By uniting an English missionary with yours, this objection will be removed; and, indeed, already has our visit produced the best effect in this particular.

With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea Islands, and have propagated the most infamous falsehoods; but a missionary, who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation, which he occupies at Huahine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty;—and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds, that it is the will of God.

Character of Mr. Ellis and his Wife.

We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed, by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible;—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long neglected, but interesting islands.

Proposed return of Mr. Chamberlain.

Mr. Chamberlain and his esteemed brethren and sisters, have done us the honour to consult us on the subject of his situation, in connexion with this mission. Being upon the spot, and having an opportunity of forming an opinion on the subject from an actual knowledge of the state of these Islands, and the circumstances of the mission, we have felt it to be our duty in compliance with their united request, to give our views as to the path of duty. Mr. and Mrs. Chamberlain are truly estimable characters, and worthy of that good opinion, which you have formed of them, and of the highest esteem and love from the church and the world; and had their talents been required here, in the sphere in which you intended them to move, more suitable persons, we are persuaded, could not have been found. But, here is no scope for agricultural talents beyond what the natives themselves possess. Of this we are fully convinced.—This being the fact, Mr. Chamberlain can render no essential service to the mission, in the way in which he was intended to promote its welfare. This being obvious to

us, and taking into the account the importance of an immediate attention to the formation of the character of his children, and their being brought up in an acquaintance with some business not to be learnt here, with a view to their future settlement in life;—considering, also, the precarious state of Mr. Chamberlain's health, and the affecting situation in which Mrs. C. would be placed, were she to be left a widow in these Islands with such a family;—we gave it as our decided opinion that it was Mr. Chamberlain's duty to return back again to his native country, by the first suitable conveyance. In this opinion we feel assured you would most fully concur, were you in these Islands to witness the habits and manners of the inhabitants, which cannot but have the most injurious effect upon the principles and conduct of those, whose characters are to be formed under the influence of such scenes, as daily present themselves in this heathen land.

[Messrs. Tyerman and Bennet, after a respectful apology, here offer many valuable suggestions to the committee, with reference to the interests of the mission, and the best measures for the conversion of the Islanders of the Pacific. They then conclude with the following account of the

Present Religious State of the South Sea Islands.

Having spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there;) it may not be unacceptable to you to receive our views of the state of religion in those highly favoured regions. You have, no doubt, read the reports, which have been made respecting the state of that mission; and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well behaved, as any congregation we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren encouragement in all your labours of love, and in all your exertions to evangelize the heathen world. Your prospects in these Islands are indeed most encouraging; and that you may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-labourers, the fervent prayer of yours, for Jesus' sake.

DANIEL TYERMAN,
GEORGE BENNET.

Remarks on the Population of the Society Islands, by the Editor of the Missionary Herald.

MANY of our readers may wish to form some opinion concerning the

present population of the South Sea Islands, in which so wonderful a change has been effected. No documents within our possession enable us to speak with much certainty on the subject.

When Capt. Cook visited *Tahiti*, in the course of his second voyage, he estimated the population of that Island alone at 200,000. This was in the year 1774. Doubtless this estimate was too high, as was the estimate which the same navigator formed of the population of the Sandwich Islands, four years afterwards. Still a man of so much judgment could not have been led to form such an opinion, unless the people had been very numerous. In one of the expeditions fitted out against Eimeo, when he was present, 200 large war-canoes were employed, and as many small ones to carry provisions and bring home the slain for interment.

We learn from other sources that each of the war-canoes usually contained from 20 to 30 men, and each of the small canoes four or five men. This expedition was fitted out by a part of the island, the whole not being under one government.

From this time till the landing of the missionaries in 1797, there were many destructive wars, between the people of different parts of *Tahiti*, and between the people of *Tahiti* and those of *Eimeo*. There were also many private murders and assassinations. The great majority of infants were killed by their own mothers, as soon as they were born. After the missionaries had been some years on the Island, they computed that Pomare, the father of the late king of that name, had offered 2,000 human sacrifices, during the 30 years of his reign. But the greatest cause of depopulation was the universal licentiousness of morals; a licentiousness, the ruinous effects of which were greatly aggravated by the visits of Europeans. Depraved as the natives were, previously to being thus visited, there is no doubt that the intercourse with ships made them worse. The downward progress towards utter extermination was very rapid; and, so far as appears, the success of missionary exertions was the only thing that saved the people from this melancholy termination of their crimes and their miseries.

One of the first labours of the missionaries was the taking of a census, the result of which showed, that *Tahiti* then contained about 16,000 souls. The natives were perfectly aware, that their numbers diminished continually. Pomare told the missionaries, that they had come to the *remnant* of his people.

Since wars, human sacrifices, and infanticide have ceased, and industry, morality, and piety have become prevalent, the population is very rapidly increasing. At the annual missionary meeting in Tahiti, full 6,000 persons have been present. At Eimeo and Huahine, and other Islands, meetings of this kind have been very numerously attended. The prospect now is, that all the evangelized Islands will soon be full of people, dwelling in peace and plenty, and gratefully acknowledging the kindness of their heavenly Father.

Our readers will hardly need to be reminded, that while they render thanks for the wonderful attestation to the value of missionary exertions, which God in his providence has here been pleased to give, they should be fervent in prayer for their brethren at the Sandwich Islands. About the time that these pages are put into circulation, it is probable that the missionaries in the Thames* will be looking out for the snow clad peak of Owhyhee. It is an interesting fact, that their brethren at the Islands will have been holding a weekly prayer-meeting on their account for a year before their arrival. Does it not become those, who have sent forth these messengers of the churches, to plead earnestly for them at the throne of grace; especially at the season of their landing and entering upon their labours.

* All our readers may not have learned from the newspapers, that the Thames has been spoken twice: the first time five days out, having had an extraordinary run of 300 miles off the coast; the second time 23 days out, having made very good progress in the voyage. The missionaries were all well.

PALESTINE MISSION.

Extract of a communication from Mr. Fisk to the Board.

We preach four times a week in English. Our chapel, which accommodates 100 persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock yard. Our preaching is generally extemporaneous. This is the kind of preaching to which our hearers have been most accustomed, and which they prefer.

About two months ago, Mrs. R. one of our best friends, proposed to Mrs. Temple the establishment of a Sabbath school. It was immediately commenced with fifteen scholars. Last Sabbath there were 45; of whom two were Catholics, three Greeks, and three Jews. The Jews, however, were prohibited by their parents from taking any lessons in the New Testament, and commanded not to wait to hear the singing, exhortation and prayer, with which the school is closed. Still we are glad of an opportunity to teach them from the law and the prophets. We are not acquainted with any particular instances, in which our preaching has been specially blessed to individuals. It has, however, pleased God to excite his children in this place, of late, to more than usual zeal and activity in seeking the spiritual welfare of their friends. There have, also, been some very interesting cases of special seriousness. We have occasionally the pleasure to meet with a party of pious friends to pass an evening in religious conversation, and conclude with prayer. There are a number of pious men among the troops stationed here. There is a sergeant who is a Methodist preacher. Most of the serious soldiers, I believe, are Methodists. They attend our meeting, and, at other times, have meetings frequently among themselves. After preaching on Thursday evening, I entered into conversation with a soldier, who told me that 10 or 20 of them spend an hour every evening, when not on guard, in reading the Scriptures, singing, and prayer. In the course of the year, there have been several cases of hopeful conversion. Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.

We have frequent occasion to lend such books as Baxter's Call, Saints' Rest, Rise and Progress, Memoirs of Mrs. Newell, Miss Smelt, Brainerd, and Martyn. A few such books as these, if we had them, might be disposed of in Malta, with great prospect of usefulness. Mr. Lowndes and Mr. Wilson had formed a small society in the congregation for the distribution of Bibles and Tracts. The concerns of this association, with a considerable quantity of tracts and Italian Testaments, and a monthly income of a few dollars, have now fallen into the hands of Mr. Temple. Mrs. Temple has, also, the management, in connexion with several other ladies, of the concerns of a society, formed by Mrs. Wilson, for the relief of the poor, of whom there are very many in Malta, and in a very pitiable condition. One object of this society is, to clothe poor children, that they may attend the Lancasterian school.

To the Pub. of the Ev. and Lit. Mag.

BRIEF MEMOIR OF MRS. HESTER E. H. TABB.

It seemed good to Almighty God on the 4th of February, to remove Mrs. Hester E. H. Tabb from the arms of a devoted husband, a fond mother, and two most affectionate brothers. In the 22d year of her age, in the midst of all that satisfies our reasonable desires, surrounded by relatives of whom she was the ornament and joy, blest with the abundance, and having a heart prepared to *use* as well as *enjoy* the bounties of Providence, was she suddenly cut off. We may not murmur at the decree of Heaven: for although "clouds and darkness are round about Him, yet justice and judgment are the habitations of his throne."

When it is said that Mrs. Tabb died suddenly, it cannot of course be expected that a record should be given of the exercises of her mind, while perceiving and contemplating the certain but gradual approach of death. Yet it is in our power to say how she lived; and a faithful narrative of her life would afford the best possible evidence that she "sleeps in Jesus." The delineation of every trait in her character might well bring to the remembrance of her mourning friends the injunction of the Apostle "sorrow not as those that have no hope."

The life of Mrs. Tabb affords an example so edifying and instructive, that I cannot help seizing the opportunity, which a good Providence has thrown in my way, of sending you a sketch of her character for insertion in your Magazine. It is intended chiefly for the benefit of your female readers, but should I succeed in this attempt, all of every age and condition may derive advantage from it. I must forewarn you however, that my principal materials are fragments of papers left by Mrs. Tabb herself, in which she put down her own private thoughts and feelings, without the least expectation that any human being would ever see them. I am now, therefore, in the condition of a painter, who wishes to take a *likeness*, after death has sharpened and contracted the features, covered the brightness of the eye in perpetual darkness, and dissolved the connexion between the body and the soul which gave to it animation and expression. The resemblance will be faint, but I hope faithful.

Mrs. T. was the daughter of Mr. Andrew Van Bibber and Mrs. Sarah E. Van Bibber of *Northend*, Matthews county. She was born in the year 1800; and in 1808 was deprived of her

father. The manner in which her surviving parent performed the duties which devolved on her, will best appear by the extracts which will hereafter be given. It may here suffice to say, that Miss V. B. was endowed with an understanding of superior order, and that it was cultivated with all the assiduity and skill which maternal love could prompt or supply. None of the ornamental branches of education were neglected; yet for the sake of these, there was no sacrifice of solid acquirements. The care thus employed was amply repaid, and at eighteen Miss V. B. took her rank among the most accomplished young ladies of the country. Though a stranger, I happen to know that she excited more than common *admiration*, and received an unusual portion of those flattering attentions, which so often inflate the vanity and corrupt the hearts of the young and beautiful.

It was in this gay season of life, living in affluence and surrounded by admirers, that she exhibited the character of which I am about to give some traits by extracts from her own papers. These fragments, which cannot but be precious to surviving friends, most clearly evince,

1. *An intense desire of intellectual improvement.* The following is taken from a list of books read in the year 1818. "Upon recurring to all that I have *thoroughly* perused, the number seems much smaller than I should have anticipated. But I have been made more sensible, by an actual list, of the predominance of desultory reading, instead of a continued series of history or poetry. But in order that I may not lose even the little that I have perused, I will oblige myself to give the moral of all I have read." The following remarks made in conformity to this resolution are copied without any pains to make a selection.

"*Bennetts Letters.*—The style of these interesting letters is very pleasing. After recommending every accomplishment as ornamental to the character of a highly educated female, he crowns the whole with piety; without which every acquirement is vain—with it every humble virtue shines with placid lustre. He commends to the female, the union of elegance with practical religion, as the most finished portrait of feminine loveliness.

"*Pleasures of Imagination.*—This poem combines beauty with dignity. The passages which most pleased me in the perusal were 'the invalid tasting once more the delights of pure air and lovely scenery'—'the description of the rainbow'—'and the superiority of moral beauty to that of nature.'

"*Christian Morals.*—Replete, like all the other works of this admirable woman, with lessons of piety. She forcibly inculcates the importance of forming right habits in youth—of not procrastinating the period of repentance and good works—of docility in the young—of charity—government of the temper—respect to parents, &c. &c."

I am greatly tempted to prolong these extracts—but my limits forbid the addition of any but that which closes the list.

"*The New Testament*—Twice. I have read this with more attention, and I would humbly hope with more improvement than before.—The Psalms, in the Old Testament, I have learned to admire, as abounding in exquisite beauty, sublimity and grandeur."

2. *She had learned, although young, to set a high value on time, and to observe a remarkable order and method in all her pursuits.* How edifying is it, amid the waste of time of which so many of every age are guilty, to find a lovely young female recording such sentiments, and making such arrangements as follow!

"How much might we achieve, how much good we could accomplish, were we not continually in the habit *of wasting small portions of time;* and of deferring things useful in themselves, until we had idly spent or gaped away several hours, which, but for the custom of postponing employment might have been pleasantly and profitably occupied." A copy of regular arrangements for the day might seem too particular, and would be unprofitable, because every individual must make them according to circumstances; but I ought to state that every hour was appropriated, and among the allotments, I find the following—"Religious reading—Domestic arrangements—History—Drawing—Geography—After dinner, a review of the mornings occupations—A few minutes spent in addressing Him to whom I owe every thing—Work for the poor," &c. &c. And the whole plan of employment concludes with this short prayer—"Give me firmness to persevere in it, and bless my endeavours to make myself useful and beloved!"

3. Another striking trait in the character of this incomparable young lady was, *the unceasing attention paid by her to the cultivation of a good temper.* She had understanding to realize that human life is made up, in general, of little events, and that there is an almost perpetual occurrence of small trials and petty vexations. And she had the wisdom to resolve that all these little things should not ruffle her mind nor disturb her peace. Too many reserve their *good feelings* for

great occasions; and give way in trivial matters to that sort of temper, which keeps themselves perpetually *chafed,* and those about them uneasy. But let us see how Miss V. B. communed with her own heart on this subject.

"Let not temporary feelings ever get the better of those principles of justice and benevolence, which in our hours of calm reflection, we are willing to admit—Let us say to ourselves, how will this circumstance appear to me a few years hence, when time has dissipated the clouds of prejudice, and we impartially retrace our actions and all their motives."

Again, "Most persons allow that it is less difficult to bear with fortitude a great disappointment, than to support with patience those petty vexations, which mingle with all the occurences of daily life. And surely, if it is praiseworthy to take an interest in acquiring an accurate knowledge of those celebrated heroes, who so much enliven ancient and modern history; to learn the situation and commerce, as well as character of nations, with whom we shall most probably never be brought in contact,—*how much more essential is it, that our own hearts, from the government and correction of which springs all our happiness, and from whose neglected culture and discipline arises all our misery—should not remain a wilderness.*"

The next extract, although very brief, strikingly exhibits the trait of character before us; but also shows,

4. *A most amiable condescension and kindness to inferiors;* as well as a clear perception of moral beauty in the representation of characters met with in a course of reading. It is headed,

"*Gentleness to Servants.*"

"What a pleasing picture of benevolence on the part of a master; and of confidence in servants, does the salutation of Boaz to his reapers and their reply, convey."

"And behold, Boaz came from Bethlehem, and said unto the reapers, "The Lord be with you;" and they answered him, 'The Lord bless thee.'—"How unlike the usual expressions of a master, which generally intimate a fear that his interest will not be sufficiently attended to!"—Perhaps few readers, after perusing this little extract will fail to see new beauty and force in the passage of scripture here quoted.

In connexion with these particulars, and nearly allied to them, I may well place another conspicuous feature in the character of departed excellence.

5. *A high regard and unceasing attention to the happiness and improvement of others.*

The following was most manifestly written entirely with the design of impressing more deeply on the heart of the writer, the sentiments which it contains. It is immediately connected with the record of a trivial incident, which was certainly intended for no eyes but her own.

"Thou, Father! who art the only safeguard against the encroachments of *vanity* and *selfishness;* O by the lesson which thy wondrous Son has given, of love to the mortal race, bestow on thy lowly daughter a portion of this kindly love.—Let me feel for all more than for myself. Let me profit by the example thou hast set before me in my revered parent.—And teach me, beneficent Creator, to lose that love of self which wraps us in too poignant a feeling for our own misfortunes, and too deadly an indifference to the sufferings of others!"

The following illustrates several parts of character as well as that immediately under consideration. The writer had made a brief statement of her age, circumstances in life, relationships, &c. &c. and seriously proposes the question, *how one in her situation might make herself useful at this early age?* In answer she thus thinks and resolves.

"While so young, actions will not be so much in her power as sentiments.—Let her endeavour, then, to imbibe correct opinions; let her study her heart; let her draw from their hiding places all the bad qualities which endeavour to conceal themselves at the prospect of self-examination; let her endeavour to make herself beloved by her relations, to repay, by dutiful conduct, the debt of gratitude she owes her mother, by every delicate attention to engage the hearts of her brothers, and to implant the seeds of religion and virtue in the heart of the younger. To the orphan who resides with her, let her act the part of a sister; to her other young friends let her be affectionate, generous, and open.—Never let her set them an example, which she would blush to see them follow.

"In the company of gentlemen, let her be modest, yet not constrained. Until she sees the being, whom she could wish to honour and obey forever, let her never ungenerously endeavour to make a conquest. Let her drive female coquetry far from her heart, and not suffer envy at the superior talents or charms of any woman to disturb her breast.

"Let her sedulously guard her tongue from defamation, and as far as possible think charitably of all.

"Let her prefer others before herself.

"Let her be uniformly kind and consistent to her domestics.

"Let her study good nature as a christian quality; and the result will be natural politeness.

"Let her endeavour to obtain a command over her passions and make this a rule, never to close her eyes in sleep, till she has forgiven every human being, (if she has before been vexed,) and is at peace with the world."

Surely these resolutions will commend themselves to the understanding and the heart of every person who reads them —But to young ladies especially they are recommended as embodying, in short compass, a great portion of practical wisdom; and containing most excellent rules to make themselves lovely and beloved, useful in society and a comfort to their friends.

As I can only take brief specimens for the illustration of character, I am constrained to pass on to the remark that

6. The subject of this notice was distinguished for both *filial affection*, and humble, fervent *piety towards God*. I combine these two traits of character, because they are nearly allied; and because in the extracts to be given the exhibitions of them are frequently united;—as in the following,

"How miserable are we, when a beloved friend suffers! My mother, my too well beloved parent, lies sick, and I cannot mitigate her pain. All I can do is to sympathise in her sufferings and to offer my prayers to the merciful Ruler of the universe for her recovery;—O gracious Father! teach me to repay all her maternal tenderness and care of my wayward childhood—Make us, O Father! a family of love. Let religion impress her divine signet on our hearts; and teach us to bow with resignation to all thy chastening trials, and to receive with ardent and grateful minds, the blessings thou lavishly bestowest."

The next extract seems to be one, of a number of *Sabbath days exercises*, performed for the writer's improvement. It is given as an example of profitable perusal of the scriptures, which may edify the aged as well as the young.

"Let me take the xvth chap. of St. John and expatiate on its contents, for the edification and delight of my heart.

"How sweet is the promise of his bounty, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—How truly, how justly may we rely on this promise of heavenly love! How often have I prayed that my Father would grant me some request, which I thought essential to my happiness; and though the wish seemed incompatible with probability, yet how frequently and how *graciously* has he condescended to grant it to a poor imperfect creature!—At other times, he has in mercy denied my solicitations; kindly denied them; for he knew best what to bestow and what to withhold.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—"Thus we see that a nominal christian is not all—we must with fear and trembling work out our salvation; we must diligently serve God, and endeavour to the best of our ability to benefit his creatures. 'If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.'—And shall we for the illusive and transient pleasures attached to this span of mortal life, give up our inheritance in heaven, bought with so great a price? Let me be wise, O Father, and early learn what true pleasure is—Let me propose to myself the pattern of a just and gracious Saviour; and though compared to Him, I shall be less than a grain of dust is to this beautiful and comprehensive globe, yet am I accountable for an *immortal spirit*, which must in this pilgrimage of life secure an everlasting abode in the heavens, or be plunged forever in perdition.—Again, O Father, let me exclaim, 'Lift up the light of thy countenance upon me and I shall be safe'—Guard me from the waking dreams of folly—preserve me from my great enemy—lead me into thy green pastures—give me of the food of thy living and quickening word—and when this weary head shall humbly repose on its mother earth, O let my spirit seek the God that gave it birth, the Saviour who redeemed it from the bondage of sin, and pour at the foot of thy throne my adorations of thy glory and mercy!

"This is my commandment, that ye love one another, as I have loved you."—"Ah! my Redeemer, who can do this?—But as far as our human and corrupt nature will permit, let us endeavour to imitate thy benevolence to every breathing soul, and study to deny ourselves for the good of others. But thy regenerating Spirit is necessary to perfect in us this frame of mind—let us fly to thy bosom, dear Jesus—and from thee will we draw forth every sentiment of adoration to our God, and love to our fellow creatures!"

The following aspirations strikingly exemplify every trait of character which I have particularized. They are believed to have been written when Miss V. B. had not yet completed her 18th year.

"O my Father! teach me not to abuse that precious talent, time, which thou hast committed to my keeping. With a deep conviction of the unprofitable manner in which I have employed the invaluable and fleeting moments of my past life, I come before thee, and O God, if thou wilt deign to listen to the voice of thy poor suppliant, receive my thanks that

thou hast brought me thus far on the journey of life; and hearken to the prayer of my heart that thou wilt teach me to employ the remainder to thy glory, and for the eternal benefit of my soul—let me not trifle away the inestimable minutes, which compose my earthly existence. In the wild flow of youthful spirits, let me not sacrifice to worldly celebrity, or to the praises of but worldly approvers, that humility and abasement of self, which constitute, in thine eyes, the most valuable of the gems which compose a christian's crown. And O, wilt thou deign to grant me this request, for I can do nothing without thee, that I may never lay my head on my pillow at night, without having earnestly endeavoured to do something for the benefit of my fellow creatures; something to evince to my beloved mother, the ardent love which her tenderness to me has inspired—and when I am with my brothers, to be in every sense of the word a kind and affectionate sister, studious never to let them blush for her conduct.

"Let me love my female friends with the warmest feelings of friendship, which one immortal soul should feel for another, whose similarity of pursuits, should still more attach me to them. Let me defend them when slandered, think charitably of their actions, and endeavour to serve them in every possible manner.

"Let me pursue my studies with earnestness and zeal; let me catechise and strengthen my memory; let me not slide into the opinions of others, but let me examine for myself; let me impartially view every question on all sides, and imploring light from thee, let me form that conclusion which conscience supplies, and be firm in every principle which I think right.

"With a solemn and proper impression of the importance of duly applying every moment to some worthy use, let not the conviction spread a gloom over my manners or features; let them wear that serenity, which a belief that earthly concerns are but of small import (except as they give opportunity to employ the christian virtues) would naturally inspire; and that cheerfulness which resignation as to every event in life would give them.

"Let the orphan who is under our protection claim the affectionate interest that I would bestow on a sister—Let me endeavour to engage her affection—Let me try to make her a companion in all my pleasures and my studies, and never to set her an example, which she ought not to follow.

"N. B. My drawers and closet to be kept in the exactest order—clothes in the neatest style—and my temper without a ruffled moment."

The following seems to have been written about the same time, and breathes the same spirit.

"Thou mighty Father of Creation! thou who touchest the stars with thy fingers, and they run their course rejoicing, O listen to the supplication of thy child—Though I am but an atom in the links of countless worlds, yet thou hast revealed from holy writ, that not one hair of my head is unnumbered—A sparrow cannot fall to the ground without thy knowledge; and I, who am of more value than many sparrows, will believe that thou deignest to rejoice when the sweet visits of thy Holy Spirit find my wayward soul disposed to welcome the heavenly guest, and to mourn that my mind is so often led astray by the passing vanities of the world. Not a sigh of my bosom is unheard by thee my God—Not a smile of innocence is unperceived—Not an evil thought escapes my beneficent Father. See how my cup overflows with love. A mother tender, indulgent affectionate—to whom I am attached by double ties: for all I know, and all I have acquired I owe to her. She it was who first taught my infant tongue to raise my feeble voice of adoration to its Maker—She who soothed my spirit, when vexed by childish ills—she who with unwearied assiduity first taught me the harmony of sweet sounds: who encouraged and aided every sketch of my pencil, and who read with me each favourite author, and pointed out the beauties of the Classic bards, and raised my youthful mind to the enthusiasm of delight, and my soul to the ardent wish of being good. O disappoint her not, my Father! Let not the child she has nursed in her bosom, be a dishonor to her age—let not the heart in which she has studied to implant virtue, ever become degenerate—let it ever overflow with filial love and gratitude to her, and to thee for having given me such a parent.—May I prove the comfort of her age, and may my beloved brothers unite with me in grateful affection to her who has been all to us."

Here follows another Sabbath Exercise, written in Miss V. B.'s 19th year.

"Sweet to me are meditations on the sacred volume, which promises to those who humbly and zealously peruse it, and walk in the firm steps of faith and piety, endeavouring to obey its dictates—eternal and never fading felicity. O Thou dear Source of immortal life, thou Softener of all the cares which at every moment spring up to stop our progress in virtue; thou vanquisher of every passion whose baleful influence makes each bud and blossom of happiness to droop, O shed thy light in my soul more and more "unto the perfect day:"

and teach me the way to salvation and bliss. While youth tinges anticipation with every golden hue of expected pleasure—While judging by our feeling to others, we should hope to find in each acquaintance a friend, and in each well known companion a soother of our sorrows, an enhancer of our joys —While blessed with dear relations, whose very existence makes our hearts beat with the lively glow of gratitude, and whose converse and sweet friendship create a dearer rapture than all this world has to bestow—While affluence extends its favours, and health strings every joyous nerve—While all these blessings bind me closer to this world—O let not my Creator God be forgotten in the days of my youth—With lively and rapturous gratitude let me survey his goodness— These blessings are not due to one so weak, whose nature is so corrupt as mine; but from the unfailing and inexhaustible source of my Maker's mercy they flow—Blessings alike attend the virtuous and the wicked. 'He maketh his sun to shine on the just and on the unjust.' O let me profit by its heavenly beams; let me bask in the light and the smile of his countenance—let me seek a nearer and more delightful communion with him.—Give me, Lord a contented and quiet heart—Let me not set my imagination on those things which are difficult to obtain, and which have not thee as their chief and final object. Purify my heart from the gross affections of this world—Give me such a sense of thy continual presence and benevolent interest in my being that I may learn to regulate my actions, words and thoughts, until they may be weighed by thee in the balance and not be found wanting— When O Lord, will that blessed period arrive; when shall this too often rebellious heart, say, at each event, with fervent piety, 'thy will be done.'—Not, O my Father, till thou hast renewed my nature from its present corruption to the pure state of being in which thou formedst the first inhabitants of paradise—And when my heart thirsteth for virtue, when it seeks to escape the trammels of degrading folly, vanity and vice, O wilt thou not, beneficent Creator, aid the efforts of thy feeble child—Wilt thou not strengthen me with thy strength, purify me with thy love, and soften every feeling to a perfect union with christian duties!"

Miss V. B. was accustomed, as appears from her papers, to set apart particular seasons for a review of past life. I have seen several papers written on new year. They manifest great tenderness of conscience, deep humility under a sense of past deficiencies, and fervent desires to make progress in the ways of true piety. Extracts from them would be very edifying; but these time will not permit me to make.

I cannot, however, refrain from copying the following as it affords a fine contrast to the conduct of many young females, on an occasion as deeply interesting as any other in human life. Miss V. B. was about to be married. In contemplation of this event, she thus expresses herself before her heavenly Father.

"A new scene of action is now awaiting me. In a few months I shall take upon myself the sacred name of wife; and I must look forward to performing with diligence and zeal the duties annexed to this character.

"Thou O my Guide, my Creator! the light of my footsteps and the supporter of my frail being! bestow on me thy approving smile—Make me sensible how much I owe to the excellent man, whose destiny will hereafter be linked in mine. Enable me by thy precepts and Holy Spirit to prove a comfort to him—Let me console him in adversity, rejoice with him in prosperity; make his pleasure my study, and his eternal welfare my daily prayer. Let me forego the wish of wordly admiration, wherever it jars with the conduct of a good wife and an affectionate help-mate.

"My prospects are now bright—a tender and amiable lover on the point of assuming a still dearer character—an idolized mother who sanctions and blesses my choice, affectionate brothers and approving friends all combine to shed around me the genial atmosphere of happiness—O let me bow in gratitude to thee my God for all thy benefits and all thy mercies: And let me not forget in the endearments of worldly love, that to thee I owe a higher duty—adoration pure and sacred. Infuse into my weak soul, by thy Holy Spirit, a disposition to do thy will—Let thy blessing sanctify me and all who are to be mine, unworthy as we are of thy unbounded mercies—Be with me O God in every stage of life; and let me seek for thy favour as the *first* object through every vicissitude of this changing and short human existence."

Page after page might be copied from the private papers of this most estimable young lady, evincing her desire of improvement, the value which she placed on time, her watchfulness over her own heart and care in cultivating a good temper, her gentleness to servants and condescension to inferiors, her disposition to promote the happiness of others, her filial affection, and her humble piety. But the foregoing extracts are sufficient for this purpose, and any addition would only be an accumulation of evidence, where it is not needed.

In the year 1821 October 25th, she was married to Dr. H. W. Tabb, of Gloucester. We have seen with what a spirit

of humble prayer she contemplated this event. The new duties growing out of this relationship were discharged with the same fidelity and zeal that characterized her as a daughter, sister and friend.—Every thing promised happiness as complete as can be enjoyed in such a world as this. But—how inscrutable are the ways of Providence!—this delightful scene was soon darkened—Death came, and the fond husband was left as if alone in this wide world; the devoted mother seemed as though she were a second time made a widow; friends and relatives saw that a vacancy had been created in their circle, which no one could fill.

But that which gives to this grief its deepest poignancy, suggests the strongest consolation. "Her upward flight she took, if ever soul ascended"—And why should there be lamentation and sorrow, when one is called away from a world of trouble, to the enjoyment of that rest "which remains for the people of God?" What though she was in the midst of delightful society, herself the ornament and joy of all; the society of the just made perfect with which she now mingles, is unspeakably more delightful. What though she was blessed with all of this world's goods that heart need wish to enjoy; 'the inheritance of the saints in light,' is incomparably richer and infinitely more satisfying to the soul. What tho' she set a delightfully edifying example of love to God and love to mankind while on earth; she now glows with a higher and holier love, and serves her God with a purer zeal, and enjoys with Him as the portion of her soul, a nearer and more sacred communion—We could indeed have wished her longer stay on earth; but since it is God's will that she should be removed, let us say "His will be done!" Who if he could, would pluck a seraph from his seat of glory in heaven, and chain him down to earth?—No more ought we to wish to bring back from the blissful presence of the Saviour to this abode of sin and sorrow, one of his ransomed ones. Let mourning friends wait until Jesus shall come; and they will see her with him, clothed with immortality and transformed into his image.

"These glorious hopes we owe
To Jesus' dying dying love
We would adore his grace below
And sing his power above."

I cannot conclude this brief memoir, without some reflections which appear to me appropriate.

1. Here is a striking example of what maternal care under the blessing of providence can effect. The interesting person of whom we have been speaking, grew up in a part of the country peculiarly destitute of religious privileges and of opportunities of public instruction.

Family religion and domestic discipline afforded her all her advantages—Surely, a mother's pious care is amply repaid by such a result as we have witnessed. While a well trained, dutiful, pious daughter lives, she blesses the hearts that felt an anxious and ever watchful interest in her welfare—and if by God's wise providence, as in this case, she is removed, how great is the consolation afforded by a remembrance of her dutiful affection and youthful piety! Ah! when parents have to bury their children, what can support them, but the hope that these objects of their dearest love are gone to the bosom of their Father in heaven?

But if the parent has to remember the scenes of gaiety and folly into which the child was led; and at once call to mind on her part neglect of parental duty, and on that of the daughter indifference to religion and devotion to pleasure, how painful, how terrible are such recollections! Let parents who read this, lay to heart the parting time, between them and their children; and now act, as they will wish they had done, when the sad hour of separation shall arrive.

2. The example of zeal for improvement here recorded, I am particularly solicitous to recommend to my young countrywomen. Alas! it too often happens that schooling time being once over, and a young lady, as is said, *turned out*, all thought of *study* is relinquished, and nothing read but the novels with which the presses of this country now teem continually—These too are made mere substitutes for amusements of another kind, which cannot be enjoyed so easily, or purchased so cheaply. And this is the discipline by which many mothers are prepared for training the young citizens, and the young immortals, that are by the author of nature committed to their care!

3. A wise parental care and prudent discipline are never lost. The well trained child, accustomed to self-denial and self-government, will repay by filial devotion, a parent's care. But, they who grow up to be "lovers of pleasure more than lovers of God," will prefer their own gratification to a father's comfort and a mother's joy; and will in all probability bring a parent's grey hairs with sorrow to the grave.

4. In the conduct of the deceased, there is a bright example of piety, which I earnestly recommend to all; but espe-

cially to young ladies in affluence, and likely to be connected with men of influence in the state. Let them study the character of Mrs. Tabb—Let them contemplate one in the bloom of youth, distinguished by talents, rich in varied acquirements, in possession of wealth, surrounded by devoted friends, admired, flattered, and caressed, turning her heart from the vanities of life, and bowing with lowly reverence before her Creator, devoting her life and soul to the Saviour, and setting an example of firm, steady, fervent piety, instructive and edifying even to the aged christian! Had she lived, how salutary would have been her example and influence as a wife, mother, mistress, and neighbour! And now that she is dead, how precious the recollections which enabled the hand of maternal affection to inscribe on her tomb,

"She,' remembered her Creator in the days of her youth."
And with exemplary faithfulness discharged every relative duty!
To her bereaved husband and widowed mother she was a crown of glory.
But although that crown withered at the approach of death,
She is gone to receive that which is incorruptible and which fadeth not away.

CHRISTIAN DOCTRINES. *No.* II.

WRITERS on Christianity have often remarked, that *the Gospel is a remedy.* This is entirely just. And it shows the necessity of understanding the moral disease, for which the remedy is provided. "The whole need not a physician, but they that are sick"—And none who *think* themselves in sound health, will apply for a cure. The *right* application of the remedial system, too, essentially depends on understanding the true nature of the malady. I have determined therefore, in this number to consider the

Scriptural Doctrine of Human Depravity.

The brief remarks, with which this essay has been introduced, show the importance of the subject. The doctrine is a fundamental doctrine. This is apparent from the fact, that difference of opinion on this point, manifests itself through a whole system of theology. If I can but fully and clearly understand what a man believes respecting *human depravity*, I can at once tell the complexion of his general theological opinions. What then is the true moral character of the human family?

In answering this question I shall not inquire what Pelagians, Socinians, and Calvinists have taught; but what is the doctrine of Scripture. There can be no impropriety, however, in stating the truth, that on this subject there is a remarkable agreement in the *confessions* of the Protestant Churches. Of this, very decisive evidence is afforded by a work, now very rare, called the *Harmony of Confessions.* On this subject Lutherans and Reformed teach one and the same doctrine, as the truth of Scripture. The sum of all that is taught by the great body of Protestants on this article, separated from their reasoning, may be comprised in two words, TOTAL DEPRAVITY. And this I do verily believe is the doctrine of the Bible.

But let the meaning of the phrase *total depravity* be distinctly understood. This is necessary, for the right understanding of the doctrine maintained; and the more necessary, because that doctrine has been sadly misunderstood and misrepresented by many opponents. The doctrine of total depravity, as I feel constrained to hold it, that is, as, in my judgment, it is taught in the holy Scriptures, is perfectly compatible with all the varieties which really exist in human character, and with all that is *called* virtuous feeling and conduct in the world. The believer in Christianity, one might think, would never speak on this subject without reference to the Divine Law. The sum of that law's requirements is, "*Thou shalt love the Lord thy God with all thy heart and soul and mind and strength;*" and "*Thou shalt love thy neighbour as thyself.*"

Now when inquiry is made into the character of man, as a subject of God's government, it is needless to say that he has never done a great deal of harm, that he has often been kind and charitable, and just. The question is, does he obey the law? Let the inquiry go throughout this world's population, and be carried to every heart; and I ask, can the individual be found who, in the sight and the judgment of the Omniscient Being, has obeyed this law. It is not our prerogative to search human hearts, and determine what affections govern them; yet there is much to induce the belief that no mere man, since Adam's apostasy has ever in any single instance, come up to the full demand of the divine law. Man is depraved because he does not love God with *all his heart* and his *neighbour as himself.* Man is *totally* depraved, because he does not, at any time or in any of his performances, do what the law of God requires. The want of the love, which is a fulfilling of the law, vitiates his whole conduct.

It is easy to see that men may differ very much in their conduct, that one may be incomparably more flagitious and vile than another, and yet all be totally depraved, when judged according to that law which reaches to the heart, and requires every individual, at all times and in performance of every action, to be regulated by the love described in the law.

The inquiry then is this. Is man, or is he not regulated by the law of God, in the whole tenor of his conduct? Before Scriptural authority is adduced, I wish to state a few facts; of indisputable character, and offer some reflections on them.

1. There are many awful threatenings denounced in the Bible against the wicked—such as these, "The wicked shall be turned into Hell, and all the nations that forget God—On the wicked will the Lord rain snares, fire and brimstone, and a horrible tempest, this shall be the portion of their cup—These shall go away into everlasting punishment—There shall be weeping and wailing, and gnashing of teeth forever:" and much, very much of the same kind. Now the fact is this, men hear with general and very strong dislike these denunciations. The heart rises in rebellion against them. The preacher of the gospel, who dwells much on these terrible things, is sure to become very unpopular, and in a high degree offensive to his hearers. A perusal of the Bible, however, with a view to this subject, will convince every one that a very large part of Scripture is occupied with threatenings against the wicked, and if the preacher would "declare the whole counsel of God," he must often endeavour by "the terrors of the Lord to persuade men."

Now why is it, that this peculiar and vehement dislike is entertained towards this style of preaching? Why does the heart swell and harden itself, when the word of God displays the terrors of divine justice? Does an honest man hate the law, which consigns the thief to the Penitentiary? Does the citizen, whose hands are free from blood, and whose heart bears no malice, rebel even in secret against the law which denounces death against the murderer? It is, in these cases, the guilty that hate the law. In regard to the Divine government, how is it that creatures who love the Lord their God with all the heart, hate to hear the denunciations of the law against those who refuse thus to love Him? How is it that *innocent* Beings have so much of the temper of rebels? The hostility so widely and deeply felt, in these cases, affords strong evidence of alienation and revolt from Heaven.

Again: there is a strong disposition, manifested as far as observation has extended, to escape from a strict construction of the divine law. The terms, indeed, are as explicit and clear as possible; but still the conviction is resisted, that God really means to require of us to love Him with all the heart, and to love our neighbours as ourselves, and that this requirement is perpetually urged on our hearts, so as to allow the admission of no contrary affection. Temptation and human frailty, it is thought, plead in excuse when we forget our allegiance to God, and violate our duty to man. We have been allured by pleasure, or provoked by injury, and Heaven will make due allowance for our frailty! The feelings of our hearts lead us to assume that God will, in practice, dispense with his law, in innumerable instances, in which we have chosen to transgress, although he continually requires, by his precepts, that we love with all the soul. Now all this sophistry of the heart, these equivocations and evasions of the strictness of the Divine precepts, of which all are conscious, afford decisive evidence that the heart is not right with God. They are proofs of human depravity.

Another fact, established by the whole history of the human race, and by general observation, is, that men, in their plans and devices to procure pleasure and obtain happiness, do not refer primarily and habitually to God, as the only suitable and satisfying portion of the soul. What is done in reference to the Supreme Being, except where grace has produced a change, is done with a view to escape the danger which sin has incurred, or to secure the happiness which it is thought God will bestow; and not under the influence of that love, which has Infinite Excellence as its direct object, and rests on God as, in himself, the all sufficient good. And just that service is rendered which is thought necessary for the purpose. As for the rest, we think ourselves at liberty to pursue the devices of our own hearts, and obtain such enjoyments as we can from the world. This conduct gives unequivocal evidence of the temper of the heart, and shows that we do not love God according to the terms of his law. For, constituted as we are, we most certainly seek happiness in that which we supremely love. But that heart which is destitute of the love which the law requires, is a depraved heart.

Once more; all who have ever had the management of men, whether young or old, have remarked that it is difficult to persuade them to practise self-denial, and pursue a consistent course of virtue and piety; while it is easy to excite bad passions and to form bad habits. This difficulty on the one side,

and facility on the other, is matter of universal observation —it is a notorious fact. But it would, I apprehend, be no easy matter to account for it, on the supposition that man is a holy being, or even that he is indifferent either to vice or virtue. According to the first of these hypotheses, it ought to be easier for him to be virtuous than vicious; to resist, than yield to temptation; and according to the latter, the one ought to be equally easy and common with the other. But both these are contrary to fact and experience. Hence I think myself warranted in drawing the conclusion, that man has a propensity to evil; in other words that he is a depraved being. For, the general tenor of man's conduct affords to us the surest proof of the temper and disposition of man's heart.

Many facts, similar to these, might easily be adduced. But as I am writing a brief essay and not a treatise, I must pass on to consider the declarations of Scripture, that bear on the subject under discussion.

1. *The Scriptures do, in many passages, expressly declare that all men are sinners.* Of these a few will be quoted.

Gen. vi. 5, 11, 12. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually—The earth also was corrupt before God; and the earth was filled with violence. And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted his way on the earth.

Psalm xiv. 1, 3. The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy: there is none that doeth good, no, not one.

Job xv. 14—16. What is man, that he should be clean? and he that is born of woman that he should be righteous? Behold, he putteth no trust in his saints; yea the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water!

John iii. 19. Light is come into the world; and *men* loved darkness rather than light, because their deeds were evil.

John xv. 18, 19. If the WORLD hate you, ye know that it hated me before it hated you. 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.

Rom. iii. 9—20. [Read the preceding chapters.] What then? are we (Jews) better than they? (Gentiles.) No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin; as it is written, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes. Now we know that what things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference: *for all have sinned and come short of the glory of God.*"

1 John v. 19. We know that the whole world lieth in wickedness.

To these many other passages of Scripture might be added; but it is needless.—If, from these express declarations respecting the sinfulness of man, we turn to the history recorded in the Bible, we shall find a very striking commentary on the text. After man's apostasy, we find the annals of our race, commencing with a deed of the utmost atrocity. And at every step we meet with rebellion against God, and violence towards man; until vindictive justice awoke, and the world that then was, perished by water.

Immediately after this dreadful catastrophe, the leaven of corruption is seen at work among the few survivors; and in process of time, there is every token of deep and general depravity. The religion which God had given, was corrupted; idolatry, and with it unnumbered crimes and vices, prevailed to enormous extent. I need not go through the sickening detail of Hebrew, Egyptian, Assyrian and Babylonian wickedness. Let the reader begin with Cain, and run through the whole history of the Bible until the days of Nero, and he will find a record of revolt from God, of rebellion against Heaven, of fraud and violence.

And still farther; the history of the Bible not only narrates the wicked conduct of ungodly men; but the numerous failings and faults of the pious. Throughout, there is only one perfect character,—that of our Lord and Saviour Jesus Christ —the rest betray many infirmities, yield to many temptations, and often, in terms expressive of deep humility and pungent sorrow, lament their sinfulness.

These plain historical records, afford strong confirmation to the interpretation which the great body of christians, in every age, have given to the passages which we have quoted, and to others of a similar character.

2. *The Scriptures teach us to ascribe this universal revolt and rebellion, to a predisposition in man to go astray, and commit sin.*

The facts which are presented in the moral history of our species, ought to be regarded as sufficient to establish the truth of this doctrine. The same sort of evidence, in any case where pride and self-love are not concerned would be considered as decisive. Man is regarded as, by the constitution of his nature, a social being, because he is generally found *in society*, and not *alone*. Now the proof that man is a sinful, is as complete, as *that* which proves him to be, a social being. But what would we think of the philosopher, who should undertake to prove, that man has not *originally* a social disposition, but that it has been, and indeed in every case, is superinduced by adventitious or casual circumstances; by the influence of example, or the force of education? Considering the moral history of our species, I do think this just as reasonable, as the attempt made by many to disprove what I call the predisposition of man to sinful conduct. That which prevails universally, in all ages, and under all the circumstances calculated to diversify human conduct, must be accounted for, in the original or natural disposition of man. Neither scripture nor reason allow us to believe that God created man otherwise than "upright;" but we know that "he has sought out many inventions." According to the Bible, the *Heads* of the human family apostatized; the fountain from which the whole race descended, became corrupt; and, in consequence, the stream is polluted. This is stated in scripture as a *fact*, without any reasonings to explain it. Probably, because the subject goes beyond the reach of man's powers in the present state of his existence. Partial explanations might only leave us more embarrassed and perplexed than we now are. Divine wisdom has, therefore, given us the information necessary to show us the extent of our malady, and induce us to apply for

the remedy which mercy has provided. It is no more necessary that we should know the manner in which the cause of *moral disease* operates, than that the sick should know how *malaria* produces fever. The truth, that our present moral state has a connexion with the apostasy of our first parents, is told that we may understand how deep is the seat of disease, and how necessary is that total renovation of our moral constitution, of which the scripture speaks, and for the accomplishment of which provision is made in the gospel of Jesus Christ.

And here it deserves consideration, that this representation of the state of man corresponds, precisely, with the remedy provided in the gospel. In other words, the gospel is a system adapted to the condition of creatures, who have *wholly* departed from original righteousness, and are *entirely* depraved. This is so much the case, that the most important parts and peculiar provisions of the gospel are explained away or rejected, by those who deny the doctrine of human depravity. Indeed, if this is denied, it seems difficult, in many cases, to vindicate the wisdom of christianity. It affords, at great expense and with mighty apparatus, *remedies* called for by no known disease. There is a great treasure of *means* without an *end* to be accomplished by them.—But perhaps this subject will be pursued farther in some subsequent essay.

In all parts of the Bible, we find a *recognition* of the radical corruption of human nature, or of that *predisposition* to sin of which I have spoken, arising from our connexion with our progenitors.

Job, speaking of the sinfulness of human nature, says, xiv. 4. "Who can bring a clean thing out of an unclean?" Not one. And again xv. 14. "What is man that he should be clean, or he that is born of woman, that he should be righteous?" The same sentiment is expressed, xxv. 4—6.

David uses this language, Ps. li. 5. "Behold I was shapen in iniquity; and in sin did my mother conceive me." And what he acknowledges with shame and sorrow concerning himself, he strongly affirms concerning others, when he says "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

President Edwards justly remarks that "Original depravity may well be argued, from wickedness being often spoken of in scripture, *as a thing belonging to the race of man, and as it were a property of the species.*" And of this he gives a number of very striking instances. As Ps. xiv. 2, 3. The

Lord looked down from heaven on the CHILDREN OF MEN, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy: there is none that doeth good; no not one. Ps. iv. 2. lvii. 4. lviii. 1. 2. Prov. xxi. 8. are quoted as parallel. To which he adds. Jer. xvii. 8. 9. *Cursed is he that trusteth in* MAN. *For which anathema, the following reason is assigned;* "*The heart is deceitful above all things, who can know it.*" So Eccl. ix. 3. "Madness is in the hearts of the sons of MEN, while they live." And these words of Christ to Peter. Matt. xvi. 23. "Get thee behind me Satan for thou savourest not the things that be of GOD, but the things that be of MEN." —And many more.

But passing on to the New Testament, we find it written; John iii. 6. "That which is born of the *flesh* is FLESH, and that which is born of the Spirit is Spirit." The word flesh here, clearly means, *man in his corrupted state.* To be assured of this, let the reader carefully read the seventh and eighth chapters of the epistle to the Romans, and see the sense in which the words *flesh, carnal,* and *carnally-minded* are used by the apostle Paul. It will thence appear that, according to the express words of our Saviour, corrupt or apostate parents produce children in their own likeness.

The Apostle is very explicit on this subject in the epistle just quoted, v. 12—19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:—(For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.)—Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made right-

eous." To this may be added Eph. ii. 3. "Among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and the mind, and were *by* NATURE *the children of wrath, even as others:*" and the truth assumed by the Apostle 1 Cor. xv. 22. "As in Adam all die, so in Christ shall all be made alive."

(To be continued.)

SPECIMEN OF WICLIF'S TRANSLATION OF THE NEW TESTAMENT.

[THE celebrated Dr. Wiclif (Wickliffe) was born about the year 1324. This was about the darkest period of the dark ages. Christianity had been perverted to secular purposes, and corruption pervaded all parts of the Church. Wiclif, however, was a diligent student of the Bible. And as in this he pursued a singular course, so his mind was singularly enlightened by divine truth. The consequence was, that he detected and had courage to oppose the errors of the times. In the year 1372, he was elected Professor of Divinity in *Oxford*. His lectures attracted a vast concourse of pupils; and he was greatly admired and followed as a preacher. Endowed with *uncommon prudence*, as well as fervent piety, he did not at first *directly attack* the prejudices of the age in which he lived: nor did he, in the pulpit, delight in controversy. But chose as the subject matter of his sermons, the doctrines and duties of Christianity. These he delivered in a plain, simple style, and urged them on the consciences of his hearers. In this way he gained mighty influence; and was enabled, at length, to shake the foundations of the strong holds of clerical corruption. He has been beautifully as well as truly, called "the Morning Star of the Reformation." He opposed, in very numerous writings, most of the prevalent errors of the age; and adopted a system of Theology very similar to that of the Reformers as embodied in their confessions of faith. The ruling powers of the Church persecuted him sorely, but he was protected from personal violence by the friendship of many noblemen, and the zeal of the people. His enemies, however, succeeded in driving him from his College: on which event, he retired to his living, whence he was enabled, by his writings, to assail the hierarchy. There were many efforts made to have him *treated as a heretic;* but while he was rousing opposition, and promoting reformation, it pleased the Sovereign of the universe in the year 1384, to remove him by disease, and thus disappoint the malice of those who hunted for his life.

Wiclif translated the whole Bible into English; but only the New Testament has been published.—We give the following extract from the late edition of this version by *Baber*, that our readers may see what the English language was in the year 1380. Sometime ago, we gave a specimen of

Chaucer's poetry. Our readers may now see Wiclif's prose, and compare it with the version now in use, which, it will be recollected, was made in the reign of James I. in the year 1610.

We have chosen as our Specimen, the parable of the good Samaritan.—Luke x. 25—37.]

And lo a wise man of the law roos up: temptinge him and seyinge, maister what thing schal I do to have euerlastinge lyf. And he seide to him, what is writun in the Lawe? how redist thou? He answerde and seide, thou schalt loue thi Lord God of alle thin herte: and of alle thi soule and of all thi strengthis, and of all thi mynde, and thi neighbore as thi silf. And Jhesus seide to him thou hast answerde rightly, do thou this thing & thou schalt liue. But he willinge to justifie himsilf seide to Jhesus, and who is my neighbore? And Jhesus biheeld, and seide, a man came down fro Jerusalem into Jerico: and fel among theuys, and thei robbiden hym, and woundeden hym, and wenten awey: and left the man half alyue. And it bifel that a prest cam doun the same weye and passide forth whanne he hadde seyn him. Also a Dekene whanne he was bisidis the place and sigh him, passide forth. But a Samaritan goynge the weye cam bisidis him, and he sigh him and hadde reuthe on him: and cam to him and bond his woundis togidere and held in oyle and wyn, and leyde him on his beest, and ledde into an ostrye, and dide the cure of him. And another day he broughte forth twie pens: and gaf to the osteler, and seide haue thou cure of him, and whateuer thou schalt give ouer: I schal yelde thee whanne I come agen. Who of these thre seemeth to to thee: was neighbore to him that fel among theues? And he seide, he that dide mercy into him, & Jhesus seide to him go thou and do thou in lyk manner.

We add the brief story of Martha and Mary in the same chapter.

And it was doon while thei wenten he entride into a castel, and a womman Martha by name: ressevede him into hir hous. And to this was a sister Marye by name, which also sat bisidis the feet of the Lord, and herde his word. But Martha bisiede aboute the ofte seruice, and sche stood and seide, Lord takest thou no kepe: that my Sister hath left me aloone to serue? therfore seye thou to hir, that sche helpe me. And the Lord answerde and seyde to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye thingis: But o thing is necessarye, Marye hath chosen the best part: which schal not be takun awey fro hir.

Such, we see, are the changes which take place in living languages. Wiclif's version was made in the year 1380, and that now in use was completed in the year 1610; so that there was an interval of 230 years between them.

It will strike every reader, however, that the English language is much more fixed now than in former times. From the completion of the version now used until the present day, there have elapsed 213 years; and there are in that version but few obsolete or unintelligible words.

LETTERS ON EDUCATION—*No.* II.

In pursuing the subject which I have undertaken, I shall be obliged, sometimes, to find fault with prevailing practices, and to show the error of common opinions. This is a thankless, but it may be a friendly office. I have no object in view, but to promote the truth concerning a subject of primary importance.

Many parents are mistaken, as to the *time*, when what they call education, ought to commence. They are afraid of beginning when their children are too young. And the age of *five* or *six* is fixed on as proper for the first undertaking of this great work. I think this an error for two reasons:

1. Because children have capacity to learn a great deal, before they are five or six years of age. That this is true, is manifest from the fact that however neglected, they do learn *not a little*. Every child, of ordinary capacity, in the time mentioned, learns his native language so as to converse in it with great ease and fluency. And surely one, who can make such attainments, could, under proper instruction, learn much that would facilitate his subsequent progress.

2. The period of *adolescence* is short. Children soon think themselves to be men and women; and that it is time for them to *turn out* in life. Indeed it is extremely difficult to confine the young at school, long enough to make ripe and good scholars. It is bad policy, then, unnecessarily to shorten the precious season, in which youth are trained for the discharge of all the important offices of life.

The common objection against beginning early, is founded on the mismanagement of young scholars. The objection is, that by confining the very young, they will become disgusted with their books and contract an aversion to learning, which it will be difficult, in after life, to overcome. But I know by experience, that children may be made to love their books,

and to reckon it a privilege to be instructed.—This being the case, the whole force of the objection is spent on the bad management by which an effect so much to be deprecated, is produced.

Parents, in general, have very imperfect views, to say the least, of the extent to which education ought to be carried. They do not intend their children to be Lawyers, Doctors, or Authors; and therefore, they think it is sufficient for them to learn reading, writing, and arithmetic enough to settle and keep accounts. It is not considered how cheap and valuable a pleasure, and how great a safeguard against the seductions of vice, is procured for the young, when they are so taught, as to feel a strong desire for intellectual improvement, and a high relish for works of taste. Many a man has plunged into ruinous dissipation, and many a woman has loved her own pleasure more than her God, because they have not known how to employ agreeably those hours which are free from the calls of business, and the intrusions of worldly care. It is therefore a matter of very great importance that the education of every young person should be pushed as far as possible. If he does not intend to follow a learned profession: yet he may be a father, a neighbour, a citizen: he will have many duties to perform, in which knowledge and taste will be highly useful, and ornamental. And besides, it much concerns every one to know how to spend time pleasantly and profitably at home, in a dark rainy day, and alone.—Every parent fails in duty towards his child, who does not give him as good an education as possible, whether that child is to be a statesman, a lawyer, a farmer, or mechanic.

But before I proceed farther, I wish for a while to consider the question, what is intended by an education? To this question I would answer, in general terms, that education is that course of moral and intellectual discipline, to which the young are subjected, for the purpose of fitting them to discharge the various duties incumbent on them in their various relations. I do not anticipate any objection to this definition, if it may be called a definition of the term; and therefore I shall not dwell on its proof or illustration. I am constrained, however, here to observe that a very important part of education—perhaps the most important part—is much neglected by parents, and entirely omitted by many preceptors. Man is as much a *moral* as he is an *intelligent* being. And his moral faculties need as diligent, as careful and as skilful cultivation, as his intellectual.

On this subject most err through negligence; but others on system. These last suppose it to be safest and most philosophical to leave children unrestrained, and to depend for the developement of their passions and affections, on situation and circumstances: or in their own words, to commit this work to nature. It would be just as reasonable to depend on the same causes for the improvement of the intellectual powers. Man's happiness, through the whole course of his existence, is, to say the least, as much connected with the proper government of his passions, as with the due exercise of his reason. For once, indeed, that reason leads us astray, passion drives us out of the right course a thousand times. And while this is the case, there is no *necessary* connexion between an improved understanding and a well regulated heart. All experience proves this. A thousand instances might be adduced—*Rousseau* may stand for all.

Perhaps the error which I now combat, originates, where it is *original*, in wrong notions concerning the moral condition of man. Many suppose that we come into existence with predispositions to virtue, or at any rate, without any thing about us which tends to crime; and that unless some force is applied to warp us from the right course, we may be safely left to the impulse of natural disposition, and to the passions which will of course be awakened in the progress of life. But this is not true. There never was a child who would not tell a *falsehood* to answer his purposes—nor one that was not *cruel;* nor one that had any sense of *modesty* and *decency*, without being taught. This declaration is the result of much careful observation, prompted by a deep interest in the subject; and of its truth I do not entertain the shadow of a doubt.

Moral discipline, then, ought to begin early, and to be continued with persevering firmness.

One of the first lessons which a child ought to learn is *the necessity of submitting to rightful authority.* The importance of this part of discipline, does not seem to be understood in this country; and therefore I may be excused for dwelling on the subject for a brief space.—Nothing is more obvious than the truth, that we must, in many cases, bring our passions and inclinations into a state of submission. Without this, every family would be a scene of perpetual turmoil; every neighbourhood would be in ceaseless uproar; and discord would scatter her torches through every part of society.

But social life would not suffer alone. Civil and political institutions, and the whole fabric of government would go to ruin, without submission to authority. This is too plain to

be insisted on. But it deserves remark that in a free government, I mean a government where laws emanating from the people rule, the habit of submitting to rightful authority is indispensable. Otherwise, the government must be dissolved, and the sway of the sceptre be substituted for the rule of law. Hence is apparent the grievous mistake of those, who imagine that they train their children in adaptation to republican institutions, by allowing them to do as they please. They will thus assuredly grow up to disregard the laws of their country, and to set examples, which every good citizen regards with grief if not with horror.

There is a wide difference between the submission of which I speak, and that base and slavish crouching to assumed authority, which severe and tyrannical discipline produces. I make this remark for the purpose of obviating a very common objection, namely that by the discipline which I recommend, the spirits of children will be broken, and they rendered mean and servile. That there is such a difference as has been mentioned will be seen by every generous republican, who compares the feelings of which he is conscious, when he bows to the authority of his country, with what he knows must be the feelings of the slave who licks the dust at the feet of an oriental despot, or the courtier who thinks himself supremely happy, when he kisses the hands of *majesty*. When authority is *rightful*, submission is *honourable*. This is the case in regard to parents, and all who occupy the place of parents; to our country; and our God.

It then behooves those, who are intrusted with the important business of education, to begin early; and betimes to form the habit of submission. The sooner this is done the better; because in the first instance, there will always be a conflict. The parent who begins when his child is only a year old, will have to employ force. But, by proper mangement in early life a complete ascendency may be *easily* gained over the mind of the young, and afterwards maintained by reason and affection. But if the business should be deferred, it will be more easy to break an unruly colt than to subdue a wayward child. And he will, perhaps, always have a trick of starting aside, when pretty much pressed, or when suddenly excited.

The method of accomplishing the object proposed, depends so much on the genius and temper of every individual child, that particular directions in this case might only serve to mislead. My observation however, supplies this general remark, that *firmness* is much more successful than *violence;* and *steadiness* accomplishes much more than occasional *severity*.

Parents all wish their children to be obedient to them, and generally perhaps adopt the measures which they think best calculated to insure this effect. But while this is the case, very little care is taken to inculcate on the young of our country, reverence for the laws; and many, on principle, neglect religious discipline. I cannot but regard these as great errors, and would gladly be instrumental in introducing a better mode of thinking.

A republican government cannot permanently exist, unless the laws exert great moral influence. Magistrates, deriving their office from the people, will not be prompt and faithful in execution of their trust, unless assured that the people will support them. A number of cases every day occur to prove the truth of this remark. The laws respecting Sabbath breaking, drunkenness and profane swearing are almost a dead letter. The same has been the case respecting the laws against usury and gaming. Before the anti-duelling law, murder *in an honourable way*, was often committed, and the magistrate in most cases did not make an effort to prevent, or punish the crime. Indeed all experience shows, that where, in a corrupt state of society, offences and even crimes are protected by public opinion, the arm of the law is quite nerveless. In proportion as the difficulty of obtaining subsistence is increased by an increase of population, a depressed state of commerce, or unpropitious seasons, the mass of a country's population is subjected to greater temptations to the commission of crime. Hence, and for a thousand other reasons, the propriety and even necessity of beginning early and deeply impressing on the youthful mind, reverence for the laws and submission to rightful authority. The child, who has been accustomed to see in his father an example of disregard to any particular law, for his own gratification, on the same principle may easily be tempted to set at nought any other. But the citizen who has lessons of obedience to his country's authority, associated with the recollections of a parent's love and of the domestic endearments of his youthful life, will deeply feel, as long as he lives, the obligation to obey the law, and to lend his aid to enforce obedience on others. And he who has been habituated to obey as a son, will not be like to disobey as a citizen.

To my *theory* on *this* subject perhaps none will object. In regard to submission to the authority of God, I shall have to encounter prejudices perhaps of peculiar obstinacy. In regard to professed christians, who neglect as many do, this important duty, I can only refer them to the Bible; and remind them that according to that book, a sound faith is nothing

without a corresponding practice. "They who know their Lord's will, and do it not, shall be beaten with many stripes."

And to others, who oppose religious education, in part because it is enjoined in the Bible; but who do not avow universal hostility to religion, I would say, that they, in effect, do that for which they most bitterly reproach *Enthusiasts*;—they separate religion from morality. And this verifies the proverb, that *extremes meet.* The *philosophist* talks much of morality, and readily consents that its principles should be inculcated; but as for religion—that lies between man and his Maker—let it alone—leave every man to form his own religious principles for himself! Now is not this as complete and violent disruption of the ties which connect religion and morals, as that achieved by the most outrageous fanatic? On the contrary, the enlightened christian considers his duty to God as involving all the duties which he owes to his fellow men, and lends to the precepts of morality, the sacred, the awful, the powerful sanctions of religion. The child who is subjected to a wise religious discipline, grows up with the feeling, that to please his Father in Heaven, he must love his kindred, be kind to his neighbours, compassionate to the afflicted, just to all men, and submissive to the laws of his country. And why any should object to lessons of this kind, I am at a loss to conceive.

To this I would add, that the end proposed by those who object to religious education, never was accomplished. It is the wildest of all chimerical projects. In the education of children, say they, let religion alone, that the minds of youth may be free to choose, without bias or prejudice, for themselves. But this is not the effect. And in such a world as this, it is impossible that it should take place. There is no neutrality in relation to religion. It is a subject which takes hold of the human mind with such force, as completely to prevent indifference. The result, where men have been foolish enough to try this mad experiment of philosophy, has been hostility to Christianity, without any settled system of one's own—a rejection of the gospel without the substitution of any thing in its place—violent bigotry *against* vital religion, with some dark and loose speculations of a low deistical character.

But to pass by remarks of this kind—how can any one who at all understands the power of education, and acknowledges the connexion which subsists between the present and a future life, answer to his own conscience and to his God, for neglecting the most important of all interests! This is a question which I hope all who are interested with the education

of youth, will most seriously consider. There is a worldly mindedness prevailing with most disastrous influence on this subject—There is a preference of things temporal to things eternal, which cannot be too deeply lamented.

But I must defer, until another season, many additional remarks which I wish to offer on this important affair.

I am &c. A COUNTRY CORRESPONDENT.

A JOURNEY IN NEW-ENGLAND.

(Continued from p. 199.*)*

Boston,—July 1822.

SINCE my last communication, I have made several excursions into the country in the neighbourhood of Boston, and have been in the highest degree delighted with the scenery, the prospects, and the whole style of cultivation. In a ride of two hours, in almost any direction, one may see more *handsome situations*, and more objects of natural beauty, than are to be seen in any part of the country where I have ever yet been. It does not comport with my design to fill my letter with topographical descriptions. But I cannot help mentioning the townships of Dorchester and Brooklyne as eminently beautiful. Nothing can be more refreshing to one emerging from the heat and smoke and dust of the city, than the hills and dales, the orchards and groves, the gardens and meadows, the fine shades and cool breezes, the fragrance of flowers and singing of birds, with which one is greeted at every turn and almost at every step. Nature seems to welcome the languid inhabitant of the city with smiles, and most kindly to offer him a retreat from the annoyances of town.—Wealth and taste have done much towards adorning this part of the country; which by the way, is such as to admit of the highest improvement. And from what has been done, I conjecture that the time will come, when it will be an object with strangers to visit the *towns* in the vicinity of Boston, for the sake of enjoying the beauty of their prospects. Indeed, I should be delighted to spend week after week, as things now are, in this delightful neighbourhood. And if I may take the free and hearty hospitality of the minister in Dorchester, as a specimen of what one would meet with in the whole neighbourhood, I could easily believe that I had fallen in with a little colony of *old Virginians*. One *feels so easy*, and sees every body about him *feeling so easy;* intercourse is so un-

constrained, manners are so frank and mild, and kindness expressed with so little ostentation, as at once to make a *Virginian* feel himself at home. Indeed, notwithstanding all the causes which have been in operation for two centuries to diversify character, I am continually made, by what I see and hear, to remember that the New-Englanders and Virginians are descended from a common stock; that they all have the unmixed English blood in their veins. It is a pity that local prejudices should produce any alienation, between people thus related.

In one of my excursions, I passed through the town of Lexington. Here, you recollect, was the first conflict in the war of the revolution. About seventy militia-men had assembled on the meeting-house green, when the British soldiers, who had been sent to destroy the arms and stores collected at Concord, arrived at Lexington. Major Pitcairn, an English officer, rode towards them, and in an angry tone calling them *rebels*, ordered them to, 'lay down arms and disperse.' This order was not obeyed: on which he discharged a pistol, and commanded his men to fire. Several persons were killed, and the militia-men retreated. There is now erected on the spot consecrated by the blood of these *protomartyrs* to the cause of their country, a very plain and simple monument of granite, with a suitable inscription.

The gentleman who accompanied me in this excursion, as well as some aged persons that I happened to meet with who had perfect recollection of the whole affair, gave me a very striking picture of the effect produced by this shedding of blood. It went like an electric shock through that and the adjoining towns. The act of the British officer was regarded as one of wanton murder, and the whole population was roused to a perfect rage. Men at work on hearing the report, left their oxen standing in the plough, and running at full speed to their houses for arms, scarcely took time to say farewell to their families. And persons in the woods engaged in hunting, rushed directly to the scene of blood, without returning home to bid adieu. The sight of their dead and wounded neighbours inflamed them to madness. Those who were *hurt* but not disabled by the enemy, raged like chafed lions, and rushed on covered with dust and blood, resolved to take revenge for their slaughtered countrymen. A venerable old lady whose husband was engaged in the affair, and one of whose sons now lives in your city, said to me—"Nobody showed any sign of fear on that day—wives and daughters exhorted their husbands and sons, to go out and avenge the death of their neighbours."

You know the result. The small stores collected at Concord were destroyed; two field pieces were spiked; and some four or five hundred pounds weight of shot were thrown into a well! And this being effected, the British, although supported by a fresh detachment, were compelled to make way as well as they could to Boston; while the Massachusetts men hung on their rear, and harrassed them at every step. The expedition cost them at least three hundred men.

You can easily imagine after what was said in a former letter, how I felt while standing at the foot of the simple monument, which preserves the memory of the men who fell at Lexington; and hearing the friend who accompanied me, speak of the events to which I have just referred. But you must not suppose that, because I seize every opportunity of recalling recollections of the revolutionary war, I delight in scenes of carnage and blood. The vivid description of a battle does, indeed, excite a powerful interest, and awaken many feelings of a lofty character. But a little reflection brings to view the sad realities of the scene; and the humane heart cannot but deplore and execrate the depravity which makes "man a wolf to man;" and mourn over the desolations produced by lawless ambition and lust of power. Still, however, the men and the events of that period ought often to be called to remembrance. What our fathers told us ought never to be forgotten. And while the angry passions which were roused in relation to the British government, ought not to be cherished, surely the feelings which pervaded the great mass of our population, and united them as a band of brothers, ought to be excited in the bosom of every child that is born among us. The present generation ought to know that in those days of glory, the men of the South and the North, of the East and the West, fought and conquered together. And that by this union of hearts and hands, the independence of America was achieved. The imperishable wreath of glory was entwined round the *whole nation*; our precious birthright was defended and maintained by the valour and perseverance of ALL. While the aged in this part of the country were telling the tale of their country's wrongs, and of their countrymen's prowess, I was made to perceive that the people here had just the same feelings as to American liberty and independence, that are common to the citizens of my "father land;" and I thought that if the men of the South could hear what I heard, and see even the dim eyes of age kindling up with youthful brilliancy, and flashing fire on the reawakening of former emotions, and the recollections of former days,

they would renounce local prejudices, banish all narrow feelings, and say, with exulting patriotism, of all parts of the land, THIS IS MY COUNTRY, and of the people, THESE ARE MY FELLOW CITIZENS—*may Heaven bless them forever!*

The conviction is every day more fastened on my mind, that greater pains ought to be taken to promote kindly feelings among the *people* in different parts of our country. It is an undisputed maxim that "*United we stand, divided we fall.*" The state of Europe is such as to give greater importance to this political aphorism than ever. The manner in which the French Revolution has terminated ought to teach a lesson to all. One party ought now to see, that an unbridled democracy leads the way to military despotism; and the other, may well lay aside their fears of the prevalence of anti-social and irreligious principles. The *Holy Allies* have leagued together to preserve *things as they are;* to prevent changes, and put down reform. There has ceased to be a strong sympathy between the *people* of the United States and the people of Europe;* and the only direct influence which the *old world* exerts on the *new* is through governmental intercourse. The old causes of political difference are now done away. It is time then, for old distinctions to cease; and for all classes of politicians to unite, in sustaining the precious institutions of our own happy country. If the first grateful aspiration to the Father of all mercies ought to be—as I have no doubt it ought—that we were born *Christians* and not *heathens;* the second, that every infant ought to learn to send up to his Creator is, that we were born *American citizens* and not *European subjects.* But under God, we owe this high distinction to the *united* labours of our great forefathers. The people in all parts of the country would, at all times, be ready to feel and acknowledge this, were it not for the devices of ambitious men, who are willing to employ unworthy arts and raise bad passions, for the purpose of elevating themselves. In this state of things, the duty of enlightened and honest men, in every division of the country, is to promote the culture and reciprocation of kindly feelings, so as to counteract the designs of such, as would sow the seeds of discord and disorganization among us.

And now that I am on this subject, I will just observe that a great deal might be done in the present age, by a wise and liberal method of conducting the plans of christian benevolence,

* The state of things has greatly changed since this letter was written; and now there is among the American people but one sentiment and one feeling, in relation to the war against the Spanish Constitution.—PUB.

which are pursued in this country. The American Bible Society, by drawing together distinguished men from all parts to celebrate its Anniversaries, will do much towards strengthening that golden chain of love, which is to bind together, I trust, in perpetual concord, all parts of our nation.—Much too might be done, by affording mutual assistance to the Missionary and Education Societies, and Theological Seminaries which have been instituted to the North and South, to the East and West. I have before touched on this subject; but such is its importance, that it deserves more full and distinct consideration.

The American Board for foreign Missions, and the American Education Society are doing nobly. They are institutions in which every enlightened Christian may well rejoice. Indeed, they are an honour to the nation. But while our northren brethren have got the start of us, there is an awakening to the South; a feeling that something must be done among ourselves. Until this state of mind was induced, liberal and zealous Christians contributed very freely to the northern societies. But, now, when agents go to our part of the country to solicit donations, it is felt that they take from our scanty means of doing good, what ought to be left for the promotion of purposes of charity among ourselves. And it begins to be said, and said often, *Every thing must go to the North!* Any manifestation of indisposition to aid us, produces hard thoughts and uncomfortable feelings. And the time is coming, should the present policy be pursued, when it will be in vain to send agents to the southern country to procure aid, however urgent the case may be, for any institution of christian benevolence not located among ourselves.

Unwillingness in the Northern people to assist us, will be accounted for on the prevalence of local feelings, or zeal for a local system of *theologizing*, and other principles of this kind. And the effect will be, to counteract the natural influence of common purposes of christian benevolence, and of unity of design in one great object of love.

Since these things are so, I should very gladly witness the operations of a more enlarged and liberal spirit; and a frequent interchange of kind offices in the way contemplated. I should delight to see christians prompt to co-operate in every work of love. This would do more than politicians *can* do, with all their devices, to ensure unity and concord in our common country.

I do earnestly desire to see a freer and more liberal intercourse carried on between the North and the South. It would

be advantageous to both. I hope that no offence will be taken by any, when I say that we could learn from our brethren here, that which would be profitable to us; and that they might in turn, learn from us what would do them no harm. At any rate, all might be taught no longer to mete out christian love and the charities of social life by geographical divisions and local boundaries.

In the excursion from which I have just returned, I had an opportunity of looking more closely than I had done before into the domestic and agricultural economy of the New-England farmers. And I have been astonished to observe how much less house-keeping and the cultivation of the soil cost here, that they do among us. The fixtures about a New-England kitchen, where the family is of any size, are fully equivalent, as I should think, to the labour of three servants, as servants labour with us. The kitchen joins the dwelling house, and the wood-house the kitchen. The spout of the pump is rarely more than twelve feet from the kitchen fireplace. Cooking stoves are generally employed—So that fuel is used sparingly; and water is always at hand. The result of all is, that a family here, which employs one house servant, lives full as much at ease, as one in our part of the country that employs four—with only this special exception, that, in Virginia, the *mistress* has a great deal the most trouble. Consider the difference, as to expense, between employing four unproductive hands and only one!

I have before remarked that the farms here are small. They are generally cultivated by the proprietor and his sons. And if the whole product is less than on the large plantations in Virginia, the surplus is proportionably much greater; and the expense of clothing incomparably less. I have no doubt but that the nett profits of farming in New-England are greater than in Virginia. But this will scarcely be believed here. If it is heard that a man owns a thousand acres of land, and fifty negroes, it is imagined that there is no end to his wealth. But it is not considered that out of fifty slaves, on account of old age, childhood, disease, and other causes, scarcely ten or twelve able bodied labourers can be found, whose services are to be regularly depended on. Now if the planter grows corn enough to feed all his dependents, and tobacco sufficient to fill fifteen or eighteen hogsheads, he is thought to do exceedingly well. This tobacco, at an average price, will produce from one to two thousand dollars. This is all the planter has to pay taxes, blacksmith's and doctor's bills, the expense of clothing, and every thing else in the way of family expendi-

ture where there are perhaps sixty persons. The truth is, that many planters in Virginia begin to feel that the present mode of cultivating the soil is so expensive, and the price of produce so low, that a change will soon become necessary and inevitable. *Free* labour costs less and produces more than that of slaves. Hence while Virginians are nominally rich, they are actually poor; and will be so, until some one shall be wise enough to devise a plan for changing the state of things among us. When shall it once be!

But I must hasten to bring this letter to a close—you may perhaps hear from me again before I set my face to return home. I am &c. H.

To the Publisher of the Evangelical and Lit. Magazine.

HAVING lately enjoyed the opportunity of seeing an extensive and interesting portion of the State of Virginia, I wish through the medium of the Magazine to offer some remarks, which appear to me to be important. I beg leave, however, to declare that my only design is the promotion of improvement. Being conscious of this, I shall make no apology for the freedom of my remarks.

Through the whole extent of my travels, I had full experience of the characteristic hospitality of Virginians. The ease of manners and freedom of neighbourly intercourse every where conspicuous, were truly delightful. Through this whole tract of country, there are many gentlemen of good education, and respectable attainments. A degree of attention has been paid, in a number of families, to female education, which makes the company of the ladies particularly interesting and pleasing. Indeed there is much to be found here which adorns society and renders it truly pleasing.

The soil through this part of the state is, in general, kindly, and in some places eminently fertile. The country by means of navigable waters, affords great conveniences for the transport of produce to market. Indeed the difference of a cent or two in the price of grain per bushel, will determine the farmer whether to send his produce to Baltimore, Fredericksburg, Richmond, Petersburg, or Norfolk. And should the canal between the Delaware and the Chesapeake be completed, Philadelphia may be added to the list.

The waters afford an inexhaustible supply of fish, oysters, and wild fowl, *and the forests abound in deer!* so that the means of living are procured with a facility almost unequalled in any

other part of the United States. Indeed the advantages are, in many respects, incalculably great; and it deserves particular remark that the crops are perhaps less uncertain than in any other portion of the country.—It is thought however, that there is an over balance of all, *by the unhealthiness of the climate.*

This is a serious objection; but there is less in it than many suppose, or will believe. There is indeed not unfrequently a prevalence of autumnal fevers under which the people suffer. But this is not so much greater than is found in other places, as many imagine. And as far as the influence of *salt water* extends, I do not know that there are more causes of disease, than are found in the middle country. Indeed, I have no doubt but that measures might be adopted, to render this part of the *old dominion*, as safe a residence as any other. The *reclaiming* of the marshes, the clearing of the forests, and the using of wind and horse mills, instead of those worked by water power, would produce this desirable effect. There is something of a spirit of improvement manifested by a part of the population; but I was not a little surprised to find that, in many instances, there is not only a total disregard of circumstances affecting health, but a practice tending to the production of disease, as effectual as if all the ingenuity of the population were exerted to that end. As the Agricultural cant phrase is, many of the farmers *grow* flax. And I understand that in the month of August, every mill-pond is filled with that article, for the purpose of *rotting!* The mischief produced by this practice, will probably cause its discontinuance. And it is to be hoped that this part of the state, with which so many interesting recollections are associated in the mind of the Virginian patriot, will, in process of time, be regarded according to its value, and improved according to its capacities.

There are some ideas on this particular subject, which often, during my late excursion, forced themselves on my attention; and I wish to present them to the attention of others.

There is something melancholy in the whole aspect of this region. Plantations, settled when our ancestors first occupied this country, are now entirely grown up, chiefly with pines, which cast their sombre shade over many a mile of flat sandy road; and utter their melancholy murmurs on the blowing of every breeze. There grow in many places, on ditches thrown up for enclosures, trees which show that they have been standing from fifty to a hundred years.

As one rides along and is presented frequently with objects such as these, he cannot help inquiring in his own mind what has become of the families which once dwelt here, and manifested the *old fashioned and generous hospitality* to every guest, stranger or neighbour? This question carries the thoughts away to the regions of the West, where many a son of Virginia has wandered in search of a home.—But here lie the bones of their fathers!—This idea is suggested by the appearance of a once stately and elegant church, now in ruins. The traveller, involuntarily stops his horse at this sight, dismounts, and ties him to the pendant bough of one of the old oaks, under the shade of which the forefathers of the parish used to sit and enjoy friendly converse, while waiting for the coming of their minister.—Then with slow and pensive steps, he traverses the church yard, and endeavours to decypher names and dates that now scarcely appear on the old broken gravestones. There is only one cheering thought in all that is before him; it is the reference made, always where christianity prevails, and no where else, to the doctrine of the resurrection. On fragments of marble, once laid with pious tenderness over the ashes of a parent or a child, a husband or wife, one may trace fragments of scripture texts, showing how, in the days of their affliction, they who once dwelt in this region, sought consolation in the precious truths of the Bible. For instance * * * *Resurrect*— * *the Life* * * *. * * * * * * * *Sorrow as* * * * *no hope, &c. &c.* On seeing such things as these, faith triumphs amid the ruins that surround the spectator; and he looks forward with exultation to the time, when every part of earth and sea that has been made a grave, shall give up its dead; when "this corruptible shall put on incorruption; this mortal shall put on immortality, and the saying shall be brought to pass, Death is swallowed up in victory."

With some such feelings as these, on one occasion, I turned from the grave yard to examine the Church. The sound "Blessed are the dead who die in the Lord," seemed to be echoing in my ears—As I entered the door, the first object which caught my eye was the remnant of the painting, over what was once the altar. Scarcely a trace of this could be perceived except the letters, in Hebrew, of the name Jehovah, [יהוה] which seemed to stand in their original freshness, while every thing around them was mouldy and decayed. This object for a few minutes strongly attracted my attention, and filled me with religious awe. This feeling made the whole scene, presented inside of the church, extremely painful. All was ruin and desolation. The altar and the pulpit

and the pews were broken down—the beautiful flag stones* with which the aisles had been laid, were for the most part removed; and the floor of the church resembled a farmer's barn-yard, where domestic animals of all kinds are accustomed to make their lodgment!—Nor was this a solitary case. The spectacle of churches in ruins, which, as they once were, would have been no disgrace to any of our cities, is quite common. Even the cheerful chirp of the sparrow is not heard in these temples of the Lord of Hosts; but the bat is seen there; and the owl is heard there; and whatever our country produces of evil-omened bird or beast nestles and broods there. I thought, while beholding this sight, of the beginning of the cxxxvii. Psalm, in which the pious Jews so pathetically bewailed the desolations of Zion. "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. We hanged our harps on the willows, in the midst thereof."

It is impossible to say, how much is added to the gloominess of the country by such objects as these—And while the traveller exults in hope respecting the mouldering tenants of the tomb, who died in the faith; he cannot but inquire, with a mournful spirit, respecting the provision made for the spiritual interests of the present and future generations. This is a subject of very great importance to the well being of this country; and imperiously calls for most serious consideration. Uncontrolable circumstances, however, forbid my pursuing it at the present time. I shall then ask room, hereafter, for another communication.

Before concluding, permit me to observe that I think I know the causes which have led to the state of things so much to be deplored, and the allowances which ought to be made for my countrymen. And I do assure you that any censures which may occur in the course of my remarks, will proceed from the affectionate heart of a NATIVE VIRGINIAN.

Va 2 Rose 306.

* In one instance I saw the porch of a *small tavern* at which I was obliged to stop to feed my horse, laid with flags most manifestly brought from a church at no great distance.

Intelligence.

SHORT ACCOUNT OF THE MINERS OF LEADHILLS AND WANLOCKHEAD.

[The following, extracted from the Christian Observer, shows in a very striking point of view the value of education, and the efficiency of the instruction of enlightened ministers of the gospel, in stimulating the understanding, and exciting a spirit of improvement. We earnestly recommend its serious perusal to all who may have the opportunity of reading these pages.]

Leadhills and Wanlockhead are considerable mining villages, situated about forty-six miles south-west from Edinburgh. Their distance from each other is scarcely an English mile. Leadhills is situated at the south-western extremity of Lanarkshire; Wanlockhead at the north-east of Dumfrieshire. The population of Leadhills is from 1100 to 1200 persons; that of Wanlockhead 1000, including those workmen who live at a little distance from the village. The Earl of Hopeton is proprietor of the mines of Leadhills; the Duke of Buccleugh and Queensberry, of those of Wanlockhead. A lease of seventy years is generally granted to a mining company, and every sixth bar of lead weighing eight stone is paid as rent. No less than 50,000 bars have been raised at Wanlockhead in one year; but on an average for the last thirty years the quantity has seldom exceeded 20,000. The mines at Leadhills are more considerable, and are managed by two companies; the Scotch and the Leadhill mining companies. The former has raised in some years 30,000 bars; but the latter company has not been so successful. The mines were made free from all government taxes by King James the Sixth, on his tour through Scotland. The mines of Wanlockhead were first discovered about 250 years since by some adventurers from England and Wales, who were in search of gold; considerable quantities of which were found in the cavities of rocks and in the rivulets, which descend in great numbers from the hills. Of 40,000 guineas which were once coined at Edinburgh, the largest proportion of the gold came from these mines.

This tract of country is the highest in the south of Scotland, and nothing can be more bleak and barren than its appearance; nor would it ever, in all probability, have been enlivened by one human habitation, but for the leaden ore contained in its high and heathy mountains. The northern side of Wanlock is terminated at each extremity by a mountain torrent; and the deep casts made by the searchers for gold along the face of this ridge, reaching from Whitecleugh Burn in parallel lines to Limping Burn, give it the appearance of an ancient Roman encampment.—The miners belonging to this district of Scotland are a singularly moral and intelligent race of men; and as there are facts which prove them not to have been always so, they form additional evidence of the good effects resulting from a religious education. As lately as the year 1741, the Sheriff of Dumfrieshire (the late John Goldie, Esq. of Craigmuire) went, escorted by a detachment of military, to quiet the turbulence of the miners; and in 1755, when Messrs. Ronald Crawford and Co., the new lessees of the Wanlockhead mines, took possession, they were resisted by a lawless mob of women, and of men dressed in women's clothes, who dismantled the pits of their rollers, and endeavoured by every species of annoyance to compel the new company to give up their charge. In consequence of these proceedings, the Company procured from the Court of Session a sentence to remove some of the old miners: they then introduced new and more tract-

able ones in their places, built them houses, and began to conduct the mines upon an improved plan. A Mr. Mason, clerk and agent to the new company, purchased a share of 1500*l.* and entered into their liberal views. He was anxious that the men should never earn less than from twenty to twenty-four pounds a year, which at that time was fully equal to a tradesman's wages.

But the great moral change at present visible amongst the miners appears to have been effected by the introduction of a minister, a schoolmaster, and a village library. It does not exactly appear whether these measures originated with the proprietors or the company; but they were judiciously and liberally encouraged by both; and their effects I shall give nearly in the words of a gentleman, now a clergyman of the Established Church, a son of one of the miners.

In 1741 a library was founded at Leadhills, and one at Wanlock in 1756. The books purchased by the miners shew in general the purity of their taste; for excepting those which have been given in presents by the proprietors or companies, and 130 volumes left to the library of Wanlockhead by their late minister, Mr. Henderson, the books have been entirely chosen by themselves: indeed, they have a rule to this effect, that honorary members are not to interfere in the choice of books. The library at Leadhills contains at present about 1200 volumes; that of Wanlockhead 900.

As the miners work only six in the twenty-four hours in the mines, and as the barrenness of the soil affords little scope for agricultural pursuits, they have of course abundance of time for reading: and I believe they generally employ it to good purpose; for many of them can converse upon historical, scientific, and theological points so as to astonish a stranger; and even on political questions, they express their opinions, with great acuteness and accuracy. In the present times this last may not by many persons be considered a very desirable direction for the eagerness of the poor after knowledge to take: but I have been the more particular in copying this part of Mr. ——'s statement, as it may perhaps help to shew that political knowledge does not necessarily imply political disaffection; since even in the worst years of Radicalism, the miners of Leadhills and Wanlockhead did not incur the slightest imputation of disloyalty.

The newspapers are devoured as eagerly in these smithies as in any coffee-room in Britian. Every miner who chooses may read them in the smithy; but no one is allowed to carry them home. The expense individually is trifling; not above 6*d.* or at most 1*s.* per annum. Each village has its own schoolmaster and minister; and every miner can read, and most of them can write tolerably well. The emoluments of the schoolmaster at Wanlockhead are a house and small garden, with 25*l.* a-year of salary allowed by the Duke of Buccleugh and the Mining Company, besides what he receives from the scholars. Those who merely learn to read, pay 1*s.* 6*d.* per quarter; those who both read and write, 2*s.*; and those who learn reading, writing, and arithmetic, 2*s.* 6*d.*; and where latin is added, the quarterly payment is 3*s.*—The income of the schoolmaster at Leadhills is made up nearly in the same manner. The number of scholars in each village is seldom less than 100. Every miner, without exception, seems anxious to have his children educated; and they are in general sent to school at five years of age, and kept there till fit for employment at the mines or elsewhere. There is likewise a sewing-school in each village, where the girls are taught the common branches of needle-work.

The clergyman of Wanlockhead receives a house and fuel from the Mining Company, 30*l.* from the Duke of Buccleugh, and 4*s.* from every workman annually; which at present amounts to about 90*l.* a-year. The minister of Leadhills is paid by the Earl of Hopeton and the Mining Companies. There are few dissenters

from the Established Church of Scotland in either village; of course the clergymen belong to the Established Church, though they have neither a voice in the Presbytery where they reside, nor in the General Assembly of the church, till they happen to be presented to a parish church. Each village has also its own surgeon, who receives a house and salary from the Proprietors and Mining Company, besides the gains of his practice.

It will thus be seen that these miners possess many advantages, but especially the inestimable one of an early religious education. From this source arises their future exemplary conduct, which strongly appears in whatever situation they may happen to be placed. It is a question among politicians, whether or not the poorer classes of society should be educated: but whoever will take the trouble candidly to inquire into the effects of education in Scotland in general, and among these miners in particular, cannot but become an advocate for the diffusion of learning. The opinion that ignorance is most easily governed would be disproved, were it only by contrasting Scotland and Ireland with each other.

Many of the sons of the miners, from their early education, acquire a desire for more honourable professions, and by their own industry and application raise themselves to eminence. Many are surgeons in the army and navy. I can particularize two—Messrs. Snipe and Dalzell—who rose to the rank of first surgeon in the squadron or fleet to which they severally belonged; and in the same profession many are settled at home. In the clerical profession, likewise, there are a considerable number; some actually placed as ministers, and others ordained preachers. Many are writers, merchants, or clerks, and several are mechanics of eminence: I may name one in particular, who is the inventor of the steamboats on the canal from Glasgow to Falkirk. Allan Ramsay, the Scottish poet, was, when a boy, it is generally believed, a washer of lead ore at Leadhills; it is certain that his father was a workman there; and I have often seen the house, or rather hut, where the poet was born.

But the blessed effects of an early good education are no less visible upon the miners in their own spheres at home, than upon those of their sons who have been by its means prompted to aspire to some of the higher professions: indeed, were the conduct and character of the miners themselves indifferent, they would soon cease to be so anxious as they now are for the advancement of their children in every thing that is praiseworthy; and did they not feel the benefits of a good education themselves, they would not be so desirous to bestow it upon their children. They are not merely an intelligent, but in every respect an exemplary, race of persons, surpassing every other labouring class in Scotland in the correctness of their conduct, as well as in the cultivation of their minds. They are remarkable for honesty and industry. Intoxication is a vice scarcely known among them; even individual instances of it occurring rarely, not perhaps oftener than once or twice in the year, upon some particular occasion: such as when they enter upon a new bargain, when there is a general settlement, which occurs generally only once, sometimes twice, in the year: but even on these occasions intoxication is confined to a few individuals, the generality of the men keeping strictly within the bounds of moderation. Indeed, there cannot be a stronger proof of the sobriety of the people, than the small number of inns or shops where strong liquors or spirits are sold. There are only two houses of this description at Leadhills, and one at Wanlockhead; and the innkeepers in all three of them are themselves miners, a clear evidence that the profits arising from the sale of spirituous liquors are insufficient to enable them to support their families. I shall add another fact, which perhaps even more decidedly proves both their sobriety and their foresight and provident habits. The late Duke of Queensberry having occasion to

pass through Wanlockhead about twenty years since, gave the miners five pounds that they might "drink his health;" but, instead of doing so, they considered that they should equally testify their respect and gratitude to his Grace, and act far more wisely for themselves at the same time, by making this five pounds the commencement of a charitable fund for the relief of miners when sick, or rendered unfit for working by age, as also for the benefit of their widows. The sum was accordingly thus appropriated, and the principal of the fund now amounts to 700*l.*

Honesty is another excellent trait in their character. Theft is a crime almost unknown in either of the villages; nor have I ever heard of any one of the miners themselves, or any individuals among their families, who was ever accused of it. No person belonging either to Wanlockhead or Leadhills has for many years been tried before a court of justice. I do not indeed say that the inhabitants of these villages are altogether free from vices; but I know of no one particular or glaring vice to which they are addicted.

Industry may be mentioned as another striking feature in their character. The soil is peculiarly sterile, and the heath not unfrequently approaches the very doors of their houses, or rather huts; for, with the exception of the overseer's house, they consist of only one floor, thatched with heath or straw. It is, however, but fair to mention, that though they have a mean outside appearance, they are, generally speaking, kept clean and comfortable in the inside. Situated as they are, the obstacles which present themselves to any thing like a regular system of cultivation are insurmountable; but still the inhabitants, by their industrious application of the pick, spade, and wheelbarrow (for there is not a horse in either village, except those employed about the mines, and those belonging to one of the overseers and one of the surgeons,) have brought as much land into a state of tolerable cultivation, as enables several of them to keep two cows summer and winter; and many others, by the same means, are enabled to keep one cow. Most of those who keep two cows are under the necessity of buying fodder for them during the winter. When at Leadhills in October last, another gentleman and myself computed the value of the year's crop of hay preserved by the miners in small stacks, at nearly twelve hundred pounds sterling. I may mention besides, that every family keeps in a state of cultivation a small spot as a garden, or, as it is more commonly called, a kail-yard, in which potatoes, cabbages, and other vegetables are cultivated. I have seen the wives and children assiduously gathering manure for the kail-grounds upon the public roads. Both the men and women employ themselves much in knitting stockings. The women also spin a considerable quantity of woollen-yarn and flaxen thread, and get the worsted of their own spinning woven into blankets, and coarse cloth for wearing apparel, and the thread into webs of coarse linen.

I might proceed to mention, what is the fact, that they are humane, charitable, and benevolent; that they live together in peace and amity, as children of the same family; that I never knew nor even heard of an itinerant beggar belonging to either village; with many other pleasing facts; but the preceding remarks are, I hope, sufficient to shew that they are an intelligent and exemplary race; that the striking improvement in their character has, by the blessing of God been effected by means completely within the reach of all; and that the application of the same means may always be reasonably expected to produce the same effects.

EFFECTS PRODUCED BY READING THE NEW TESTAMENT.

"My word shall not return unto me void."

Remarkable History of the Conversion of a Jew.

Extracted from "*Hilmer's Christian Journal,*" a periodical work high-

ly esteemed among Christians in Germany, reprinted in a small volume, published by Baron von Blomberg, at Detmold.

A RESPECTABLE innkeeper in a village in Germany had a very depraved ungodly son. One day, an old sickly Jew, Elieser, arrived at the inn, situated at some distance from the village, and feeling himself very ill, immediately ordered a bed to rest upon. While he was fast asleep—the young profligate conceived the hellish idea to profit from the opportunity, for the innkeeper, his father, with his mother, and all the servants, were gone to the fair in the market town—to murder the old sick Jew, and to rob him of his money.—He inflicted upon him several stabs with a knife, whereby he lost his senses. Though he was still breathing, yet the murderer considered his death as inevitable, took a ring from his finger, and the little money he had in one of his pockets, and threw the body on a dry dunghill behind the house, with a design to cover it as soon as possible. But he had scarcely re-entered into the room, but he was seized with the terrors of hell, which disqualified him for every reflection. In a state of distraction he ran out of the house, without minding the body of the murdered Jew, left uncovered, and the deserted house, determined to travel with the utmost speed to the nearest seaport, a day's journey from his village, and there engage as a sailor. Meanwhile the stabb'd Jew, whose wounds were not mortal, recovered so far as to be able to move, with slow steps, to the adjacent village. He could not give any satisfactory account of the circumstances under which he met with this accident, both from weakness, and because he had neither seen his murderer, nor the instrument by which he came to his wounds, for he first recovered his senses, when he had laid some time on the dunghill. He died on the following day; and the surgeon who had examined the corpse declared, that though his wounds were not in themselves absolutely mortal, yet in the present case had been the real cause of accelerated death.

The murderer, pushed on by tormenting fears, proceeded on his way; in a wood he found, on the edge of the road, a young Jew fast asleep: suddenly another satanical idea suggested itself to his mind. He drew the knife with which he had committed the murder, out of his own pocket, put it gently into the pocket of the still sleeping Jew, and rapidly pursued his journey on a by-path through the wood. He reached the seaport P. In the inn where he took up his lodging, his youthful appearance and handsome figure struck the daughter of the house; the affection soon became mutual; and when the father had given his consent, they were married, and remained in the house to assist the father in his business.

It so happened, that two soldiers were walking in the same road where the murderer had perpetrated his second atrociousness. They found there a well-looking young man sleeping, whom, from his dress and countenance, they supposed to be a Jew; it was the same who has been mentioned. "Why," said one of the soldiers to his companion, "we are both of us hungry and thirsty, may we not apply to the pockets of the sleeping Jew for a little money? As he is asleep he will not refuse it." "The hint is good," returned the other, "for I am almost fainting from thirst, and I have not a farthing in my pocket." They now put a hand into the coat pocket of drowsy Nathan (this was the name of the Jew) for money; but instead of a purse they found and drew forth a large knife, and were terrified when they found it covered with gore; but soon recovering from their terror, by the hope of earning the reward to which the law entitles those who have delivered into the hands of justice a man under suspicion of murder, they awakened the Jew, bound him, and deaf to his questions, entreaties, and protestations, they conducted him into the town, where immediately he was put into the prison.

Here he remained in confinement

for more than a year. In the first month already the state of inactivity became to him intolerably tedious. He asked the jailer whether he could not give him books to read? "There is," replied he, "in the whole house but one book, probably left behind by a former prisoner." "What book?" asked the Jew. "I do not know it," was the answer of the ignorant rude jailer. "I have never read it; but on looking into it, I have found, that it contains some historical accounts, and also some letters." "Oh!" cried the Jew, "give me that book; every book is preferable to tediousness." He gave it. The Jew was almost struck with horror, when he read the title-page of the book; it was, *The New Testament of our Lord Jesus Christ.* He was about to return it; but—so he said to himself,—"What harm can it do me, if for once with my own eyes, I see what the Christians relate of their deified son of Mirjam? I shall thereby be enabled to argue with Christians." He now actually began reading; he first read with secret reluctance; but the longer he continued reading, the more reluctance changed into tormenting alarm and distress of mind he could not possibly account for.

The sermons of Jesus contained in the Gospels, appeared to him so full of wisdom; his actions so supernatural; his views so pure; his sentiments so noble and so holy, that he felt himself struck with reverence to him, and was convinced, that not one of all men that have lived here on earth, not even Moses or Abraham, was comparable to him. From his early infancy he had heard his parents and teachers represent Jesus of Nazareth as a proud, quarrelsome, and to his own people, hostile inovator, mutineer, and impostor. He now was amazed to see before his sight, on every page, the humblest and meekest of all the sons of Abraham, nay of all the children of Adam. He could not be satiated by reading the sermon on the mount, distilling the dew of heavenly wisdom, the last prayer of the divine high-priest, and his last conversation with his disciples, overflowing with the most tender parting love; with silent tears in his eyes he read the history of the passion and death of Jesus; and at his last words upon the cross, especially at that prayer, "Father, forgive them!" he began bitterly to cry. He could scarcely prevail upon himself to proceed, but his desire to know the conduct of the disciples after the death of their master, induced him to read the Acts of the Apostles also; here the events of the day of Pentecost, and the effects of the sermon of that day, struck him with peculiar power. But the conversion of a Saul into a Paul made the deepest impression upon his soul: this marvellous event operated decisively; almost unanimously he exclaimed, with a loud voice, "As truly as the God of Abraham lives in heaven, Jesus of Nazareth is the Messiah, the Son of the living God!" And in the same state of ecstasy he lifted up his hands and prayed, "As truly as thou, O Jesus of Nazareth, art the true Prophet and Messiah, I will be thy disciple! Have mercy upon me! have mercy, as thou shewedst mercy to the thief at thy right hand! Pray for me, as thou prayedst for thy murderers—Father, forgive him!"

The son of Abraham, now in his heart a believer, longed now with an increased desire after the day of his acquittal, of which, conscious of his innocence, he had not the least doubt. This desire was not so much owing to his natural love of liberty, as to a wish to confess publicly with the mouth, what he believed with his heart, and to be added by baptism, to the followers of Jesus Christ. He spent his time every day in reading the New Testament, which now had become his invaluable treasure, and he repeatedly perused it from the beginning to the end, with increasing interest and joy. In his examination before the court of justice he defended himself with freeness, but modestly: even his judges confessed that his conduct bore testimony to his innocence; and the visible calmness of soul he showed when the bloody knife found in his pocket was

produced, and his modest declaration on that occasion, staggered the judges. As to the final issue of the trial, the prisoner was without fear, quietly waiting for the day, when God himself would be pleased to make his innocence manifest by some providential incident. After having been detained in prison for fifteen months, he received his sentence, by which he was to be whipped publicly before the town-hall, on three consecutive days, and then to one year's hard labour in the citadel. A tear dropped from his eyes when the sentence was communicated to him, but he returned calmly and resigned into his prison.

The day of execution arrived; the prisoner had already been brought into the town-hall, to be undressed for the first whipping, when an official message arrived from the court of magistrates at P., by which notice was given, that the real murderer of the Jew Elieser had there been detected and brought into prison, and that he had already confessed his crime.

Our prisoner was now immediately sent back into prison, but showed into a better room; and after the lapse of a week, he was in the most honourable terms, restored to full liberty. The most respectable inhabitants of the town expressed their concern for his undeserved imprisonment, and their cordial sympathy in his release. He replied, "Your interest in my case affects my heart; but I cannot accept your compassion, for by my imprisonment I have lost but little, but gained infinitely."—Very soon after having been set at liberty, he inquired after a pious minister of the Gospel; the Rev. Mr. B. was recommended to him as a holy man; to him he opened his heart, and related to him all that he had experienced both in his outer and inner man, and most earnestly entreated him to be baptized, and admit him to the Lord's Supper.

When the minister had thoroughly examined him, he wrote to his superior. He, who like this Israelite, has been taught of God, does not stand in need of human instruction. I have found him so profoundly informed of every truth of our religion, and at the same time so firmly convinced of its divinity, that I should deem it sinful to refuse him baptism. Some weeks afterwards he was publicly baptized in the parish church, and then admitted to partake of the holy sacrament, under great emotions of his heart.

The real murderer, who lived under a false name, with his father-in-law at P. as his assistant in the management of the inn, had, by some unguarded expressions, already excited some suspicion, when a circumstance happened where he fully betrayed himself. Two strangers who had put up at the inn, conversed about the murder, and all that since had followed, in the presence of a member of the court of magistrates. They mentioned the son of the innkeeper at M. as the supposed criminal;-and as just at that moment the son-in-law of the house entered into the room, one of the strangers in a jocose manner, and without the least intention, said, "Exactly like this our young landlord that person is said to be in his appearance." At these words the young man turned pale, he trembled, attempted to speak, and stammered. The magistrate, whose suspicion was roused, went to his colleagues, who after some deliberation, resolved to watch the young man during day, and in the evening confine him, which was done.

At the first stage of his trial the wretch contrived to elude the acuteness of his cross examiners; but by dint of unrelenting investigations, more and more circumstances in aggravation were brought to light, and his unsatisfactory account with regard to the ring, still in his possession, confirmed the suspicion. At last the inward judge brought about what his human judges had been unable to effect. Inward torments were so visibly depicted in his countenance and in his whole conduct, that the judges were emboldened to address him in these words:—Villain, dost thou dare longer to defy the heart-searching eyes of the Almighty?

Thou standest before an open gulf; before it swallow thee, in honour of truth, say, Yes! Trembling in every limb, he said, Yes; and after making an open confession of his crime, and every attending particular, he was sentenced to be whipped in the market-place on eight consecutive days, and to six years' hard labour in the citadel.

Our convert Nathan, now after his baptism Christlieb, (Christophilus) had no sooner been informed of the transaction, but his heart was filled with sorrow and compassion for the criminal. He was not rejoiced to see the author of his past misfortune brought to punishment; he only felt a strong desire after the salvation of his soul. To this effect he took the resolution to go to C., there to take lodgings for six years, in order to see the culprit every day, to bring him in the way of life, and to do him good for soul and body. For this he requested the permission of the commander, which also was granted to him, when he had explained his reasons. He procured better food for the criminal, and aided in his cure and nursing during an illness which befel him. On that occasion he made his spiritual cure, the conversion of his poor soul, his chief concern. He instructed, he warned, he entreated, he solicited the sick, to save his poor soul, by turning with a penitent heart to him who pardoned and saved the murderer on the cross. His tears and solicitations proved effectual. It pleased the Lord, who receiveth sinners, to touch the hardened heart of the culprit; he wept for mercy, and found mercy. He melted away in tears of the deepest repentance, under a prayer, offered up by his benefactor; and prayed afterwards himself with affecting fervour and devotion. The Lord answered the supplication of the contrite sinner, and spoke peace to his soul. From that day he began to recover from his illness; and, after his restoration to health, both his countenance and his conduct bore testimony of the reality and sincerity of his conversion. His transformation into a new man was even observed by the commander, who more and more esteemed him for his peaceable, industrious, and obedient behaviour, and endeavoured to make his situation as easy for him as it was in his power to do. After the years of his punishment had elapsed, he recovered his liberty. His spiritual and temporal benefactor took him into his own lodging, where they remained together for some months, improving themselves by the word of truth, and strengthening themselves by daily prayers in faith, in love, and in perseverance in the grace, they both of them had obtained. After having partaken together in the holy sacrament, Christlieb accompanied his friend to the place of his former residence, and hastened to his wife, who presented to him his first-born son, whom she had brought into the world during the first year of his confinement. On the following day he left them and returned to his own residence, where after three or four months he fell sick, and was removed into the kingdom of everlasting bliss and joy. On his sick-bed he often mentioned the name of his friend, with fervent gratitude and intercession, that the Lord would make him faithful unto the end, and a shining light to his family. This prayer was not in vain. His friend remained faithful to the grace he had experienced; and he was made the blessed instrument of turning his wife and her parents from the world and the service of sin, into the narrow path, which leadeth to life. He was the object of scorn to the worldly minded, but of gratitude and praise to the true worshippers of God and Christ.

FRANCE.

EVANGELICAL MISSIONARY SOCIETY AT PARIS.

Circular of the Society.

By the kindness of S. V. S. Wilder, Esq. we have been furnished with a Circular of the Society above named, addressed to the Protestants of France. Those who have been acquainted with the history of the last

thirty years, will be gratified with the spirit discoverable in this document, which we give entire. [*Miss. Her.*

"Placed by Divine Providence in circumstances more favourable than at any former period to the influence of the sacred truths of the Gospel, the Protestants of France have begun to manifest a zeal for religion, which promises, with the blessing of the Almighty, the most delightful results. Already the establishment of Bible and Tract Societies, the commencement of Sunday Schools, the erection of numerous temples, the urgent demand for faithful ministers, the formation of new congregations, and the affluence of serious worshippers in many of the cities and villages of the kingdom, attest the reviving energies of the Gospel, and inspire the liveliest gratitude and the most cheerful hope.

"Attentive to the prosperity of their own churches, and anxious for the advancement of pure religion in their own country, the Protestants of France regard, also, with peculiar interest, the efforts which their evangelical brethren, of various denominations, in foreign countries, are making for the diffusion of the light of the glorious Gospel, and the extension of the Redeemer's empire.

"Such, indeed, is the spirit of genuine Christianity; far from being selfish, timid, and contracted, wherever it prevails it inspires a tender compassion for the ignorant and the wretched, generous concern for immortal souls, and noble sacrifices for the salvation of those who are languishing in the bondage of Satan and of sin. In proportion as we are convinced of the inestimable value of the Gospel, of our own need of a Saviour, and of our participation in the blessings and the triumphs of his cross, in that same proportion our hearts expand in ardent desires that others may participate with us, and that the happy period may arrive, when 'the ends of the earth shall see the salvation of God.'

"The fear, that, by our solicitous efforts for the conversion of pagan nations, our own religious interest will be injured, or neglected, is a sentiment condemned, not only by the sacred writings, but by the uniform history of the church. To say nothing of apostolic and primitive times, it is an incontrovertible fact, that in all those countries where the spirit of missionary exertions now so remarkably prevails, the progress of real piety is more general and more rapid, than at any former period of their existence. Instead, therefore, of apprehending danger to the interests of religion from that which is at once the cause and the evidence of religious prosperity in other countries, let us rejoice in their happiness, and imitate their example. In Great Britain, Germany, Holland, Switzerland, Denmark, the United States, even in Africa, and in the islands of the Pacific Ocean, missionary societies attest the reign of heavenly love and grace. Let not then the Protestants of France delay the hour of their blessedness; but let them hasten to display their gratitude to *Him* who has deigned to shed on them his inestimable blessings, by drawing closer the ties which bind to the great Christian family, and by contributing, according to their ability, to those noble efforts which respect the universal spread of the Gospel of our Lord and Saviour Jesus Christ.

"United in such sacred bonds with the zealous Christians of other countries, what spiritual treasures of knowledge and of grace may we not hope to receive for the enrichment of our churches, and the edification of our own souls.

"Happily, there are not a few among the Protestants of France who feel the force of these sentiments, and who seek an opportunity to add to their exertions at home, more general efforts for the salvation of the miserable inhabitants of pagan lands, and other unenlightened countries of the earth. On several points of the kingdom simultaneous movements, of persons unconnected with each other, indicate that a general feeling prevails on this important subject.

"Encouraged by appearances so

favourable and decisive, the friends of the cause of missions, residing in Paris, have determined to remain no longer inactive; but relying on the wisdom and the grace promised by their divine Master to his faithful but feeble servants, they have formed themselves into a Society, and have commenced their operations. The title of the Society will explain precisely its objects, and it is hoped that the regulations adopted, and the persons appointed to watch over their execution, will present a guarantee for the attainment of the objects proposed.

"Already the Committee has had the happiness to forward one missionary to an interesting and important field of labour. This missionary, the Rev. J. King, is now on his way to Palestine, with the design of endeavouring to promote the knowledge of salvation by that Jesus, who was crucified "without the gate of Jerusalem, that he might sanctify the people by his own blood." For the future efforts of the Society, in the employment of missionaries, the Committee will wait the direction of Him, who is alone able to prepare suitable instruments, and to give access to proper stations for the exercise of their pious zeal.

"One special part of the plan of the Society consists in the formation of an establishment at Paris, in which serious persons, preparing for the work of missions, may enjoy all the peculiar advantages which the capital offers for the study of foreign, and, especially, of Oriental languages.

"This establishment, placed under the care of a respectable minister, will be open to the missionaries of all the various Societies of foreign countries, as well as to pious and devoted young men, whom, it is to be hoped, the Holy Spirit will raise up from the bosom of our own churches, to carry the glad tidings of salvation, by the blood of Jesus, to the distant parts of the globe.

"To accomplish these designs, for the advancement of the Redeemer's kingdom, the Committee rely, under the blessing of the Most High, on the zeal, the liberality, and the prayers of their brethren in all parts of France, and invite the early expression of their sentiments, and pecuniary contributions proportionate to their means.

"The Committee propose also the establishment of Monthly Missionary Prayer Meetings, similar to those which have been established for some years, by the friends of Missions, in the different quarters of the globe, to implore the out-pouring of the Holy Spirit on their churches, and on their country; on the Missionary Society of Paris, and on the labours of all the Societies formed in various countries for the propagation of the Gospel, and, especially, on missions to the inhabitants of heathen lands. These meetings will be held on the first Monday of every month (commencing January 6th, 1823,) at seven o'clock in the evening, in one of the temples of the capital, and the Committee hope that the Protestants throughout the departments will assemble on the same days, and at the same hour, and unite with their brethren in Paris, and with the multitude of Christians who, in different countries, assemble for this holy and delightful exercise.

"We cannot terminate this statement of our plans and of our hopes, without conjuring you, Dear Brethren, to remember, that while we enjoy the knowledge of the Gospel and all its attendant blessings, hundreds of millions of the human race are wandering like lost sheep, ignorant of Him who is "the way, the truth, and the life." Let us consider our obligations to that Jesus, who "died to redeem us unto God by his blood," and how little we have hitherto done for the promotion of his glorious cause. Let us contemplate His sufferings who was "wounded for our transgressions, and bruised for our iniquities;" whose agonies have soothed the sorrows, and have purchased peace for every child of Adam who believes in him. Let us constantly regard that sacred visage which was "marred more than any man's"—that mouth—sealed in si-

lence before revilers and murderers, but which speaks when our wounds are to be healed and our souls to be saved—that mouth—does it not seem to address to each of us this mild but powerful appeal—this reproach, at once so gentle and so terrible, "Contemplate all that I have done for thee! What then hast thou done for me, in the person of my brethren? What hast thou communicated to them of all that I have bestowed on thee? Hast thou, to the utmost of thy power, made them acquainted with the salvation that I have accomplished for the vilest of transgressors? Art thou ignorant that my Gospel must be preached to every creature under Heaven?"

"Let us prepare to reply to this address from Him who is now our Saviour, full of mercy and of love, but who, ere long, will be our Judge.

"Let us remember that "the time is short, that the day is far spent, and that the night cometh when no man can work;" and that "whatsoever our hands find to do, we should do with all our might." Finally, "let us be steadfast and immovable, always abounding in the work of the Lord, for as much as we know that our labour shall not be in vain in the Lord."

Signed, COUNT VER-HUELL,
V. Admiral, Peer of France, President.
SOULIER, *Pastor, Secretary.*
Paris, December 2, 1822.

Officers of the Society.

President.—The Count VER-HUELL, G. C. Peer of France, Vice-Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—M. GOEPP, Pastor and alternate President of the Consistory of the Christian Church of the confession of Augsbourg, at Paris.

M. STAPER, Minister of the Gospel, Professor of Theology.

Secretary.—M. SOULIER, formerly Pastor at Uzes.

Assistant-Secretary.—M. AUFSCHLAGER, Assistant-Pastor of the Christian Church of the Confession of Augsbourg, at Paris.

Treasurer.—M. S. V. S. WILDER, Merchant.

Censors.—M. KIEFFER, Turkish Professor in the Royal College of France, Member of the Consistory of the Augsbourg Confession of Paris.

M. MONOD, Senior, Pastor of the Christian Reformed Church of Paris.

There are, also, twelve *Assessors*, among whose names, we observe that of the Baron de STAEL HOLSTEIN, Member of the Consistory of the Reformed Church of Paris.

SOUTH SEA ISLANDS.

[The effect of Christianity in exciting a spirit of improvement is very obvious in the South Sea Islands. There are some things quite remarkable in the following extracts. We direct our readers to the extraordinary punishment to be inflicted on all who raise false and calumnious reports. The man who has not governed his tongue as he ought, is compelled to make a length of *good road*, proportioned to the heinousness of the offence—Would not the adoption of such a measure in this country, be completely effectual for the establishment of roads to any extent, in all parts of the nation? A few modifications of the law might perhaps be necessary among us. Offenders of the highest class might be compelled to open new roads; while criminals of lower order, the whisperers, the tale-bearers, the sly, smooth-tongued, hypocritical hinters and *innuendo-men*, might be obliged to keep them in order! Such a plan as this would make ample provision for the *great Cumberland road*, (which has cost the nation so much money in constructing it, and in debating about it) and for fifty others as long and as wide—And if the principle with some modifications were applied to our cities, every street and lane and corner, would be kept as clean as a lady's parlour; and we should hear no more complaints of sickness in town than in country. Nauseous smells and objects offensive to sight would all be removed; and the city would be as sweet and clean as a Philadelphia-market-wo-

man's milk pail.—One may laugh at all this; but the Otaheitans are wise in endeavouring to prevent false reports.

The reader will not fail to notice the speeches delivered at the missionary meeting in Raiatea. It is really edifying and delightful to observe these orators exulting in the comparison between their present and past condition; and hear them assigning such substantial reasons for their exultation. It is equally gratifying to mark the spirit of that religion, which always repeats the precept, "To do good and to communicate, forget not, for with such sacrifices God is well pleased." See in this case, how christian benevolence searches into the condition of the neighbouring population, and proposes to afford relief from the horrible evils which lately desolated the very islands, which now rejoice in the benign influences of the Gospel of peace.]

From the Christian Observer.

The new code of Otaheitean laws enacted by the late King and the Chiefs, in concurrence with the people, has been posted up in every district; so that the people, having in general learnt to read, have become well acquainted with their civil and social duties. These laws are adapted to the state of society, and great care is taken to secure a prompt and impartial administration of Justice. Article 16 contains the names of the Judges, 400 in number. Articles 18 and 19 prescribe that Courts of Justice shall be erected all round Otaheite and Eimeo; and that they shall be used solely for the administration of Justice. The trial by jury is introduced. Murder is made punishable by death. The following is a specimen of these enactments.

"It is a great sin in the eye of God to work on the Sabbath-day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated, nor any work done, nor must persons go any long distance, on a Sabbath-day. If they desire to hear a Missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the word of God be the cover for some other business: let not this be done: it is evil. Those who desire to hear Missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence should be warned; but if they be obstinate and persist, they shall be compelled to do work for the king. The Judges shall appoint the work."

The adoption of the following enactment in our own and many other countries, would be an almost infallible expedient for insuring good roads

"If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin. The punishment of those who do so is this: he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length, and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair: let them be high in the middle, that the water in wet weather may run down on each side, Should the relations of the person who is required to make a path wish to assist him, they are at liberty to do so. The Chiefs of the land where the man is at work must provide him food: he must not be ill-treated: he must not be compelled to work without ceasing, from morning till night; but when he is tired, let him cease, and begin again the next day; and when he has finished what he was appointed to do, he has fulfilled his punishment."

From a report of one of the Missionary Meetings, held at Raiatea, we select two or three specimens of the speeches of the natives. One

remarked; "My friends, let us, this afternoon, remember our former state—how many children were killed, and how few were kept alive; but, now, none are killed: the cruel practice is abolished: parents have now the pleasure of seeing their three, five, and some their ten children, the principal part of which would not have been alive had not God sent his word to us: now, our land is full of children; and hundreds are daily taught the word of God. We did not know that we possessed that invaluable property, a living soul: our ancestors, who were called a wise people, never told us so: neither Oro, nor any of the other evil spirits, ever informed us of it: but God caused compassion to grow in the hearts of the good Christians of 'Biritane' (Britain:) they formed a Missionary Society, purchased a ship, and sent out missionaries to tell us that we possessed living souls—souls that never die; and now we are dwelling in comfort, and hope of salvation through Jesus Christ. But are all those lands of darkness [pointing to the islands to the southward] possessed of the same knowledge? Do all know that they have never dying souls? Do all know that there is one good and one bad place, for every soul after death? Are all enjoying a hope of salvation through Jesus Christ? No! some are worshipping idols—some are killing themselves—some are killing their children: then let us use all the means in our power that missionaries may be sent to teach them the good word that we have been taught."

Another said: "Two captivities existed formerly among us: one was our captivity to satan—the other was our captivity to the servants of the kings or chiefs. These would enter into a person's house, and commit the greatest depredations: the master of the house would sit as a poor captive; and look on, without daring to say a word: they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, take the finest of his sugar-canes and the ripest of his bananas, and even take out the very posts of his house for firewood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from these desperate men? But now all these customs are abolished: we are now living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness?—is it our own strength? No: it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them: our pigs may run about where they please; and our little property may hang in the different parts of our house, and no one touches it: we are now sleeping on bedsteads: we have now decent seats to sit on: we have now neat plastered houses to dwell in; and the little property which we have we can call our own. Let us look around us at the house we are in; Oro never showed us any thing of this kind: look at our wives —what a decent appearance they make in their gowns and bonnets! Compare ourselves, this day, with the poor people of Rurutu, who have lately drifted to our island, and behold our superiority! And by what means have we obtained all this? By our own industry! by our own goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that they may enjoy the same good."

HIBERNIAN SCHOOL SOCIETY.

[They who take—and who does not take—an interest in Ireland, will be gratified to read the following extracts from the last report of the *Hibernian School Society*.]

Schools have been very successfully conducted in some of the prisons; in particular, in the county jails of Sligo and Cork. The Society has also carried its system of instruction into three new counties. Of the thirty-two counties of which the island consists, twenty-three are now enjoying, some of them to a considerable extent, the benefits of the Society's labours. The conviction

of the necessity of scriptural knowledge to better the condition of Ireland, is considered to be spreading among enlightened Roman Catholics themselves. By the Catholic laity it is deeply felt: and many of the Society's schools are under the actual superintendence of Catholic priests. Wherever the sanction of the Catholic priest can be obtained, the schools are crowded to excess.

The growing desire of the Catholic parents to obtain education for their children, has induced the priests, in many instances, to open schools as a measure of self-defence. In these schools, however, although reading is taught, the Scriptures are withheld. A member of the Committee visited a great number of these schools, and never found in any one of them a single copy of either the Protestant or Catholic version of the Scriptures. They appeared, indeed, for the most part, altogether destitute of books; no provision being made for their supply.

The Reports of the Inspectors are very interesting; but having lately given some specimens of them, we shall not cite largely from them at present. The following are a few passages:—

"The people of this large village never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the family, in the morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things; and inquired how I obtained it, and what country it came from! I informed them that it was the book of God; that it was written by the holy prophets of the Lord, many hundred years ago: and that it contained an account of the nativity, life, and death of the Son of God. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next door neighbours, and brought them in to see and hear 'the book of God;' for by this name my little Bible is now known. These individuals also expressed their surprise; and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought in their wives to hear the same glorious news."

Again, on a subsequent day—"This day, I was employed, morning and afternoon, in reading the Scriptures; and experienced great pleasure at beholding the attention paid and the knowledge acquired. The people are anxious for the winter, in order that they may have the long nights to hear the Scriptures read; and are devising means to raise a fund to provide candle light for that purpose."

Another correspondent reports, that he visited an evening school, in which many adults had assembled, in very inclement weather, who all evinced a great desire to learn, and adds—

"In the evening, I read the Scriptures to a number of individuals who came to my lodgings. They were very attentive, and, when it became late, left very reluctantly. In the morning, before it was quite light, they again assembled, and called the man of the house out of his bed to let them in to hear the Scriptures read. I accordingly arose, and read to them a considerable time."

One of the readers in the Irish tongue says—"I classed eight fathers, three grandfathers, fourteen adults, and the remainder boys. The old men could not see a letter without spectacles; and I was astonished when I again visited the school to see the great progress which they had made."

Of another school he says—"There are five men who were accustomed to come with their children, and to return with them after school hours, as they had to cross mountains and bogs. These men, perceiving the progress made by old men who attended the school, were encouraged to commence spelling themselves; and now they can read the Scriptures tolerably well. On the Sabbath they sit together, and read the Testament; and one of them has become not only the teacher of the rest, but of the surrounding villages."

Of the progress of the aged people, the same reader adds—"Fathers and grandfathers, whom I arranged a few months before in the junior classes, are now reading the Scriptures, and rejoicing that they are so privileged."

The people bear testimony to the good effects produced by the establishment of the Society's schools. "We have," say they, cause to give glory to God for producing such a reformation in our children by means of the schools: before our children went to them, we could get no good of them; but now, instead of swearing, and other bad practices, they are obedient, and are engaged every evening reading their Testaments."

"Previously to the establishment of evening schools, it was the practice of many persons to go from house to house, and from village to village, carrying their cards and dice with them; while others were running to dances and every wicked place. Now, the reading of the Scriptures is substituted in their stead; and, as the boys who do not attend the schools are looked upon as bad characters, many have been induced to remove the stigma by attending them, and have derived much benefit."

CONVERSION OF AFRICANS.

[We wish to turn the attention of our readers to the effect of missionary labours, on the liberated negroes in the colony of Sierra Leone on the coast of Africa.]

"The gentlemen in Freetown are now so fully convinced of the success produced by the preaching of the Gospel, that they publicly confess, that, above all other institutions, ours has proved the most beneficial to the children of Africa. They have inspected the settlements in the mountains; and have been surprised on witnessing the order, industry, and piety of our people; and acknowledge that the Gospel is the only efficient means of civilizing the heathen. Several have desired me to call on them for their contributions to the Society. At the head of these is his Excellency the Governor."

Another gentleman, Captain Tanney, writes: "I visited the colony in the year 1817. My stay among the recaptured Negroes in the mountains then was very short, but sufficient to ascertain that they were involved in heathen darkness and barbarity. Having again visited them December, 1821, I am able, in some measure, to estimate the great change since the former period, both in a moral and religious point of view, through the exertions of your missionaries, and the blessing of Almighty God upon their labours, without which all would have been ineffectual. It has been asserted by those interested in that inhuman traffic, the Slave trade, that the Africans were born to slavery; that their intellects being weak, they are unable to comprehend the sublime truths of the Christian dispensation; and that, consequently, an attempt to civilize them would be vain. If such conclusions can be drawn from their present condition, it is because the necessary means have been withheld from them: their capacities have never been cultivated; the sublime truths of Christianity have never been preached to them: facts now prove, that, when they have enjoyed such privileges, they neither want abilities to understand nor inclination to receive them. Hundreds now in the mountains of Sierra Leone have become monuments of that Divine Grace which knows no difference between Jew and Gentile, bond or free, colour or clime."

In reference to Freetown, now containing within its suburbs a population of nearly 5000 persons, the Chief Justice states, that the Lord's day is more decorously kept than it is in most other places. The shops are all shut: there is no such thing as buying and selling. The Christian part of the people attend worship at the places which they have respectively chosen; and all the congregations are alike remarkable for uniform and respectful attention."

At Regent's Town, the attendance at daily morning and evening prayers had greatly increased: from 700 to 1000 being usually present. Upwards

of 100 adults were baptized in the course of last year. The strictest watch is kept over candidates for baptism, by the communicants, that their consistency of character may be ascertained before they are admitted to that holy sacrament.

During the past year, the Committee have received the testimony of several persons not connected with the Society, which entirely corroborates the foregoing representations. Thus Mr. Ephraim Bacon, an agent of the American Government and Colonization Society, who visited Regent's Town and the other towns of liberated Negroes, draws a striking picture of the Christian Africans assembled at early worship, at six o'clock on Sunday morning: "With a hundred copies of the Holy Bible spread open before their black faces, and their eyes fixed intently on the words of the lesson which their godly pastor was reading;" adding, "At six o'clock in the evening, the people were seen at the distant parts of the town, leaving their homes, and retracing their steps toward the house of God. There we again united in praising that God who hath wrought such wonderful things even among the mountains of Sierra Leone, where the praises of Jehovah resound, not only from his holy sanctuary, but from the humblest mud-walled cottage—from the tongues of those children of Africa who have been taken by the avaricious slave-trader, dragged from parents, separated from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the slave-ship, crowded in a space not exceeding their length and breadth, nor even allowed to breathe the vital air!"

Mr. Johnson's report of the state of the people, is highly satisfactory. He remarks, for example: "I am happy to observe that many of the first that were converted have now become established in the faith. Nothing seems to move them. They say little—perhaps will work a whole day, and speak not ten words; but the few words which they speak will have great weight. These, I may truly say, are my *crown of rejoicing*, and encourage me to persevere. When they were first brought to the knowledge of Christ, they staggered and fell; but, by degrees, they learned to walk. Wild fanatical emotions have entirely ceased, as well among old as young." [*Ch. Obs.*

Worcester's Gazetteer.—A second edition of this Work has been recently published by Cummings & Hilliard of Boston, in two octavo volumes of nearly one thousand pages each.—Price, ten dollars in boards. From a hasty examination of this edition, we have discovered many proofs of the Author's industry and fidelity. He has incorporated the last Census of the United States; and appears, on the whole, to have accomplished what he professes, in the following passage of his preface, to have attempted.

"Having possessed himself of various sources of information, he has gone through a laborious revision of the whole, has written anew almost all the principal articles, and given to the work a more regular and systematic form. A great mass of new and important matter has been incorporated, careful attention has been paid to the present political divisions of the globe, and the population and statistics of the different parts have been given from the most recent and authentic sources. The object has been to collect a complete body of geographical and statistical knowledge, and to digest it in the most concise and convenient form. Much information is given in a tabular form in the body of the work, as well as in the Appendix at the end.

"Care has been taken to render the work useful to different descriptions of persons, the merchant, the scholar, and the general reader. Particular attention has been bestowed on the commercial products and resources of different countries, the political condition, state of society, and religion; also upon literary institutions, missionary stations, and objects of interesting inquiry and curiosity, both natural and artificial."

☞ '*A Friend to the Poor*,' and *A. A.* will appear in our next No.

Communications.

APPLICATION OF THE LITERARY FUND.

I FIND in No's 50 and 51 of the Magazine, that some one under the name of IOTA, has been endeavouring to prejudice the minds of the community against the education of the poor under the present organization, and proposes a plan, which every rational and unprejudiced man must see, would completely destroy the whole scheme of educating the poor except in towns and villages. In the first place Iota tells us it is for the common good that science should be cultivated, and carried to the utmost perfection. The poor and persons in moderate circumstances are much more concerned in this, than the rich. It is true says he, that 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. If this be true, it is better to be poor than rich, a position which he will find difficult to establish, and which is evidently contrary to the general opinion of mankind. Iota tells us, if the whole Literary fund was devoted to the higher institutions of learning; it would then be a fund for the common good. Is this true? If the whole fund be bestowed on academies, colleges, and the university, could the poor, or even common farmers have their children sent to school? Suppose there was an academy for every 10,000 souls or for every county, but few men could board out their children; of course the greater part would receive none of its benefits.

But let us see Mr. Iota's plan. He tells us, an academy may be built for $2,000 which will last sixty years; and this is to be done by laying a poll tax of twenty cents per tithe. A small sum indeed, but one which the people would not be willing to pay. In this academical district (if I may so call it) he supposes there would be 1200 children who ought to go to school. And is it possible that 1200 children, and their teachers can be accommodated in a building which costs only $2,000, when more than $260,000 has and must be expended to complete the buildings of the University of Virginia, which when completed will have only 109 rooms for two students each? I need say nothing more to prove the insufficiency of this plan. Iota tells us that the Literary fund should have a revenue of $71,000, but the accountant only renders a product of $62,278 74; why does he not tell us the reason? He

knows, or ought to know, that this fund is vested in stock which does not produce six per cent. per annum, and that it cannot be changed for better stock than is now held, except it was put into the hands of private men, many of whom might apply both principal and interest to their own use, as has been the case before. He says there has been paid to the commissioners for primary schools, since the year 1818, the sum of $134,249 83; of this sum only $51,355 28 has been accounted for as expended for the education of indigent children, leaving the enormous sum of $79.312 22 unaccounted for. One would suppose he thinks that sum of money lost; but I will tell the gentleman what he probably very well knows, that is, the treasurers of school commissioners have given bonds with approved securities in a much larger amount than they have received, and it only remains to select proper persons as commissioners, and the money would soon be properly applied. The county courts have selected men as commissioners who care not for the poor, and in some instances have conferred the appointment on themselves being hostile to primary education, and by these means defeated the best wishes of the legislature of 1815–16. Iota further tells us that $3,582 23 or a little more than 7 per cent. has been paid to clerks, treasurers, and school commissioners, to account for which he ought to recollect that besides the necessary expenses of the board of commissioners, many of the treasurers have to travel to Richmond for the money due their counties, and are responsible for the same. Iota brings to view the dark side of every picture, whereby he can injure the cause of primary education; but he is quite silent as to the improper use made of the annual appropriation and the money loaned to the University. No, this is his favourite object, and he wishes to conceal all the improper applications of the money paid to that institution. Why does he not tell us about sending to Italy for an artist, paying him $1390.56 as a compromise, and sending him back? why does he not tell us that 17 capital stones, about 12 inches square, are to be brought from Italy and to cost $2.052? why does he not tell us of the compromise with a professor and giving him $1500? As to the compensation of the Rector, Bursar, &c. it is not so easily told; as it is added in a lumping charge of $24,607 77, as per report of Mr. Jefferson to the legislature of 1821–22. He also fails to tell us of the ancient style of the building, imitating the example of Greece and Rome in the days of their luxury and extravagance. And lastly he fails to tell us that when the students become too proud to walk on the earth, they

have walks prepared on the roofs of the dormitories. Why is he so silent on all these points, when he omits no opportunity of censuring every foible in the system of primary education?

Iota mentions two or three counties, makes his statements, and gives them as examples; if however he had thought proper to bring a few more counties to view, he might have made a more favourable report. He tells us that the parents of indigent children love whisky, and this is the cause of poverty and disaffection: but do not the rich love whisky? does not a greater proportion of the rich kill themselves with ardent spirits than of the poor? and does not whisky destroy the affections of the rich as well as of the poor? We are probably all the children of Adam, and the distinctions of rank or fortune do not materially alter our nature. Next comes Iota's favourite plan for educating the poor (to wit) Sabbath Schools. In populous towns I grant that this mode of education may succeed tolerably well; but in the country how does he expect a poor woman to rise on Sabbath morning, cook a morsel of bread, dress her children, then take one in her arms and the rest by the hand, walk three or four miles to a Sabbath School, and return the same day? This is calculating on impossibilities. Great stress is laid on the progress of Sabbath Schools in Richmond. I am pleased to hear that they improve the opportunity of promoting education in this manner; but it is what cannot be done in a thin settled country. Iota estimates the number of poor children sent to School, at 3500, but a great number go only 5 or 6 months. He says children sent in this way will soon forget what they learn. Very strange indeed that a child can learn so much in 52 or perhaps not more than 40 Sabbath days and learn nothing in 5 or 6 months. Again only one fifth of the poor can be sent to School, and this is an objection.

I would ask the gentleman, if he cannot make corn enough to support his family, will he lie down and do nothing? if we cannot educate all, is that a good reason for educating none? common sense must answer in the negative.

This is an infant institution, and the fund is daily increasing by fines, forfeitures, escheats, &c.; and if suffered to go on, will continue to increase, until we can educate many more than at present; the proud and haughty part of the community wish to destroy the institution in its infancy, but I humbly hope the same Providence which delivered the woman with child from the threatening dragon, will deliver the poor people of Virginia from ignorance, and its constant attendant, despotism.

The next thing that I shall notice, is the employing of twelve agents at $600 each, who are to travel through the state and establish Sabbath Schools. These agents would pass on and establish schools and this would be the first and last time they would be seen in one year. The next year they would return, find fault, pass on and care as little for the poor as do our old-field school masters. Next we must have a great depository of books in Richmond, and a great man to keep them who is to have $2,000 per annum. Here goes $15,000 agreeably to Mr. Iota's own statement to these thirteen men; and at last a report is to be made to the sovereign librarian in Richmond. Such an establishment I hope never to see in Virginia. In No. 51 of the Magazine Iota says, it is generally conceded that the plan which has been adopted for the education of the poor, will not succeed, and that there should be some person to supply the place of an affectionate parent. I take it for granted, that when a parent consents to send his child to school, he is an affectionate parent, and has as great an anxiety for his child to learn as if he were able to pay for his schooling; but having already said something on this subject, and finding but little in No. 51 that is not hinted at in No. 50, I shall proceed to make some general remarks concerning the literary fund, and the great good that I conceive will result from it under the present organization, which, if properly attended to, is, as I think, the best that can be devised. This fund was raised by fines, forfeitures, escheats, and a surplus due from the general government at the end of the last war. It is true that the direct and excise tax laid by the general government, bore a little hard; but I well recollect that the people in my section of the state, after paying 25 cents per gallon on their spirits, got twice as much for the same quantity as they did in 1822. So the tax on that article which produced a great revenue, was scarcely felt. It is true the state was indebted to the Banks, but it was not to be paid until a limited time, so that the literary fund could be established and the debt paid to the banks as soon as it was wanted, without distressing the people.

We have been lowering the taxes, until they are nearly as low as they were before the war, and the sinking fund will soon absorb the debt due the banks. It would not indeed have been my policy, to add so large a sum to the literary fund. I would rather have compelled the banks to receive a part at that time; but so it is, the fund is created. The debt to the banks will soon be paid without raising the taxes, and I will here remark, that the law creating the literary fund,

requires that in case of war or insurrection, the surplus received from the general government is to be first taken for the support of said war or insurrection, before the people shall be taxed. I will now say something of the primary schools, and take my own county as an example. We have appointed a school commissioner for every company muster district, who attends to the poor children in said district, by the consent of their parents. We send said children to schools made up partly by them, and partly by those that are able to pay for tuition, and here comes in the benefit of that noble class of our citizens, the honest mechanics and the sober farmers. A teacher, for instance, comes into a neighbourhood, goes round and makes up 14 or 15 scholars; but is unwilling to commence with less than twenty; the school commissioner comes and engages 4 or 5, and the school is made up. In this manner, these 4 or 5 poor children cause 15 others to be sent to school; the school being established convenient to each man's house. They all go without distinction, are treated alike, and the school commissioners draw on their treasurer from time to time, as the tuition fees become due. These are the schools to which I have been accustomed, and have had but a small share of them. I have never had the honour to be a student of a University, a College, or an Academy; my information is very limited; but I know that something may be learned even at the old-field schools, and little as it is, it is the most that the greater part of the community are able to obtain. I am fully convinced that every particle of knowledge that we can get into the mind of the poorest citizen, is strengthening the bands of a republican government. This is the government in which we glory, we like equality and cannot abide too much distinction of ranks. We should be most sincerely sorry to see what was the practice 60 years ago, a poor honest man standing at the gate of the rich, and a servant despatched to know his business. This may again be the case if the poor are suffered to grow more and more ignorant. What is it but ignorance that causes the Hindoos and others to destroy their offspring? What is it but ignorance that causes the widow to suffer herself to be burned on a funeral pile, with her deceased husband?

Mr. Iota tells us he loves liberty as well as we do; but he does not like our plan of supporting it well: let us see his plan. Build an Academy for every 10,000 souls, which will cost $2,000, then appoint his teachers, and how many children of common and poor people can be sent? Not more than thirty can be found near enough to go from home, and parents gene-

rally are not able to board them out. The balance must be neglected and have no dependence but Sabbath Schools, say 40 or 50 days in a year or perhaps not even get to a school at all. Is it not evident that this scheme would benefit but few? These few might get to the University and imbibe prejudices in favour of that and other established institutions. In this manner we see all those men fond of distinction and power, constantly and earnestly contending for Academies, Colleges the University, &c. How much time has been taken up in two or three years trying to destroy primary schools, and at the same time affirming that they were friends to the poor? Has it not been said on the floor of the Legislature that every wise man in the State of Virginia *laughed* at the primary schools? And has it not been also said, endow your University, educate your young men there, and when they return home *their examples will be sufficient for the poor to pattern after?* O Virginians! open your eyes and suffer not yourselves to be deluded. Be particular in your representations, and elect no man to your Legislature, who is inimical to our existing form of government as to Primary Education.

A FRIEND TO THE POOR.

For the Ev. and Lit. Mag.

Remarks on a piece over the signature of N. S. which appeared in No. 58.

I HAVE lately received and have just now read your No. for October last, and am alarmed at the freedom taken by N. S. in his treatment of the Apostle Peter, and of the words which the Holy Ghost spoke by him as recorded in the iii. ch. of Acts. Did the Apostles so mistake and blunder in their public teaching, after they had received the promise of the Father, and were filled with the Holy Ghost; who was to teach them all things, and guide them into all truth? Then indeed must my faith in the divine word be unsettled; and I must be contented to consult the ever varying and contradictory fancies of men, to learn what I may expect to find in the word of God, and how I may be able to turn the blunders of inspired Apostles to meet my notions and prejudices. Tell me not of great names and high and grave authorities of my fellow-worms, creatures of yesterday. I can put no confidence in their learning and judgment, when my everlasting interests are staked, and my hope in God's word is shaken.

But, perhaps "a mistake respecting the meaning of some passages in the Old Testament, and some directions of the Saviour, is all the blame in which N. S. can be implicated." I beg leave, through your favour Messrs. Editors, to suggest a thought on this subject to N. S. and those who may have read his illustration. There was indeed a mystery, which God revealed unto the Apostles and primitive Christians by his Spirit, "which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." And I apprehend that the worldly policy of churchmen in league with the princes of this world, has greatly contributed to hide it since the days of those to whom it was first revealed, and make it again a mystery to succeeding ages. AUGUSTINE [*De civitato Dei*] cast the shroud of darkness around it, in which it has been enveloped to the present day, except to a few. It is this of which the Apostles so often spake, in their preaching and epistles, when they "made known the power and coming of our Lord Jesus Christ" and treated of "the everlasting kingdom of our Lord and Saviour Jesus Christ" in language, so dark and doubtful to learned Doctors of succeeding ages, as to be capable of explanation only by subtilizing and spiritualizing it into an impalpable vapour without definite form or location! You will remember that Peter was one of those, who were with Christ in the holy mount, and were eye witnesses of his majesty. He followed not cunningly devised fables, but relied on a more sure word of prophecy; to which ye will do well if ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts. He was present when Christ ascended up, and a cloud received him out of their sight: and he heard the voice which said "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And he had heard the Lord himself say, "Immediately after the tribulation of those days," which he had announced to come upon the house of Israel during their long dispersion among all nations, "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from the one end of heaven to the other." The Apostle could be at no loss to know WHO had been always designated by the Prophets as the ELECT, or chosen people of God; and he

well knew that the gifts and calling of God, in reference to Abraham and his seed, are, as another Apostle significantly declares, "without repentance." And he knew to whom the Lord had addressed that cheering exhortation, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

It is no wonder then if, when the Holy Ghost brought to the remembrance of the Apostle those words of God by Isaiah, so pregnant with future blessings for the children of his people, "Behold I create new heavens, and a new earth; be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy;" no wonder if in such circumstances, testifying the glory of Christ to his astonished, yet unbelieving brethren, WHOSE ARE THE PROMISES, and filled with the Holy Ghost, he exhorted them, with all the ardour of a Jew, and with the zeal and affection of an Apostle of the Lord of glory, "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, who 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."

But it is truly wonderful that Gentile Christians, who by grace are made fellow-heirs of the same promises, and whose every hope and consolation rest on the accuracy and faithfulness of the apostolic testimony, should venture to impute mistake to Peter; rather than yield their own prejudices against his nation.

And it is passing wonder, that one, who could trace so well the glory of the kingdom of Christ and the hope of Israel as revealed in the ancient Scriptures, and illustrated by the declarations of Christ himself, and by the doctrines of His Apostles, should impute, as N. S. has done, what the Holy Ghost said by Peter for the encouragement of the highest and the holiest hopes of the heirs of that kingdom, to his ignorance and mistake; and this too at the risk of representing the Apostle as encouraging the murderers of Christ to defer repentance till the Lord should appear in his glory; instead of teaching them that if they should repent and be converted their sins should not be found charged against them to their confusion in that great day.

I hope N. S. will reconsider this subject without the prejudice of traditionary opinions; as he seems fully competent to search the scriptures for himself. A. A.

For the Evangelical and Literary Magazine.

REMARKS ON 2 PETER iii. 16.

In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their destruction.

WHILE it is readily admitted that trivial alterations in the current translation of the Bible, accompanied by lame criticisms, are generally worse than useless; the following remarks are submitted to the consideration of the candid reader, more in the attitude of serious inquiry which seeks to be informed, than of that confidence which would presume to dictate. It is proposed to suggest a different translation of two words in this passage, and then assign the reasons for this alteration. The alteration proposed is this: in which are some things *badly understood*, which they who are *unteachable* and unstable wrest, &c.

The word in the original, rendered in the common version, *hard to be understood*, and in that now suggested, *badly understood*, is δυσνόητα; which is compounded of δυς, & νοητος. The word from which νοητος is derived is νοεω which is derived from νοος which signifies *the mind; understanding, reflection* or *meditation*, which are important operations of the mind. According to Parkhurst, νοος itself comes from a Hebrew word which signifies *to view or observe* attentively. Some of the more important meanings of the verb νοεω are *to agitate, revolve;* or *turn about in the mind, to consider, perceive, think, &c.* In each of these senses it is used in the New Testament. In the passive voice it will signify *to be understood, perceived, considered, &c.* The meaning of its passive participles will be, *understood*, perceived, &c. Δυς is a particle used only in composition. It is the opposite of ευ *well*, and denotes *badly, grievously, difficulty, hardly.* Νοητος does not occur in the New Testament. From its form, we suppose it is derived from the passive voice of the verb νοεω; and will of course, signify, *understood, considered*, &c. and not as the authors of the common translation probably supposed, *to be* understood. It is not intended to convey an idea of the difficulty with which the mind will have to contend in attempting to understand a subject, but of the progress already made in that work; of the degree of clearness or obscurity with which the subject, proposed for consideration,

is already perceived: not the quality of what is *to be* done, but of what *has been* done by the understanding. Parkhurst renders the word δυσνοητα *hardly understood;* and then no doubt, in accordance with the version in common use, *hard to be understood.* Had he given the particle δυς the most obvious meaning which he assigns to it, *badly*, the meaning of the compound word would have been that which is now offered. But he does not appear to have suspected, or even ventured to consider the correctness of the common version. As the first and principal meaning of the particle δυς is, *badly*, and that of νοητος *understood*, we suppose, therefore, that the correct rendering of δυσνοητα is, as given above, *badly understood*, or, *not well understood.*

The other word to which a different meaning is given is, αμαθεις, rendered in the common version, *unlearned;* and in that now offered, *the unteachable.* This word characterizes the person to whom it is applied, not by the degree of knowledge already acquired, but by his disposition to receive instruction. This is the translation of Dr. M'Night; to whom we refer as authority for the alteration. We would just observe, however, as will presently appear, that it is by no means an unimportant alteration.

The internal evidence, in favour of these amendments, is considerable. The whole passage, if we mistake not, is rendered more intelligible, and is cleared of some serious difficulties. In the common reading, the Apostle Peter charges his "beloved brother," Paul, with writing obscurely; and it is not easy to defend him against this charge. If he wrote things hard to be understood, that is, obscurely, it is more natural than strange that his words should be wrested; especially by the *unlearned.* Now, we certainly think he is not chargeable with this fault; nor does Peter intend to allege it against him. What motive could he possibly have for writing obscurely? An unmeaning admiration is often excited by that which is obscurely written or spoken, from the supposition that it may be, and perhaps is, profound. Did Paul desire and labour to excite such admiration? He most nobly scorned either to seek or receive it. Never was man more solemnly devoted to a cause, than was Paul, from the hour of his conversion, from the moment when the scales fell from his eyes, to the service of his divine Master, in judicious and zealous efforts to promote the salvation of perishing sinners. In all that he spoke, and in all that he wrote, it was his desire and his intention, to be understood. *His speech and his preaching, was not with enticing words of man's wisdom, but in demon-*

stration of the Spirit and of power. Words, *easy to be understood*, were those which he preferred. He would rather speak *five words*, calculated to instruct others, than *ten thousand*, in an unknown tongue, or obscurely, though each word should excite the loudest bursts of unhallowed applause. He certainly, therefore, did not intend to write obscurely. Nor did this occur through ignorance. He was a man of the clearest perception, and of the most extensive knowledge of the subject on which he wrote. The gospel which he preached, he received immediately from the Lord Jesus, and not from man; it was, therefore, not mixed with those imperfections which an imperfect channel of conveyance might impart to it. If ever there was a man on earth who understood the gospel, Paul was that man. Nor was he ignorant of the language in which he wrote; as is manifest to all competent judges, from his writings. Independently of inspiration, by which he, as well as others, was uniformly guided, he was evidently the most learned of all the writers of the New Testament. He did not, therefore, through ignorance, write obscurely.

That he wrote on subjects far above our comprehension, is readily admitted. But incomprehensibility, and obscurity, are widely different from each other. Obscure language may be used on subjects of the plainest nature; while those of the most sublime incomprehensibility may be expressed in language the most plain and simple. In the beginning God created the heavens and the earth; there is one God; the word was made flesh, and dwelt among us; by grace ye are saved —are sentences, simple in their construction, and plain and perspicuous in their language; yet what man, or angel, can comprehend the subjects here presented to our consideration and belief?

We conclude, therefore, that although Paul has written on subjects, impossible for us to comprehend, yet he has not written obscurely, or things hard to be understood. But that he has written many things *badly*, i. e. *not well* understood, is a deplorable fact which cannot be denied. Hence, these passages are wrested, by the unteachable and the unstable, to their own destruction. But this serious consequence cannot be charged on the writer but on his readers.

Here we would bring to view the importance of changing the word *unlearned*, for *unteachable*. An ignorant mind, and an unteachable disposition, are not the same thing. They may be, and often are, found in the same person; but frequently the one is found without the other. A man may be ignorant, and yet not culpable; because he may not have had

the opportunity of acquiring information. But no man can be unteachable, as it regards the gospel, and yet be innocent. The crime and its consequences, mentioned by Peter, cannot be charged either to ignorance or learning, but to a disposition, too frequently found in connexion with both. Many of the ignorant are very unwilling to receive religious instruction; while some of the most learned men the world ever saw, with meekness and docility, have gladly received the sublime, though humbling doctrines of the gospel. This opposition to the gospel is, no doubt, to be traced to that original depravity, with which human nature is so deeply infected: but in the workings of this depravity, it has approximate causes, to which it may be more immediately traced. Sinful passions, prejudices, or favourite opinions, embraced without patient and prayerful consideration, are some of them. He who is the deluded victim of his guilty passions will be unwilling to receive that truth which would destroy these passions. Determined to pursue his criminal pleasures, if he cannot exclude from his mind all knowledge of the threatenings of God against sin, his next effort will probably be, to wrest those passages of the Bible, which warn him of his danger, and make them, if possible, speak a language less unwelcome, and less alarming to an impenitent transgressor. Thus he tries to quiet his conscience, and rushes forward in the road to perdition. Among the passions which blind the mind, and harden the heart against the gospel, pride holds a most conspicuous place; and of all the varieties of pride, that of literature is not the least hostile to the gospel. The man who is *lifted up* with this species of pride, finds it most difficult to humble himself to the same level with others, and sit, like a child, at the feet of Jesus, there to learn wisdom. Others hold some favourite opinion; perhaps the opinion of the party to which they belong; or which imposes the least restraint on their predominant passions, or is most favourable to the life they live. Founded on detached passages of Scripture, hastily, and superficially considered, they have embraced this opinion without that revolving and turning the subject about in the mind; without attentively viewing it on every side, and in all its bearings, which is necessary to give connected, just and extensive views of the whole system of revealed truth. They, of course, take it for granted that every part of the Bible is consistent with their opinion. If, however, passages of a different tendency should be alleged, and friendly discussion invited; as they have embraced their opinion from mere impulse or inclination, without serious re-

flection, they can see no good purpose to be answered by discussion. This would imply that possibly their opinion might be erroneous; but they are positive, and even sure, that it is true. When, therefore, such passages, and such discussion are proposed, they become restless, *unstable* as the wind; they have no patience to enter into investigations which they consider useless; which cannot render them more positive than they already are; and which they are determined shall never change their belief. Others take a different method, with those passages which wear an aspect unfriendly to their opinion. They will deliberate indeed; but not for the purpose of ascertaining the truth, but of defending and strengthening their own views: and wo be to the passage, that will not, in its plain obvious meaning, contribute something to this defence. It shall be wrested, it shall be perverted, it shall be tortured, till, if it cannot be made to speak in their favour, it shall be silent, and cease to speak against them. And if nothing else will answer the purpose, the veracity and inspiration of the author shall be called in question, and even denied; and in the last extremity, those obstinate passages which cannot be made to yield, shall be blotted from the pages of the Bible.

Such are the men who wrest the scripture to their own destruction; and such is the treatment the Bible has received, and is still receiving from such men. Nor is it strange that their unhallowed efforts should have such a fearful recoil upon themselves. They shall perish indeed; not because the Bible is obscurely written, or contains things hard to be understood; not because they are unlearned; but because they are unteachable, unwilling to receive the truth *in the love of it;* because they are unstable, and will not persevere in that patient and serious inquiry, in that prayerful searching of the scripture, which would enable them to *abound in knowledge,* and to become *wise to salvation.* Their condemnation will be the just, though the tremendous result of their own perverseness of mind, of their impenitence and unbelief. *If our gospel be hid, it is hid to those who are lost; in whom the God of this world hath blinded the minds of those who believe not, lest the light of the glorious gospel should shine unto them.*

Such are the remarks with which we have thought proper to accompany the alterations in the translation of this passage of scripture—alterations which the original language, if it does not require, will certainly justify; which, if we mistake not, render the whole passage more consistent with the well-known character and zeal of the Apostle Paul; more consis-

tent with the whole tenor of scripture; and are perfectly accordant with the treatment the Bible has received in all ages, and is receiving at this day, from all those who *love darkness rather than light.* N. S.

CHRISTIAN DOCTRINES. *No.* III.

Regeneration.

THE doctrine of *human depravity*, briefly considered in our last No., lays a foundation for the necessity of that moral change, which christian writers designate by the terms *regeneration*, and *conversion*. Not that these words are precisely synonymous: the former being used by accurate writers to express a change of the heart; and the latter, that change in the objects of affection and the course of conduct which always follows a renewal of the heart. But I shall not dwell on minute remarks of this kind.

1. *The necessity of a great moral change is most clearly taught in the holy scriptures.* We might very safely infer this necessity from the fact already established, that mankind do not love God with all the heart. But the scripture does not allow us to rest this all important doctrine on inference. The truth is taught so plainly, and in such variety of phraseology that it is put beyond all doubt. On this subject let the following passages be seriously considered.

John iii. 3. "Jesus answerd and said unto him, (Nicodemus) Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—ver. 5. 6. Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This solemn asseveration, made by *Him who is True*, is decisive on this subject. And surely no man, who professes to believe the divine authority of the scriptures, can dare to say, with these words of the Saviour before him, that regeneration is not universally necessary. The language is as general as it can be. Except *a man*—not this or that man in particular, but any and every man—except *a man* be born again, he *cannot* see the kingdom of God. But although this passage absolutely decides the case, it may be well to observe, that the sacred writers, in very numerous instances, when speaking of christians, and of the manner in which persons are constituted christians, employ language expressive of the same idea. As

John i. 12, 13. But as many as received him, to them gave he power to become the sons of God, even to them who believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Psalms li. 10. Create in me a clean heart, O God; and renew a right spirit within me.

Ezekiel xi. 19, 20. And I will give them one heart, and will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God.

2 Corinthians v. 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.

Galatians vi. 15. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Ephesians ii. 1. and 10. And you hath he quickened who were dead in trespasses and sins—For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

1 Peter i. 3. and 23. Blessed be the God and father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, &c.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 John iii. 14. We know that we have passed from death unto life, because we love the brethren.

Passages of scripture to this effect might be quoted to any extent. But these suffice to show that, according to the testimony of the Prophets, of our Lord, and his Apostles, *a great moral change is indispensably necessary.* It is expressed by the phrases, *being born again, born of God, receiving a new heart, passing from death unto life, being created anew in Christ Jesus, being quickened,* &c. The necessity of this change arises as was said from the *depravity of human nature.* This remark is repeated, for the sake of observing that the doctrines of human depravity and of regeneration afford mutual support to each other. But it is not to be supposed that this is rea-

soning in a circle; inferring first, the necessity of regeneration from human depravity; and then the doctrine of depravity from the necessity of regeneration. The case is this—We find in the Bible, such passages as have been just quoted, and as were cited in the last No.—and the question is, what do they mean? If men are radically depraved, then we may most reasonably expect to find it taught in the scripture, that a total change is necessary, in order to prepare them for communion with a holy God and for the happiness of Heaven. And when we find the necessity of this change, taught in terms as clear as language affords, and urged with a most impressive earnestness, it certainly does afford strong evidence that, in this respect, scripture is correctly interpreted. And so, *vice versa.* The result of the whole is, that scripture is consistent with itself; and teaches a harmonious system of divine truth.

The *moral change,* of which we have spoken, is by theological writers called *regeneration*—And I think myself warranted to consider it an established point, that *regeneration is necessary.*

2. In producing this moral renovation, there is, of course, an agent. And it is a question of importance, who is he? man, or God? In answer to this inquiry, I observe, *that the scriptures ascribe the change to the agency of the Holy Spirit.* In proof of this, reference is made to the following passages of Scripture.

John iii. 5, 6. Jesus answered, Verily, verily I say unto thee, except a man be born of water, *and of the* SPIRIT, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; *and that which is born of the* SPIRIT *is spirit.*

Romans viii. 2. For the law of the SPIRIT OF LIFE in Christ Jesus, hath made me free from the law of sin and death.

1 Corinthians vi. 10, 11. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the *Spirit of our God.*

These are decisive passages. That they are rightly interpreted is manifest from this, that the progressive work of sanctification, of which regeneration may be regarded as the commencement, is every where in scripture ascribed to the agency of the Holy Spirit. I deem it unnecessary to quote particular passages in proof of this remark. It may be well, however, to observe, that where the scriptures ascribe this

work to the influence of *divine truth*, as is not unfrequently the case, the truth is to be regarded as the *instrumental cause* of the effect produced. Its *efficiency* is derived from the power of the Holy Ghost. The inquirer need only refer to the Bible for evidence to establish this observation.

3. *The manner in which the agency of the Holy Spirit is exercised, is entirely unknown to us.* This is taught by our Saviour, when he says, "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. Our inability to comprehend this part of the subject, has by some, very unreasonably I think, been made an objection to the doctrine. In scripture it is stated, *as a fact*, that when the great moral change called regeneration takes place, it is produced by the agency of the Holy Spirit. And it is no more reasonable to disbelieve this, because we cannot understand the mode of operation; than it is to disbelieve the truth of *creation*, because we do not know in what manner Deity exerted his power in making all things out of nothing. To one who does not believe the doctrine of a "new creation in Christ Jesus;" because he cannot understand how the operation is performed; I would propose this question, in what manner did God act, when he created your soul?

It is, too, exceedingly unreasonable that creatures who know so little, indeed who know nothing of the manner in which their own minds act, should refuse to believe a truth on the testimony of Heaven, because they do not understand the manner in which the infinite God acts.

And again: it often happens that one human being exerts an intellectual influence on another, so as to change his purposes and sway his inclinations, and indeed to give a new colouring to his whole character—now I would ask, *how* do words spoken by one, operate on the mind and inclinations of another? Surely this process at least ought to be explained, before the doctrine of regeneration by the agency of the Holy Spirit is denied. And if one man can exert an influence over another, such as has been mentioned, doubtless an omniscient and almighty God can, without doing violence to the established laws of human nature or interfering with the voluntary agency of man, produce that moral renovation which is necessary to prepare him for heaven.

Besides; no practical advantage would, as far as I can see, result from our knowing the manner in which the Holy Spirit acts in this case. I have the ague and fever. The fact is

fully established that, in common language, *peruvian bark* is a *cure* for this disease. How does it operate? I know not; and my physician cannot tell me. But my ignorance does not affect the practical question at all. The established fact is sufficient to induce the use of the remedy; and its efficacy is not in the least degree prevented by my ignorance of the *mode of operation.*

The application of this case is easy. The wise God has told us that we are deeply infected with a dreadful moral disease. The necessity of a change in all the habits of the soul is clearly indicated. And we are referred to one Almighty Agent, *one sovereign remedy,* for a cure. Our ignorance of the manner in which the Spirit works, ought to be no objection to our applying for this remedy, nor will it hinder its efficiency.

4. *Although the manner of the Spirit's operation is unknown; its effects are as discernable to the careful observer, as the effects produced by any cause in nature.* They are such as these.

A deep conviction that the heart is as sinful, and that sin is vile, as hateful and as dangerous as it is represented to be in the word of God:

A humbling of the sinner into the very dust in the presence of a just and holy God; and an acknowledgment that it would be righteous in Him to inflict on the offender the sentence of his law:

A renouncing of all self-righteousness and self-dependence: and reliance on the mercy of God alone, as it is revealed in the Gospel of his grace.

A turning away from sin, and devotion of the whole soul to the service of God through the Lord Jesus Christ. A lively perception of the beauty of holiness; and delight in the law of God as holy, just, and good:

A new and increasing sensibility of conscience, producing diligent self-inspection, and great vigilance against the approaches of sin:

A mortification of bad passions; a breaking off from bad habits, and a diligent cultivation of holy affections, such as love to God, love to man, humility, meekness, patience, submission to the divine will, &c.

The faithful discharge of duty in the various relations of life.

Such as these are the effects, which flow from the renewing agency of the Holy Spirit, and which afford the proper evidence that we are *born again.* This is evident from the whole

tenor of scripture, but I can now quote only a few passages in proof.

1. John ii. 19. If ye know that he is righteous, ye know that every one *that doeth righteousness, is born of Him—Ib.* iii. 10. In this the children of God are manifested, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. iv. 7. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. v. 1. 4. Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him—For whatsover is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Quotations to this effect might be made almost without end. But these are amply sufficient to show, that our being what we ought to be, and doing what we ought to do, is the proper evidence that we are born of the Spirit.

It ought, however, to be observed, that the work of regeneration is the commencement of a process, which is carried on as long as we live. This process, in the language of Theology, is called *sanctification.* I shall have occasion to treat of this subject, in the sequel. At present I remark that the design of the whole process, is to prepare men for heaven by making them holy. It is therefore very absurd to suppose that we are born of God, unless we are growing up in his likeness, and exhibiting the temper of his children. This is to suppose that the work has been begun, although the very design for which it was commenced, is not in the way of accomplishment.

Before concluding this brief essay, I beg leave to offer a remark on the admirable adaptation of the gospel to the condition of man. God has taught us, that, taking his law as the standard, we are all gone out of the way, we have altogether become vile: that there is none that doeth good, no, not one; in a word, that we are dead in trespasses and in sins. Now this being the case, the all important question is, how shall man be recovered from his lost and ruined estate? How shall man become holy, when he has no heart for it?—The gospel answers this question by referring us to an almighty agent, by whose gracious operation, we are brought out of darkness into light, and turned from the love of sin, to the love and service of the one living and true God. Thus, hope is awakened in the bosom of the convinced sinner; and instead of the apathy and sullenness of despair, he is enabled to aspire after the salvation which God has wrought.

The gospel reveals the only religion, suited to the condition of a sinner, the only system which gives hope, when man knows himself. And hence, it appears to be the power of God and the wisdom of God unto salvation.

[On the subject of this article, it is earnestly recommended to the reader to study Doddridge and Witherspoon.]

(To be continued.)

LETTERS ON EDUCATION—*No.* III.

It was the principal object, in my last letter on education, to show the importance of forming in the young a habit of *submission to rightful authority.* In the present, I intend to notice some other particulars, imperiously demanding attention, in that course of moral discipline, through which I think that children ought to be carried. And in the first place, I shall mention, because of its connexion with a life of virtue,

The habit of self-denial.

By self-denial, I mean the relinquishing or abstaining from gratifications which are inconvenient, expensive, or injurious. That a habit of this kind is necessary both for happiness and virtue, is too plain to be proved. The most peevish, discontented persons in the world, whether children or adults, are they, whose desires and passions have been indulged with little or no restraint. I have seen a child cry for an apple, and throw it away in violent passion because it was not given *immediately;* and then cry with vexation because this refusal was acceded to. Do not many grown persons manifest, though in a different manner the same temper?—it is easy to see how greatly to the annoyance of themselves, and all who have to do with them. If we go from the nursery and the chamber into the world, we there meet with continual provocations of anger, pride, ambition, and other bad passions. And if there were no exercise of self-denial, social life would exhibit a scene of perpetual warfare. Unrestrained indulgence is the *road to ruin.* There is no end to the miseries which it entails on its victims.

I should not dwell on this subject at all, were it not most erroneously supposed by many, that the passions afford true indications of the course of conduct which we are licensed to pursue. This would be a sound opinion, if man were a holy being. But he is depraved: and hence it is necessary, that bad passions should be restrained, and virtuous affections diligently cultivated.

Besides; in children, the intellectual powers are weak, while the senses are lively and the passions are active. Now, unless at an early period prudent measures are adopted to form habits of self-denial, *sense* and passion will acquire an ascendency, which will be maintained with most injurious influence through life. A man, whose reason seems to serve no other purpose than to find excuses for the indulgence of his passions, is a spectacle quite too common among us. And husbands, wives, children and servants often have too much cause to lament that persons nearly related to them, did not, when young, learn the habit of self government.

This same error is the most common cause, too, of the disregard which children too frequently show of the feelings and happiness of parents. It is easy to indulge a young person until the urgent and clamorous demands of his passions, will drown the voice of filial affection. The mother's *darling* boy is most commonly the graceless youth, who learns at sixteen that *he is too much of a man to submit to woman's authority*, or regard even a *mother's pious anxieties;* and the father's *humoured* and *petted daughter*, is the *hoyden* who falls in love and *runs off to Maryland or North-Carolina.*

If parents would wisely consult their own happiness, and that of their children, they must accustom them to early habits of self-denial.

But fashions and sentiments have greatly changed on this subject. When I was a boy, sir, there were a great many *boys* and *girls* too in old Virginia. But now, they scarcely throw off "the backstring and the bibb," before they are transformed into *young gentlemen* and *young ladies!* In my boyhood, I took my place at table, where my mother bade me, and ate the food which she thought proper to give me.—Now with *young gentlemen* and *young ladies* of eight and ten years of age, it is, "Master William, what will you have sir?"—And "Miss Jane, to what shall I have the pleasure of helping you?" That is, children are allowed in very many instances to gratify their appetites and inclinations, without the interposition of a parent's reason and authority. It was not so in *seventy-six.*

Besides, there is a growing expensiveness in the dress and amusements of children, which shows little of that sort of discipline which I would recommend. *Once*, a few ginger cakes, apples, or watermelons were thought quite enough to entertain the young companions of children; and a game of *blindman's buff, selling the thimble,* or *hide and seek* afforded as much amusement as their hearts desired. But *now*, they

must have *oranges* and *lemons*, and *pound cake*, and *plumb cake*, and *lemonade*, at least for refreshments, and a *ball* for their amusement; yes a *baby ball!* And as for dress—why, many a girl of ten or twelve wears a Leghorn flat, which probably cost more than half of her grand mother's wedding garments!

And here I cannot but animadvert on the conduct of not a few parents among us, who instead of teaching their children self-denial, are continually repeating in their ears, as though it were a lesson of great importance, and difficult to be learned, *that children must have amusements.* The true secret of this is, that *parents must go with their children to parties of pleasure!* The father, although turning grey, and the mother, with a face disfigured with wrinkles, retain their old inclinations. Hence the earnestness and frequency with which this lesson is taught. I grant indeed that children need amusements. But if they are sufficiently accustomed to self-denial, and the simplicity of their taste is preserved, the cheap and innocent pleasures of domestic life will afford as high gratification, at any rate as much happiness, as any that can be procured in public places and by large expenditures.

Besides, in the way which I recommend, amusement is not sought so much for its own sake, as with a view to preparation for the serious and active services of life. It is more accessible too, and therefore causes fewer disappointments. It does not occasion people to be *miserable*, near so often as fashionable pleasures do. It may be found during a rainy day or a stormy night, as well as at any other time.—But I must remember the limits to which I am confined, and pass to another subject. In a course of education, it is highly important,

That Children should be taught to be modest.

By modesty, I do not mean merely the avoiding of that which is gross and obscene; but a habit of mind which discerns, and prompts one to do, that which is fit and becoming according to his age and relations. Perhaps, however, the following observations will better explain my meaning, than the definition just attempted.—A young man, who had read a little, and had picked up a few notions from the modern philosophy, on hearing one who was aged enough to be his father, advancing some old fashioned opinions respecting morality, with manifest impatience in his countenance and with rather a contemptuous smile on his upper lip, remarked, "Now *I* do not think so, sir—*I* maintain that what-

ever a man thinks to be right, is right to him, however it may be to other people. And the contrary *appears to me* to be *absurd.*"—Now this youth *appeared to me* to be deficient in that modesty and self-diffidence which become the young—I was not very long ago in a pretty large company of persons of both sexes, and of different ages. In such cases, I am almost always a mere listener and observer. Here I observed that the sofas, and easy chairs, and all the most pleasant seats were in the occupancy of the young, while no regard was shown to the accommodation of their seniors. And as for conversation, the young, instead of learning the lessons of experience which the aged were able, (we ought to suppose) to teach them, were by far the loudest and most voluble talkers! These may be extreme cases, and I do not state them for any purpose but that of explanation. I must, however, lay it down as a general remark that in our country, due reverence for age is not shown by the young; and that the want of a right moral discipline occasions a forwardness and self-confidence, offensive in all, but particularly odious in youth.

This has a very unhappy influence, in my judgment, both on intellectual character, and on conduct. The self-confidence of which I speak, does not agree with the habit of humble, patient, persevering inquiry, necessary to the successful search after truth. And it does not seem to be compatible with that careful and cautious regard to the consequences of our conduct, without which there is no prudence. But surely we have had enough of *sciolists* and of *dashing fellows*, to make us heartily sick of the whole race, and cause us to wish for an utter extinction of the species. And yet I greatly fear that parents will long continue to mistake *self-confidence* for a *fine spirit* and *impertinence* for *wit*; and with parental pride to encourage the one, and exult in the display of the other. But I proceed, in the next place, to mention one of the most important of the moral lessons, which the young must learn; and which it is not a very easy task to teach—that is

Always to tell the truth.

On the general principle all will be agreed. And yet I have seen parents excessively diverted by a *very ingenious* lie, told by a child; and I have known them forgive the *fault* for the sake of the *cleverness*. I do not, however, think that *severity* is the right method to affect the object. The servants of cruel masters are, in general, the greatest of all liars. But while, on behalf of the child I deprecate severity, I am

most fully persuaded that a parent ought never to make light of a falsehood. They deserve *great censure* then who deceive their children. But how common is this! How common is it, to promise to little ones, what is never performed; and to threaten them with punishments and privations, which are never inflicted! The child soon understands this, and learns that in some things, his own father and mother do not keep their word! Shocking!

To accomplish the great object here in view, I would recommend,

1. That parents, from the time their children are capable of observation, manifest a constant vigilance on this subject, and a most sacred regard, even in the smallest matters, to the truth. Let the child see, when he tells a falsehood, that the parent, mortified, ashamed, and deeply distressed, considers him as disgraced and dishonoured. Let not the thing too, be soon forgotten, or lightly passed over. It is all important to make strong and lasting impressions; so that a child shall, from the beginning, associate lying with his own shame and his parents' anguish. This will have great effect.

In ordinary cases, let it appear as a thing of course that the young will speak the truth. But if under circumstances of strong temptation to tell a falsehood, a young one should steadfastly adhere to truth, let this conduct receive marks of warm approbation; let the child be made to feel that it is regarded as honourable, and that it affords high gratification to the parents. This matter may be so managed, as to connect many salutary associations with victory over temptation to falsehood.

2. The habit of self-denial, of which I have before spoken, has no slight connexion with the habit of telling the truth. Indulgence strengthens every passion and appetite. Children do wrong to gratify themselves. Wrong doing subjects them to temptation. Passions inflamed by unrestrained gratification, drown the voice of conscience and of parental authority; and induce a *moral debility*, which prepares the way for this odious vice.

3. A due impression on the mind of the child, of the omnipresence and omniscience of the Deity; and of the offensiveness of lying to the holy and good God, will operate as a most powerful preventive. That such an impression may be made, without engendering superstitious fears, I do most assuredly know. And that it will have the desired effect is too obvious to be proved. But to accomplish this most desirable object, it is necessary that parents should themselves

set an example of reverential and filial fear of God their Maker. But alas! many who sustain the sacred names and holy relationships of father and mother, at once violate their own duty, and set at naught the virtue, the piety, the everlasting welfare of their own offspring.

And here I cannot but notice, with feelings of strong, and even insuppressible indignation and horror, the conduct of some fathers, as it has been credibly reported, and as it has, in a few instances, fallen under my observation. Instead of impressing on the minds of the young immortals committed to their care, the fear of God, as the best safeguard of virtue, they teach their lisping babes to curse and swear, and laugh at their bold profanity! *Monstrous!! Most monstrous!!!*

I turn from this painful subject, and proceed to observe, that in a course of moral education, it is in a high degree important that

Children should be taught to exercise active benevolence.

There is a *predisposition* in man to selfishness, and it, very early, begins to show itself. The humouring and indulgence, which many receive from their parents, tends to increase this propensity. The rivalships, on which most teachers depend for excitement to study, add fuel to the flame. And under the whole system of management generally adopted, the young too often turn out in life to pursue their selfish purposes, and seek gratification at any expense. Hence it is, that so few think of denying themselves, for the sake of doing good to others. They cannot forego their own ease, for the instructing of the ignorant. In their view, it is out of the question to abridge their indulgences that they may send the gifts of mercy to the destitute. Nay, while they are *too poor* to support the institutions of the gospel for the benefit of their own souls and those of their families, they must daily gratify their taste as well as satisfy their wants in food and drink and clothing and style of living. This selfishness in regard to present gratifications is one reason why there is so little of a spirit of improvement, pervading the mass of our population. Almost all great achievements are accomplished, by labour and self-denial now, for the sake of future good. But he whose appetites and passions are allowed to clamour for immediate enjoyment, cannot be expected to devise and patiently to execute schemes of permanent usefulness.

They then, who wish that their children may bear the honorable title of benefactors, and enjoy the blessedness of doing good, ought to begin, betimes, to excite in them gener-

ous and benevolent feelings, to prepare them for enjoying the luxury of doing good, to urge them to the exercise of that *mercy* which is twice blessed. And here, great care ought to be taken, not to allow the fine emotions which may be raised in the bosoms of children, to evaporate in mere sentiment. Let the feeling of benevolence be strengthened by acts of beneficence. And let the ability to perform these acts be acquired by self-denial and by industry. In this way, children may be prepared to go forth and do better than their fathers: and the aged may rejoice over the young as entitling themselves to all the distinctions which an honourable beneficence bestows.

I find that my subject grows before me, and I must reserve for another letter, some farther remarks which I wish to make on the moral discipline of children. I am &c.

A Country Correspondent.

SKETCH OF LOWER VIRGINIA.

(*Continued from* P. 264.)

In my former communication, I remarked that a traveller in this country, cannot help inquiring, what provision is made for the supply of the spiritual wants of the people? In pursuing this subject, he will very naturally look back to the ancient establishment, to the causes which overthrew it, and to the religious history of the country from the period of the revolution to the present day. I cannot here enter on this matter. Only I will venture this remark, that in my opinion the Episcopal church would never have been brought so low as it was, had not the ruling powers in England steadfastly refused to erect bishopricks in this country. Very few natives would be expected to go to England to obtain orders. The established church was, of course, filled up with men whose birth, education, habits and attachments, were all foreign. It is easy to see what would be the result, when a contest should take place between the mother country and the colonies. The people here were left without a competent number of religious instructors. The long and arduous conflict in which we were engaged, prevented that attention to the interests of religion which it would have been wise to pay. And although the number of those who were *once* called *Dissenters* increased, yet still the means of instruction were far short of the wants of the people. The increase of our population, although it

has not been so rapid as in some of the new states, has always kept long before the means. And now, in the parts of the country best supplied with preachers, the people, with very few exceptions, do not hear a sermon oftener than once in two or three weeks: in many cases not so frequently. Of the million of souls in Virginia, I conjecture that not more than one third acknowledge a connexion of any sort with a christian society: and of these last there may be one fourth part, who are called *professors* of religion. The houses of worship are few, small, and unfinished, so that, for the most part, they do not keep out the winter's cold or the heat of summer. In many places, the people worship in groves and under booths or arbours made of bushes. And to crown the whole, it is now generally acknowledged, that the intellectual character of the preachers of the gospel needs to be greatly improved. Some very meritorious efforts are now being made for that purpose by several denominations of christians among us; but much more is called for, than will be accomplished by all.

In reference to the portion of our state through which I have recently travelled, it seems to me that the principal thing wanted to promote a spirit of improvement, and to rouse the mass of the population to use well the facilities which nature has furnished to them, is the location among them of a competent number of *truly pious* and *well educated* ministers of the gospel. I am not solicitous as to the denomination to which they may belong. Only let them possess the qualifications just stated, and I shall be satisfied.

And here I wish to observe that the character of the mass of a nation's population depends, in a much greater degree than many suppose, on the character of the ministers of religion. Let the modern history of religion in *Italy* and *Spain*, be contrasted with that in *Switzerland*, *Holland*, *England*, and above all in *Scotland*;—and the justness of my remark will be seen; its importance felt. Nor need we be surprised at the facts which will present themselves, in the course of our inquiries. The mere *literati* of a country, are lonely and retired men, who have no direct intercourse with the people. Lawyers in practice have as much as they can do to attend their courts, and do the business of their clients—Physicians are only called for in cases of sickness—But clergymen are bound by their profession to cause their intellectual powers to bear on the minds of the people from infancy till death. It is the minister's duty to begin with children the work of catechetical instruction, and to conduct it until the child is fully prepared to receive

any instructions from the pulpit—It is his duty to visit the families of his charge, and there, in the confidence of christian friendship to confer with them—And on every Sabbath he is bound to put forth the best efforts of his mind, for the edification of his congregation.

Now, men of wealth may employ expensive means for the education of their children. They can retain good teachers in their families; and at the proper time send their boys to college and their girls to boarding schools. But people in moderate circumstances and the poor, can only look to their minister, and to the neighbouring school. They expect their minister, of course, to superintend their school, to examine the progress of their children, and to facilitate their improvement. The well educated clergyman, in addition to his sense of duty, has a strong personal inducement to do this. He must either let his instructions down to the level of the majority of his people, or he must raise their understandings to the level of his instructions. The latter is by far the most agreeable work of the two. Hence we find that wherever clergymen of this character labour, the general intellect of the people is improved. Every degree of improvement prepares the way for one still higher. New stimuli are applied to the mind. Young men even in humblest life, conceive the desire of going to college; the thirst for knowledge is awakened, and a wish of honourable distinction is excited. A general spirit of improvement is diffused, and the condition of the people is greatly meliorated. There is particularly a demand for schools of higher order than the common. Academies are opened; colleges are built and endowed; and intellectual light is shed through the whole body of the people.

This is no fiction. Facts in great numbers may be adduced to corroborate the reasoning of the case. I will mention a few. The population of the country which might be expected to afford scholars to William and Mary College, is numerous enough to furnish as many students as it is desirable to collect in one place. When that institution was in its greatest glory, it drew the principal part of its pupils from the region lying below the head of tide water. What has produced the great difference between the former and present condition of *that ancient seat of learning?* I do verily believe that the *principal* thing in the fact to be accounted for, is the difference in the *intellectual* character of religious instructors now and sixty years ago. And if the lower part of Virginia were well supplied, as I said before, with truly *pious* and *learned* ministers, who would bring their literary acquirements, their enthusiasm

for learning, and all their mental energies, to operate on the great body of the people from early childhood to old age, we should soon see a wonderful change. Appearances of decay would vanish before the spirit of enterprise which would be awakened; waste places would be built up, and the desolations of former generations be repaired.

The population of Scotland is not two millions, and yet there are four famous universities in that country, any one of which has a larger number of students in regular attendance, than all the colleges in Virginia. Besides this, no country in the world has a better system of common education, than Scotland. And in no country in the world, is the whole population brought so fully and frequently in contact with the intelligence of the clergy.

In the *low countries* of Europe, as once they were called, to borrow the quaint language of old *Cotton Mather*, "Whereas there are no less than ten provinces in the *Popish* Belgium, and there are no more than *two* universities in them, there are but seven provinces in the *reformed* Belgium, and there are *five* universities therein, besides other academical societies." This, I believe, is to be accounted for on the same principle. In *reformed* Belgium, the institutions are such that the intelligence of the clergy operates on the mass of the people.

We need not go farther than New-England for a number of facts which bear on this subject. In the six states lying within this division of our country, there are *Bowdoin College* in Maine, *Middlebury and Burlington* in Vermont, *Dartmouth* in New Hampshire, the *University in Cambridge*, *Williams College*, and the *Collegiate Institution of Amherst* in Massachusetts, *Brown University* in Rhode-Island, and *Yale College* in Connecticut; besides a great number of respectable academies; and common schools, as many as are needed. In this respect, New-England resembles Scotland, as it also does in the intellectual intercourse between the people and the clergy.

These facts are sufficient for my purpose. They show, beyond all dispute, the influence of a well educated and pious clergy on the intellectual and moral character of the people. Nor can it be otherwise. It is the business of the clergy to look to these things; and it is not the professional business of any other class of men. Even teachers have nothing to do but with the youth who are placed under their immediate care. But the clergyman is bound to promote the improvement of every man, woman and child in his parish or congre-

gation according to the best of his ability. And every where, the influence of the clergy is great. It may be in the highest degree beneficial, or it may be extremely pernicious. They do more good, or more harm than any other people in the world. In this country, as the wisdom of our fathers has managed matters, the good can be as useful, *in their proper sphere*, as any where else; and the power of the unworthy to do mischief, is greatly curtailed. The real excellency of the plan adopted among us is, *that the people choose their own ministers, and afford them voluntary support.* There can, then, be no oppression. Let a clergyman displease his people, and they can easily enough dismiss him. As long as this state of things continues, jealousy of clerical influence is chimerical. Any attempt to change it by introducing *patronage*, or the legal establishment of any particular society, might well excite alarm. But with all my jealousy on this subject, I have no fears. The whole spirit of the country is so against any measure of this kind, that no man would hazard his reputation and influence, by appearing as its advocate. As for myself, I am ready to avow my unqualified approbation of the law of Virginia concerning religious freedom. This remark is made for the purpose of explaining my views.

I therefore proceed to observe, that the great object which I recommend, the increase of the number of well educated preachers of the gospel, would have a powerful influence in giving efficiency to the measures adopted by the legislature for promoting primary education. The reason why so little is accomplished in this way, is very obvious. There are none who look after the common schools, examine the progress of the children regularly and carefully, and see that the worth of the money given by the state, is returned to the objects of her bounty. And it can hardly be expected, that lawyers, physicians, farmers and mechanics will do this. They have enough of their own business to do, *and it is out of their line.* It would fall very well, however, within the province of a clergyman, who himself well educated, cannot but feel a lively interest in the promotion of useful knowledge.

With these views, on looking through this interesting region, and indeed through the whole state, I feel a confidence in stating that one of our greatest wants, is that of a competent number of well taught, pious faithful ministers of the gospel. Let them be of what denomination they may, I shall rejoice in the increase.

During my excursion, I passed little York. It is really mournful to mark the decay of that once lively and beautiful place. Its situation is indeed lovely. The prospect from the brow of the hill is fine beyond my power of description; but all around you are tenantless, moss covered houses, lonely chimnies, and such marks of desertion and desolation, as fill the mind with gloom. How great the contrast between the present scene, and that when the gallant streamers of the British general floated from the top of *secretary* Nelson's house, and all the streets of the town were alive with soldiers! The eminences around present also a very different aspect, from that exhibited when covered by French and American troops under the command of Washington. But I shall not go into particulars. The event is well known. But there is nothing to mark it, save the inequalities in the surface of the ground, which show that once the town was fortified. Not a stone, nor an inscription marks the spot where the issue of the revolutionary war was determined!—But I cannot write on this subject with patience. I cannot think of the nakedness in which the country is left, its destitution of objects suited to awaken lofty feelings and establish in the mind powerful associations, without such emotions as perhaps it is better to suppress than to utter.

There is Williamsburg too—*Fuit Ilium!* But I have good hope that it will sink no lower. There is some stirring of the spirit of improvement in the lower country. There is a zealous and enlightened piety among the professors of religion in this ancient place. There is ability in the officers of the College. There are means of obtaining education *there* on an enlarged and liberal plan; and I do trust that the time will arrive when the old settled parts of the state will appear *rejuvenescent*, and flourish in all that ought to be delightful to a devoted NATIVE VIRGINIAN.

A JOURNEY IN NEW ENGLAND.

(*Continued from* p. 261.)

Boston,—July 1822.

I AM glad of an opportunity of addresing you once more from the land of *the pilgrims*. The fathers of New England may very well be so called. For it may truly be said of them, that they departed from their kindred and country, not knowing whither they went. They were a bold and a brave people, and their posterity do well to cherish their memory. Once

in 3 years the landing of the pilgrims on the rock at Plymouth is celebrated in an appropriate manner. I have lately read with very deep interest an oration delivered on an occasion of this sort by Mr. Webster. It is indeed a noble production. And if it may be regarded, as our *tobacco merchants say*, as a *fair sample* of what is generally delivered at these anniversaries, I can well conceive that they must have a powerful influence on the intellectual character and many of the finest feelings of these people. I doubt, however, whether their orators, in general, are able to do what this speaker has done. But this is the only specimen which I have seen.

And this reminds me, that just as I was leaving home, I received an invitation to attend a celebration of the landing of the *father of Virginia*, Capt. John Smith at old Jamestown. I should like much to hear how that thing was conducted. Certainly there is nothing in the scene now presented at that place of an exalted or elevating character. The mouldering tombstones beset with briars, and the shattered fragment of the old steeple can afford no inspirations but those of melancholy. Nevertheless, I should like exceedingly to hear that some Virginian of suitable talents and acquirements has been employed on this occasion to pourtray the noble character of Smith, and awaken a pure and lofty spirit like his in the bosoms of the young men of our state. If the thing has been made a mere affair of eating, drinking and dancing with a school-boy's oration annexed, it is ridiculous—Otherwise it may be highly beneficial. And here, I cannot but remark that the people of our state are strangely negligent of even the most remarkable events in their history. They have erected a statue of Washington and procured a bust of Fayette—and this is all! The adventures of our early settlers; their contests with the Indians; and all the labours of those who founded this commonwealth, are unregarded by the mass of the people. There is no association of traditions handed down by our forefathers, with the places where the events happened; but every thing of this kind is passing rapidly into oblivion. Instead of looking back, and connecting the present with the past, and associating objects now before us with the remembrance of our venerated ancestors, we regard Virginia as the place where we happened to be born, and where we shall live until we go to Alabama or Missouri. The reason is, we have few school houses, Academies, Churches, and other permanent institutions, which we regard with fond youthful remembrance; and to which we look as the places where our children will receive the richest benefits, which can be conferred on them.

Hence, whenever there is such a failure of *crops* as produces a temporary pressure, hundreds, who have no idea associated with the country but that of its being a place where they expect to get a living, move off to the West. They go to the frontier settlements to procure *good land.* And if the means of intellectual and moral instruction are scanty and hard to be procured, it is even so in the country which they have left. We want PERMANENT INSTITUTIONS, which will connect past, present, and future generations; and will make our citizens feel that forsaking them, is giving up their greatest advantages, and leaving objects of fondest love.

In regard to the particulars mentioned, the New-Englanders are just the reverse of our people. The current of tradition is very strong here. Almost any person, with whom the traveller chances to meet, can point out the place in the neighbourhood, where an event of importance, or of unusual character happened, and tell the particulars of the story with sufficient minuteness. Only turn over Dwight's travels in New-England, and see what a mass of tradition he has collected and embodied. That work, while it strongly exhibits the trait of character under consideration, will perhaps do more than any book that has ever been written, to strengthen the attachment of the natives to New-England. It will give permanence to many interesting traditions, and new force to local associations.

But I had no thought of *dissertating* in this way when I began this letter. My design was to make some desultory observations on the peculiarities of character that present themselves to such an observer as I am, among the people in this *section* of the country. I have just mentioned one point of difference between them and the *Suthrons.* Another remark which I have often made is that the New-Englanders are a *persevering*, not to say pertinacious people. What they undertake, they are pretty sure to accomplish. And if they once take it into their heads to engage in any design, it is not an easy thing to put them from it. While you are producing what you think victorious arguments against the prosecution of a proposed plan, and imagine that you have succeeded in convincing them, they are all the time mustering reasons why they must persevere.

This trait in their character makes it a very serious matter indeed for *divisions* to take place in towns, or in religious societies. I have had some opportunity of learning the disastrous effects of religious disputes, as they have occurred in a number of places in this vicinity.—You know that a sturdy and

unbending orthodoxy characterized the fathers of New-England; but that many and great changes have taken place in Boston and its neighbourhood. Now the Unitarians here are quite as zealous to make proselytes, as the orthodox are to prevent it. To accomplish their purpose, preachers are sent out, and books and tracts are distributed in great numbers. These have their effect. While the members of the *Church* hold fast the faith of their fathers, it not unfrequently happens that members of the *congregation* adopt the *new doctrine*. They of course wish to hear Unitarian preaching. Their orthodox minister, conscientiously believing that Unitarianism is fatal heresy, refuses to exchange pulpits with preachers of that persuasion. Here then begins a contest, of which the termination can never be foreseen. The division is felt in families. The father is a professor of evangelical truth, the son has discovered that old fashioned orthodoxy, although it might have suited former times well enough, is not adapted to the present state of refinement and genteel living! He therefore calls himself a liberal christian—The wife is humbly and fervently devoted to the self-denying doctrine of salvation through a crucified Saviour; while the husband wishes to have an easier and smoother road to heaven. And so in other cases. The controversy waxes warmer and warmer. Scenes sometimes occur, even in churches, which ought never to take place any where. At length a violent rupture ensues. The minister is dismissed—Or the church and congregation are divided, the strongest party holding the church property; while the weaker go perhaps just on the other side of the street, and build such a house of worship as they can. And this is a standing memorial of the division which has taken place.

Now I have heard so much of events of this kind, and have seen so much cause to deplore their occurrence, that it there were no other reason for it, I cannot help deprecating the introduction of Unitarianism into the Southern country. It will produce divisions and controversies wherever it goes. All the societies called Orthodox, will feel themselves compelled to unite in opposing, with *might and main*, what they do believe to be fundamental error. Unitarians will not be slow to enter the controversy, and pursue it to the bitter end. The harmony which now, so happily prevails among all the denominations to the South will thus be interrupted, and peace disturbed. And really, I do not see, after the most careful observation, what *compensation* is made by Unitarianism for these evils. I have looked as diligently into the state of society here as I possibly could, for the purpose of determining this point. And I cannot find one single reason why the people ought to rejoice in the bringing in of this *strange*

doctrine. By the confession of its advocates, it is not necessary to salvation, *sincerity* in their judgment being all in all. And I have not been able to learn that it makes men more *humble*, more *devout*, more *diligent in reading the Bible*, more *observant of the Sabbath*, more *self-denying*, more *zealous and active in missionary operations* and *other works of christian charity:* nor can I discover that it forms better *citizens* and *neighbours*, *husbands* and *wives*, *parents* and *children*, than orthodoxy does. The young men who embrace Unitarian principles are not, that I can learn, *more* virtuous and steady in business, *more* chaste and *self-denying* than the young Calvinists; nor are the young ladies of this connexion *less* fond of dress, of public amusements and expensive pleasures, or *more* devoted to home, to domestic duties and domestic pleasures, than their *more believing* neighbours. In a word, I cannot find that the state of the church, or the condition of society is really improved by Unitarianism; and as Presbyterians, Methodists, Baptists and Episcopalians may, if *sincere*, all be saved, or saved at last as some *liberal men* think, *whether sincere or not*, I really cannot see any good reason why the effort should be continually made, and made at great expense, to excite the Unitarian controversy and propagate Unitarian sentiments to the South.* And I am verily persuaded that our *great folks*, who favour this plan, will be disappointed in their object. They had just as well, in regard to the effect which it will produce, continue to avow themselves Deists, as make a profession of Unitarianism. For however sincere they may be in their convictions, and I do not mean to question their sincerity, the great mass of the people *will* think that they make a profession of this sort of religion to avoid the odium of infidelity.

But I am continually drawn off from my purpose—I wish, as perhaps has been said before—to give to my Southern friends, just views of the *real* character of the people here. I am sure that they have been misunderstood. I do not think that either the *politicians* who exhibit themselves year after year at Washington, or the *Yankee pedlers* are fair representatives of the New-England character. The people indeed have their faults, as all people have. They have, in common

* The following anecdote may deserve a place here. A young clergyman of decidedly orthodox sentiments, having been employed as an agent for some charitable institution, called on a wealthy Unitarian. The gentleman took it for granted that the clergyman was of his party; but having been, as is supposed, a good deal teazed lately, with applications of this sort, he was in not quite so *liberal a humour* as common; and replied somewhat peevishly, "I think that we have *given enough already, to cram our sentiments down the throats of Southern folks!*"

with us, strong local feelings. They are proud of New-England as we are of Virginia. They are frugal, industrious, enterprising, and persevering. They love the memory of their fathers, and are careful to support institutions for the benefit of their children. Objects of christian charity are pursued among them with great zeal; and while foreign missions excite the principal interest, the wants of the destitute within their own borders are by no means neglected. Every where I have been received with a frank and open-hearted hospitality, which is peculiarly agreeable to a southern man.—Society in Boston and its vicinity is particularly agreeable. There is a high literary spirit prevalent here. There is a particular ease and urbanity of manners, a graceful politeness and an elegant courtesy, which an observant stranger cannot but notice with pleasure. In the country, people are more plain but not disagreeably coarse, nor are they rudely ignorant. In a word, according to my whole observation, there is wanting nothing but better acquaintance between the northern and southern people to do away prejudices, and produce the cordiality which ought to exist between citizens of the same country.

New-York, July—1822.

I took my departure from Boston suddenly; and before I could bring my letter to a close. I however have but little to add. In coming to this place, I took the rout by Providence. At that place, I stopped for the night, and had an opportunity of looking at the exterior of Brown University. This is a flourishing literary institution. I do not know, however, that it calls, in this place, for any particular notice. Only I must mention that an instance of munificent liberality is afforded here, like some of those which I have heretofore mentioned. A large college edifice is now being erected at the sole expense of a single individual. The building, it is understood, will cost $30,000. The individual, who has made this splendid gift to the literature of his state is understood to be the Hon. Nicholas Brown of Providence. He has distinguished himself by his liberality in former times, and Rhode-Island has reason to rejoice in him as a benefactor. When will such a spirit be awakened to the South? It is true that few among us have the ability thus to distinguish themselves. But still, much more might be done than has yet been done by individuals for the public benefit.

Providence is a handsome place, adorned with a number of very good looking churches. But my stay was so short that I could learn few particulars worth communicating. It was there that we took the steamboat for New-York. A momen-

tary stop was made at Newport, just long enough for me to look with admiration at the most beautiful harbour that I have ever seen. I then took leave of New-England, with feelings of regret. For I have never yet made a more pleasant excursion, nor met with kinder people in any of my travels.

The day after leaving Providence, we arrived at New-York without accident, and with nothing during the short voyage worthy of notice, except the passage through *hurl gate*, which has already been described a thousand times; but which to a stranger is an object of considerable curiosity.—And here my letters close, as I expect shortly to breathe my native air, and *lodge* in my own dear home. Adieu. H.

FULFILMENT OF THE PROPHECY OF ISAIAH RESPECTING BABYLON

Isaiah xiii. 19—20. xiv. 23. "And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces. —I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts."

In the Eclectic Review for April—Review of Porter's Travels in Persia, &c. we find the following passage.

"The utter desolation of this once proud mistress of the nations, exhibits a most striking fulfilment of prophecy to the very letter. The decomposition of the buildings inflicts a lasting sterility on the soil. 'In the intervals of the ruins,' Mr. Rich remarks, 'there are some patches of cultivation; but ruins composed, like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated.' The neglect of the canals which formerly carried off the overflowing waters of the Euphrates, has subjected the greater part of the plain to periodical inundation; and for a long time after the subsiding of the waters, it is little better than a swamp, while large deposites of the waters are left to stagnate in the hollows. So that not only do 'wild beasts of the desert lie there' and 'dragons cry in the pleasant places,' but the threat is fulfilled, that Babylon should be made 'a

possession for the bittern and pools of water.' The whole ground, naked of vegetation, appears, says our author, 'as if it had been washed over and over again, by the coming and receding waters, till every bit of genial soil was swept away; its half-clay, half-sandy surface being left in ridgy streaks, like what is often seen on the flat shores of the sea, after the retreating of the tide.' Thus literally has it been swept 'with the besom of destruction.' But still the majestic Euphrates, wandering through the solitude, appears a noble river, its banks hoary with reeds; while the grey willows yet bend over the stream, on which the captives of Israel hung their harps, and because Jerusalem was not, refused to be comforted."

To this striking extract, on which no comments need be offered, we will just add, that it has frequently been remarked by the most intelligent travellers in *the East*, that the Bible is the best guide book they can carry with them. The unchangeable traits of nature are described with a minute and graphical accuracy truly surprising. And prophecy exhibits the ruin and desolation then threatened, but now fulfilled, with so much exactness, that one, who compares what he sees with what he reads in the sacred books, is often struck with astonishment, and, convinced, if he was not before of the authenticity of Scripture. Indeed it is surprising how much light is thrown on the Bible by books of modern travels. This has become even an important study; so that the man is inexcusable, who undertakes to expound the Scriptures, without availing himself of the illustrations afforded by Travels in the East.

[We take pleasure in giving a place to the following effusion, occasioned by the decease of one, whose intellectual and moral worth, will be had in long remembrance.]

LINES,

WRITTEN ON THE DEATH OF MRS. JEAN WOOD, MARCH 1823.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. vii. 14.

O HAPPY souls! from sin releas'd,
Your cares and sorrows o'er;
Victorious—all your toils have ceas'd
And tears shall flow no more.

Now 'midst a pure and holy throng
Your rapt'rous anthems rise;
"Not unto us"—breathes in the song,
And echoes through the skies,

"Not unto us—to Jesus give
All glory, honor, praise,
He died, that we might life receive,
And our hosannas raise."

And hark! again they swell the sound
And strike each tuneful string,

A convoy bright, sheds radiance round,
New cause of joy they bring.
Unfold ye portals—welcome in
These messengers of love;
A sister spirit, freed from sin
Is borne by them above.

Come, thou spotless, ransom'd soul,
Welcom'd by your Heav'nly King,
Where immortal pleasures roll
And your song of vict'ry sing.

Mingle with the white-rob'd band,
Let this crown thy brow entwine,
Near the throne in glory stand
For redemption now is thine.

Oft thou'st felt the chast'ning rod,
Deep has been thy cup of woe,
Dark the wilderness you've trod,
Where no living waters flow.

Thou hast toiled, and fainted not:
Meekly borne the cross for me,
Faith and patience mark'd thy lot,
Promises were food for thee.

Sorrow rais'd her billows high,
Darkness often veil'd the scene,
Mercy's bow athwart the sky
Then, in rays of love were seen.

Faith lifts no more her longing eye
Nor Hope her anchor bears,
But Charity shall never die!
She lives through endless years.

This sweetly glow'd within thy breast,
Implanted there by grace,
No longer be its flame represt,
'Tis love illumes the place.

To swell the tide of living joy
Here knowledge pours her ray,
Unclouded, pure, without alloy
In one unceasing day.

New glories open to the view
As wake's the expanding mind;
Fresh cause for rapture, ever new,
Ennobling, and refined.

Exalted, near thy Saviour sit
And count thy mercies o'er,
Cast your bright crown before his feet,
Love! wonder and adore! H.

NOTE BY THE EDITOR.

THE communication signed *A Friend to the Poor*, has been published by particular request. The sentiment of friendship for the poor is as warmly cherished by the Editor as by any other man in the nation. But when he looks into the civic history of other countries, he strongly doubts the wisdom of the policy pursued by us. He more than doubts whether our *professed*, is *real*, friendship for the poor. Poverty is a great evil. Deliverance from it ought to be sought by all fair and honourable means. Indeed every reasonable measure that can be adopted, ought to be adopted at once and pursued with vigour, for the prevention of pauperism. The man who finds out the means of accomplishing this, will deserve more of charity than if he were to afford, *for a lifetime*, daily relief to all the paupers in the world. Now we seriously propose this question, does not all *permanent* provision for the poor, operate as a *premium* for pauperism! We urge the *Friend of the Poor* to consider this subject, and to bring the light of history on it. Let him, if he can procure it, read the treatise of Lord Kaimes; and especially let him study the history of the English poor laws, from the time they went into full operation in the days of Elizabeth to the present time. Let him too solve this problem —How is it that in every country where the institutions for the relief of pauperism are most numerous, the evils of poverty are most abundant? Relief which aggravates a disease is poor relief indeed.

In regard to the subject of educating the poor, we are as zealous for it as any of their warmest friends. But not in the way proposed. Our plan is to make education cheap; to bring it within the compass of every honest and industrious man's means; so as to awaken in all the desire of having their children well taught—But on this subject we shall leave it to *Iota* to speak for himself.

We have admitted into this number some strictures on a communication made some time ago by a valued correspondent N. S. This has been done, because in such a case as a new interpretation of scripture, it is right that every one, if possible, should be satisfied; and especially that he who has proposed the new interpretation may have an opportunity of vindicating himself, and correcting misapprehension. We particularly desire too to afford this opportunity to N. S.

☞ Both the pieces adverted to are anonymous—We wish that writers for the Magazine would communicate their names. No improper use will be made of them.

Intelligence.

A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, in the United States.

The General Assembly find it, every year, more difficult to exhibit a just view of the state of religion within their bounds. The extension of their limits, the increasing number of their churches and communicants, the variety and importance of their religious institutions render this duty, at once, pleasing and arduous. On these subjects, they do not judge it expedient to enter as much into detail as they have done on some former occasions; but they desire to furnish such a statement of the dispensations of Providence towards the churches under their care, as shall impress their members with right views of their present state and obligations.

The Presbyterian Church in the United States, embraces 13 Synods, and more than 70 Presbyteries. One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the State of New-York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependent on the Presbyterian Church, for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the gospel and the administration of its ordinances; the patronage of literary and theological seminaries; the religious instruction of the young and the encouragement and maintenance of charitable institutions. Could we command an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is among those which are best supplied with the ministry of the gospel; but, in four counties within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population in a very interesting state, have no minister of our communion. In one city, with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant ministry.

These are some of the reasons for asserting that the means of grace are alarmingly inadequate to the exigencies of our population. To render this view more appalling, we are assured that the deficiency is increasing. New settlements, unfurnished with a Christian ministry, are forming in the west; while the demands of the east are not diminished. The wave of emigration rolls farther and

farther onward; and, unless God interpose, by some special movements of his people, in their favour, it would, really, seem that our children are likely to settle on the shores of the Pacific Ocean, without the Christian religion.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of Providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While on these subjects, it does not accord with the design of this narrative to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty-five students. But the Board have still to detail the embarrassments under which it labours for want of funds.* The Theological Seminary at Auburn is yet in its incipient state, but is represented as rising in prosperity. Its number of students, at present, is thirteen.

* Will any of our congregations remain unmoved on this subject, when they learn, from the Report of the Directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

The Board of Missions, acting under the direction of the General Assembly, have, as usual, made an interesting report. This Board have a few important auxiliaries in different remote sections of the country; and extracts from the journals of their missionaries show that their labours, in many instances, have been suddenly and extensively blest. The Board make an urgent appeal for more liberal patronage, in behalf of this ancient missionary institution. There are many other local societies within our bounds, aiming at the same grand object, among which the Assembly observe with pleasure the United Domestic Missionary Society of New-York.

The proceedings of this assembly contain a distinct representation on the education of pious and indigent young men for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxiliaries; and those, in particular, of the Presbytery of Albany, which alone is represented as having expended about $1200 for this object, during the past year.

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favour. Hitherto, its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among Christians, on the duty of patronizing this noble institution. The directors have, nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to

inquire, what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the Christian community, by the gradual distillations of the Holy Spirit, or by that increase of his influences, which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculiarly desirable; and the Assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited, viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Gennessee, Shelden, Orangeville, and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onondaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternut's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals in Brownville, Adams and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian Church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New-York, the Rutgers-street church has been blest with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbyteries of Jersey, Newton and New Brunswick—the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor and Athens. In the first Presbytery of Philadelphia, Doylestown, Neshaminy, Newton, Deerfield and Kensington.—These revivals, together with the good order and spirit of religious zeal which prevail in the city of Philadelphia, render this a highly interesting part of our spiritual vineyard. In the Presbytery of Newcastle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are, Fagg's Manor, Upper Octorara, Nottingham, Charleston, Pencador, St. George's and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the college of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn., Mill Creek and the Flats. In the Presbytery of Hartford, Newcastle, Slippery Rock, Long Run, New Salem, Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath Schools and a system of visitation by several minis-

* According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that all the Presbyteries, will be careful to send up their reports in the most perfect form.

ters. In the Presbytery of Grand River, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of revivals at Fredericksburg and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberridge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburg, Norfolk, Cumberland, Cubcreek and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which spread around them, but of the reviving showers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien, and Saint Mary's.

We have thus given a brief enumeration of the places which have been favoured with the outpourings of the Spirit of God. These revivals, bearing as they do the marks of a genuine work of grace, must be regarded as among the most cheering dispensations of Divine Providence towards our churches during the last year.

We are happy to state that our friendly intercourse with the churches of Connecticut, Massachusetts, Vermont and New-Hampshire, continues to be cherished; and that from the annual reports furnished by the delegates from those bodies, the impression is favourable in regard to the prevalence of truth and godliness in that region. Their Colleges, and Theological Seminaries, and Missionary Institutions are flourishing; and many of their churches have been visited with revivals of religion.

The Colleges of Hamilton, Dickinson, Jefferson, Alleghany, and North Carolina, have been represented as in a flourishing state. Many of them embrace a considerable proportion of pious students; and, in all, it is believed, the cause of morality and religion is decidedly gaining ground. With regard to errors on the subject of religion, it would probably be correct to state, that they are not making progress. Still it is deplorable, that in this age of light and revivals, so many teachers of false and destructive systems of religion should exist. They are chiefly to be found among our new and unprotected churches; and such a state of things, calls as well for the watchfulness of those churches, as the sympathies of more highly favoured Christians.

There is another truth which fidelity does not permit us to conceal. In many parts of our country, an unusual degree of opposition to the religious charities which adorn the present age of the world, has been displayed. The manifestation of this spirit, should be considered as furnishing an evidence of the power and progress of religious exertion. It was not until the fire of God's altar was cast into the earth, that there were *voices and thunderings and an earthquake.* Still such a state of things should be met by a growing spirit of prayer and circumspection, on the part of the friends of Zion.—Calling into action the gentleness and firmness, the humility and perseverance of the gospel, they shall not fail of success.

The events of the past year give strength to the impression that the church is rapidly approaching an important crisis. There is grief in our hearts, but it is not the grief of consternation. We mourn over our vast and increasing desolations. We lament the lukewarmness of many who profess to be the followers of a self-denying and zealous Master. We deplore the false zeal of errorists, and the fruitless hostility of inconsiderate men to the institutions of religion. We find cause for humiliation in the fact, that revivals of religion have not been as extensive, as those which on some former occasions it has been our privilege to record. Whatever gloom may seem to hang

over the church is intended for her admonition. Trials were needful to awaken her to a just sense of her duty. We are imperiously called to demonstrate our faith in the Saviour of men, by our devotedness to his cause and to his glory. Shall we zealously support our Missionary, and Education, and Theological Institutions, assured, as we are, that they will eminently conduce to the prosperity and glory of the church, or shall we suffer them to languish and decline? Let every friend of Zion and of man make his election. We rejoice that the period has arrived when this question must be answered. In the confidence that many, very many, are prepared to act a consistent and faithful part; and cheered by the light which the zeal of Christians and the graces of the Holy Spirit, cast through every interposing cloud, we are prepared to announce, that there is no cause for despondency. Beyond all that is obscure and cheerless, a vision of blessedness breaks upon our view. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,* is the voice of the King of Zion to his church. And were the darkest of her seasons yet before her, she should still advance with a steady and increasing light, until her glory struggles into everlasting day.

Every thing admonishes us, that what we do must be done quickly. During the past year, the names of M'Farquhar, Crawford, Hunter, Blair, Coe, Ogden, Wilson, Weir, Freeman, Hill, Bishop, Smith, Blatchford, have been added from among our number to the list of the worthy dead. While we cannot but feel the admonition, which their memory awakens, the church mourns their removal as a public calamity.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir—The following paper was written for insertion in the *Morning Chronicle* of Baltimore, in answer to a piece, under the signature of Phineas, a Jew of that city, which had been, a short time before, inserted in the same paper, and intended to operate unfavourably on the person and mission of the Rev. Mr. Frey. This reply, as will appear from its date, was sent on in February last, and by my friends in Baltimore it was offered at that time to the editor of the Baltimore Chronicle. He, as my friends inform me, repeatedly promised to insert it in his paper, and as often delayed to comply with his promise, till at length he refused utterly and finally to insert it at all. With the explanation now given, I offer it for insertion in the *Christian Advocate*, if you shall think it worthy of a place in that Miscellany. B. Jadownicky.

May 24th, 1823.

Princeton, N. J. Feb. 1, 1823.

Mr. Editor, &c.

A minister of the great King Messiah, supposing I would be glad to hear what your good people are doing towards a reconciliation of his long apostate subjects and kinsmen according to the flesh, was so kind, as to favour me with the Morning Chronicle of the 18th of January. The paper however past by this place and did not return until last night, when it came so worn out, that I was able to read only a small portion of the account of the proceedings at St. Peter's church, on the 15th of that month. My attention was more particularly attracted by a previous communication relating to the object of the meeting, signed Phineas, of which sufficient remained to enable me to discover the intention of the writer. With your permission I would notice it a little.

In this piece are to be found not a few ungenerous reflections on the conduct of the Rev. Mr. Frey, and unfounded aspersions on the purity of his motives. To this I shall say nothing; as it is a common thing for Jews to speak evil of one of their race who professes his belief in Jesus as the Messiah. "Thou art a *Samaritan*," said they to Jesus himself, "and hast a *devil*." And "thou art a *Meshumed*," (a name they give to a Hebrew Christian) is now their language

towards a Jew who embraces the religion of that Jesus,—"and art a *Roshang*," i. e. *wicked.* To associate the words *Samaritan* and *devil*, and a *convert to Christianity and Roshang*, is, in their estimation, only putting together *cause* and *effect.* Hence it is that they have ridiculed, and continued to do so until the present time, their greatest Rabbins and their best men, who recognise the Messiah in Jesus of Nazareth. Parents who, from Sabbath to Sabbath, have been in the habit of blessing their children, saying, "*God make thee as Ephraim and as Manasseh*," will immediately, when their child becomes a Christian, not only for ever withdraw from him this privilege, but never make mention of his name without the horrid and dreadful addition, "*Be his name blotted out, and his memory too*," *Yimach shemo Vesichro.* P. would have indeed only formed an exception had he used a more candid language towards Mr. Frey.

The accusation intimated by P. that Mr. Frey is casting an *odium* on the character of the Jews, is entirely unfounded. On the contrary, Mr. Frey, by pointing out their true state, removes many prejudices which have existed against them. And it is a fact, that since Mr. Frey began his exertions in England, and a Jew's society has been organized in London, and its branches extended to Holland, Germany, Poland and Russia, a considerable portion of the hereditary hatred of nominal Christians against the Jews of those lands has been done away, more sincere love of real Christians towards them promoted, and even the Jews have been brought to feel differently towards Christians. Although some of the Jews may view exertions of this kind "as tending to promote his own sinister views;" yet they have no good reason for doing so. The more enlightened and better informed among them must and will view them otherwise. Many of the Jews in this country were lately offended that societies should be organized for meliorating the condition of their brethren. It seems that they, under the shadow of the American eagle, have entirely forgotten the state of their brethren on the old continent. And as it regards the spiritual condition of that interesting people, they surely can not know what that condition really is, and must be entirely ignorant of their own writings when they say it needs no melioration. The ancient Rabbins themselves acknowledge that ignorance in spiritual things will mark this their last Galuth—*captivity*—as is evident from *Midrash, Rabbu, Breshith*, 98, 90. After having paraphrased the word *Shiloh*, "He to whom belongs the dignity of a king," and added that "unto him shall the gathering of the people be"—that he is the "root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek," &c.—he thus concludes—"He will bring in all Israel,—sprinkling upon them, as says the prophet Ezekiel (36. 25.) clean water, he will cause them to *understand* the law, he will remove their *errors.*" And who that reads the numerous predictions of Moses and the prophets, concerning their latter ignorance and errors in divine things, will not readily concur with the *Midrash?*

Again, the Messiah, according to the ancient Rabbins, is to be a teacher higher than Moses and the prophets, as is evident from *Yalkut*, page 338, where Isaiah lii. 13. is thus paraphrased,—"*Behold my servant shall deal prudently*—This is the King Messiah. *He shall be exalted and extolled and be very high*—exalted above Abraham, extolled above Moses, and be higher than the ministering angels." If, according to P., the Jews in their present *Galuth—captivity*,—without an *Ephod*, without a *Teraphim*, already know all things necessary to their salvation, what need is there for a teacher higher than Moses?

But whilst we see those ancient Rabbins faithfully engaged in pointing out the state of their nation without flattery, we meet with others of later date introducing doctrines not sanctioned by the word of God, and

saying "Peace, peace, when there is no peace." With them it is we are at issue, although we would be far from laying any thing to the charge of the Jews as a nation. P. then has the boldness to ask Mr. Frey whether he can deny "that the Bible, both the original of the Old, and the vernacular translation of the Old and New Testament, is found as a common and necessary appendage in every family amongst Jews?" Now, sir, I have not the least hesitation in answering, that he can deny it. The five books of Moses, called the *Thora*, divided into 52 sections—as many as there are weeks in the year—together with about one chapter for each section, out of the prophets, you may find in almost every Jewish family; but the *whole* books of the Old Testament, alas, are only discovered in the library of the scholar; —they have not yet found their way to the altar of the family. As to their possessing a translation of the Old Testament in the vernacular tongue, it is very far from being the case. A Christian translation they would not receive, so as to consider it as a Bible. Indeed the missionaries often find it difficult to induce them to accept a Hebrew Bible, if it have a Latin preface or marginal notes,—and as to Jewish translations (at least of the entire Bible,) there are none, as far as my knowledge extends.—I am confident there is none in Poland, where there are said to be 3,000,000 Jews. As to the New Testament, they are not allowed to read it, much less that it should be found amongst them "*as a common and necessary appendage.*"—Thus we found when, the missionaries distributed amongst them the New Testament in the Hebrew, into which language it has of late been translated, they would stand and read it in the streets, as a book they had never seen; and they would say, "We have read things in it which we never heard of before." In many instances, when the Rabbins found out it was the book of the *Tholo—crucified*—they caused it to be burnt, notwithstanding it was written in the holy language.

Prayer-books, containing some selections out of Moses and the Prophets, and sometimes very good prayers, it is true, are to be found in Jewish families; but as they are written in Hebrew, and the most of the Jews now do not understand that language, they seldom know what they say in prayer. In this situation, I have strong reason to believe, is P. himself; since he refers to the *Shemong* as a specimen of their prayers, which he seems to consider as something distinct from the Bible; whereas this very *Shemong* is nothing but the following selections from the law, viz: Deut. vi. from 4. to 10,—xi. from 13 to 23, and Num. xv. from 37 to the end. There is therefore no great necessity to get this *Shemong* from the wisdom of a *Jewish Synagogue;* because *every Christian* who has the privilege of opening his Bible, reads this *Shemong*, and reads it in its proper sense —as the commands of God to the children of Israel by Moses, and not as a Jewish prayer, as P. ignorantly calls it.

I come now to the last of my remarks, to which I would invite your attention particularly. P. very briefly insinuates, that orthodox Christians deny the unity of God, and moreover worship the creature for the Creator. Whether he has got this philosophy from the *modern prophets*, or whether it arises from his ignorance of Bible doctrine and writings of his own divines, we shall immediately see. To believe in more than *one* God no Christian never thought of; but that this one includes three persons (though each for itself, yet connected together and inseparable from another) is so far from being a new doctrine of Christians, that it was taught in a clear manner, among the ancient Rabbins. Thus we read in *Sohar* on *Vayiknaw*, or the 24th section of the Pentateuch, p. 29, on the word *Elohim—God.*——"There are three degrees, each degree for itself, combined in one, and are not to be separated from each other." Here I would beg leave to remark, that this doctrine of the *Sohar*—a book of

great authority among the Jews—is perfectly consistent with the creed of the orthodox Christian church, on this article of faith. The word *person*, which the latter makes use of, is pretty much the same with *degree*, since neither means to say three distinct beings. Both maintain—"There is but one God." The same *Sohar*, on *Breshith*, or the 1st section, introduces the passage which P. quoted, with this remarkable paraphrase.—"*Hear O Israel the* LORD *our* GOD, *the* LORD *is one.* These are the three degrees consistent with the sublime mystery of *Breshith, Bara, Elohim.*" In reviewing the writings of the Rabbins on these first three words of the Bible, we find the *Rabbi Simon ben Jochai* paraphrasing them in such a manner, as to give a hint on the Trinity, viz: *Breshith—in the beginning*, pointing to the *Father*—the origin of all beings: *Bara—created*, pointing to the *Son*—the power of creation, the Word: *Elohim—God*, pointing to the *Holy Ghost*, by whose agency only we learn God. *R. Bechayi*, in his commentary on the *Thora*, page 4, says on the word *Elohim*,—"According to the *Kaballa* this noun consists of two words, viz: *El-Hem—they* are God."

This doctrine will be still further illustrated in treating P's second objection, that we worship the creature for the Creator, which he undoubtedly refers to Jesus. Besides that the Rabbins taught the dignity of the Messiah to be higher than that of Abraham, Moses and the ministering angels, we find the following remarkable passages in their writings. *Echa Rabathi* page 68.—"What is the Messiah's name?" *R. Aba bar Cahana* replies—*Jehovah;* for the scripture says (Jerem. xxiii.) "and this is his name whereby he shall be called, *Jehovah* our Righteousness." *Rabbi Moses Alshach*, in his commentary on Jeremiah, says, "And who will it be who shall call to Jerusalem to comfort her? Is it not Jehovah our Righteousness?—It is the King Messiah; as it is said, *and this is his name whereby he shall be called Jehovah our Righteousness*, on account of his dealing according to righteousness and justice." Here we are expressly taught that the *Messiah*, not only shall be *called*, but really *be*, *Jehovah our Righteousness.* But farther, *Rabbi Moses bar Machman* (Rambam) says of the angel Jehovah, who appeared unto Moses in a bush.—"This is the redeeming angel of whom it is said (Ex. xxiii.) *for my name is in him.* He is the same who spake unto Jacob (Gen. xxxi.) *I am the God of Bethel;* the same of whom it is said (Jerem. lxiii.): *And the Angel of his presence saved them;* meaning the angel who is his presence: and of whom it is further said (Mal. iii.): "*And suddenly shall come to his temple the Lord whom ye seek, even the messenger of the covenant whom ye delight in.*" Indeed I venture to say, that there is scarcely one passage in the Old Testament which is understood by Christians immediately of the Messiah, which the ancient Rabbins do not understand in the same way.

Without any further illustration, as the quotations I have given speak for themselves, I would remind P. that the patriarch Jacob, and the lawgiver Moses, were not ashamed to worship the Messiah as God, notwithstanding the "exalted ideas they entertained of Omnipotence," neither did they dread in doing so "transferring the worship of the Creator to the creature." We shall certainly not err in following their example.

It is not however only with the character of the Messiah the ancient Rabbins make us acquainted; but also with his state of humiliation and sufferings. Of the numerous passages of this kind contained in their writings, I would only quote a few. *R. Moses Alshach*, in his commentary on the 53d chapter of Isaiah says: "Our Rabbins have confirmed, and received it as a tradition, that he i. e. Isaiah, speaks of the Messiah." This chapter we know speaks of unparalled sufferings, which the person should endure to whom it relates. In *Sohar Katon*, 212, we read: "All sorrow, all pains, all sufferings of Israel came upon him (the Messiah) and had he not raised the burden from Israel, and

taken it upon himself, none could have endured the sufferings of Israel, on account of the penalty of the law. He it is of whom it is written: *Surely he has borne our griefs.*" *Yalkut*, page 359, declares—"The Rabbins say in the week that the Son of David comes, they bring iron beams and lay them upon his neck, until he is bent down, and he cries and weeps, and his voice reaches to heaven, &c. Of this hour David wept and spake (Psalm xxii.) my strength is dried up like a postsherd."

I therefore conclude that the difference, and the only difference, between Jews and Christians is, whether Jesus of Nazareth is this Messiah, or whether we shall wait for another. Should Phinehas have a desire to be instructed upon this point, I shall be happy to show him, both from the Old Testament and the writings of the ancient Rabbins, that in Jesus all the prophecies and doctrines concerning the Messiah, have been fulfilled, and that it is therefore in vain to look for another.

I am your's respectfully,

B. JODOWNICKY.

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Believing that it would be gratifying to our readers, and perhaps contribute to the future usefulness of Mr. Jadownicky, if a short and authentic narrative of his past life and future prospects should be published in our pages, the editor has obtained from Mr. J. himself most of the particulars of the following statement. He is a Polander by birth, and the Polish language is his mother tongue. He was intended by his parents for a Jewish Rabbi, and, as will presently appear, has actually sustained that character. At the age of thirteen years, he was sent from Poland into Prussia, to a Jewish seminary in the city of Berlin, founded and endowed by a wealthy Jew. Here he passed through the usual course of Rabinical studies, under a very able teacher, and acquired such a familiarity with the German language, as to speak and write it with greater readiness than any other. Having made the necessary acquisitions for the purpose, he was sent to the city of Solingen, in the Dukedom of Berg, and there sustained the office of a Jewish Rabbi, for something more than two years. But here a copy of the Hebrew New Testament, lately published in London, fell into his hands. The reading of it shook his Jewish prejudices very much—so much that he was induced to read several tracts addressed to the Jews, in the Hebrew language, with a view to convert them to the faith of the gospel. The result of the whole was, that he no longer retained his confidence in the truth of the principles and doctrines in which he had been educated, and yet was not entirely satisfied to renounce Judaism for Christianity. He resolved, however, on a visit to Mr. Marc—once a Jew, but now a zealous Christian minister—in the city of Frankfort in Germany. By the divine blessing on the conversations and instructions of Mr. Marc, his conversion to Christianity was completed—a conversion, as he hopes, not only in relation to doctrine, but in regard also to his heart and temper. He was baptized and joined in the communion of the Christian church in April, 1821. He now became desirous of being a Christian missionary, with a strong inclination to preach the gospel to "his brethren and kinsmen according to the flesh," if in the providence of God a door should ever be opened for such a service. To qualify himself for his new designation, he determined, with the approbation and advice of his Christian friends, to go back to Berlin and become a pupil in a Theological institution, established there to prepare youth for missionary labours. On his way to Berlin, he providentially fell in with the Count Von der Recke, whose munificent charity in preparing an asylum for Jewish outcasts is known to the public. The Count, who was then at some distance from home attending the meeting of a Bible Society, urged Mr. J. to go to his residence and to spend with him a few weeks, to aid him in the measures he was taking for the benefit of the Jews.

With these solicitations Mr. J. thought it his duty to comply. While residing with the Count, events occurred which induced that distinguished Christian nobleman to believe that it was important to send, immediately, an agent to the society established in the United States, in the city of New York, for meliorating the condition of the Jews. This agency the Count persuaded Mr. J. to accept, and to him it was confided. He reached the United States about seventeen months since. Having completed, as far as circumstances would permit, the business of his agency, he wished to pursue his theological studies, with a view to that missionary service to which he considered himself consecrated. He was under no obligation to return to Europe, nor did any service there require his immediate return. With the approbation and advice, therefore, of the society in New York, he went to Princeton, New-Jersey with a view to become a member of the Theological Seminary in that place. He is at present engaged in studying, in the academy at Princeton, the Latin and Greek languages—which form no part of a Rabinical education—and expects shortly to become a student in the classes of the Seminary. The present age of Mr. J. does not much exceed twenty-three years.

AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

On Thursday, May 8, was held, at the City Hotel, New-York, the seventh anniversary of the American Bible Society.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, Senior Vice President, who was supported by the Hon. De Wit Clinton, and Richard Varick, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large number of clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah; by the Rev. Mr. Southerland, of New-Hampshire.

After an Address from the President had been read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence, Wm. W. Woolsey, Esq. the Treasurer, read the report of the Committee who audited his accounts, by which it appeared that,

The net receipts for the year, (including the monies received to aid in building the new Depository,) have been $45,131 25.

The expenditures for the Year $47,360 26.

Parts of the Annual Report were then read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments within the year, (though the removal from the old to the new Depository, and the prevalence of epidemic fever in New-York, caused a suspension of the business for more than two months of the past year,) were 28, 448 Bibles and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the Scriptures.

Resolutions were then made and seconded by the Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, and the Rev. Wm. Ross, of New-York, of the Methodist Episcopal Church—the Rev. Dr. Philip Milledoler, of New-York, of the Dutch Reformed Church, and the Hon. Chauncey Langdon, of Vermont—Hon. De Wit Clinton, late Governor of the State of New-York, and Thomas Eddy of the Society of Friends, moving the thanks of the Society to the President for his address; to which a reply was made by Peter A. Jay, Esq. son of the President—Wm. W. Woolsey, Esq. Treasurer of the Society, and Samuel Boyd, Esq. of New-York—the Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, and Joseph C. Hornblower, Esq. of

New-Jersey, tendering thanks to the Secretaries and Treasurer, to which the Rev. Dr. Milnor replied—the Rev. John Finley, of Baltimore, of the Baptist Church, and Mr. John Griscom, of the Society of Friends —the Rev. Benjamin Mortimer, of the Moravian Church, and the Rev. Dr. Alexander McLeod of New-York, of the Reformed Presbyterian Church —Theodore Dwight, Esq. of New-York, and the Rev. Mr. Johnson, of Long Island, of the Episcopal Church, respecting the circulation of the Scriptures in South America; after which Dr. Milnor introduced *Senor Vicente Rocafuerte*, a native of Peru, who made the following address.

"Conscious, as I am, of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self-consideration, impels me to break silence, and ask your indulgence.

Born in South America, near the equator, under the Spanish yoke, and inquisitorial fanatacism. how gratifying it is for me to meet here so many good Christians, the glory of America, and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress, and worship, are all clothed with the Spirit of the true God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish forever that monastic superstition; the enemy to every useful reform; that lever which shakes the earth, fixing in Heaven its point of support; which in the name and in behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Incas, condemned to the stake the unfortunate Goatimozin, the last of the Mexican emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation, its application to the new governments of America is indispensible. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independence and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To pro-

mote virtue through the Gospel, is to fix on a solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exultation, for the morality and liberty of my country, I would wish you might send, on the wings of Cherubims, thousands and thousands of Bibles and New Testaments, to South America; that you could immediately establish, in Lima, an auxiliary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent Society. Perhaps a great many patriots, and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.

Yes, the new nations of America will enjoy the triumph of their Independence, and the felicity of their liberty, if they would organise their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family, as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a minature, of the large evangelical Society, that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

UNITED DOMESTIC MISSIONARY SOCIETY.

First Anniversary.

The first annual meeting of this Society was held at the City Hotel on the evening of the 9th of May. The Hon. Stephen Van Rensselaer, President, took the Chair at half past 7 o'clock, attended by Richard Varick, Esq. one of the Vice-Presidents.

The meeting was opened with Prayer by Rev. Mr. Van Vechten, of Schenectady. Letters were read from several of the Vice-Presidents, expressing their deep interest in the progress of the Institution, and apologizing for their absence on the occasion. The annual Report was read

by the Secretary. A number of Resolutions were offered, and Addresses delivered by the following gentlemen :—The Rev. Luke Lyons, one of the Society's Missionaries; the Rev. Dr. Porter, the Honourable Z. R. Shepherd, the Rev. D. C. Lansing, Mr. John D. Keese, and the Rev. J. Finley. A collection was then taken up for the benefit of the Society; and the exercises were closed with Prayer by the Rev. Dr. Blatchford.

Extracts from the Report.

The plan adopted by the committee of aiding churches and congregations in the settlement and support of ministers, in preference to the method of itineracy so generally pursued by missionary societies, is deemed of such importance as to justify particular notice on this occasion. The instances are very numerous, of places hitherto without settled pastors, where the population, by the transient and injudicious labours of itinerants of different denominations, has been divided into several sects, neither of which alone, is able to support a minister; but where, with the prospect of a settled pastor of piety, education, and talents, enough are willing to unite to provide a considerable part of the requisite support, if the balance can for a time be furnished by a Missionary Society. In these cases, even where the population is very considerable in numbers, and where the interests of morality and religion most urgently require the constant labours of an able and faithful minister, there is no prospect of their obtaining and settling one without the encouragement and aid proposed in this plan. In general, their condition in this respect grows less and less promising by the lapse of time, and instead of being bettered, is undoubtedly rendered worse by the occasional visits of the various descriptions of travelling preachers, authorized and unauthorized with which the country abounds. Many such places there are in this state, comprising inhabitants enough for a large congregation, and wealth enough to sustain the expenses of public worship, without hardship to any, where the people have been so many years accustomed only to occasional preaching, and have grown so confirmed in their sectarian preferences, or so ignorant of the subject of religion, and indifferent to it, that they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity. The returning Sabbath, instead of bringing to their minds the hallowed associations appropriate to that day, and arousing them to the concerns which it was intended to subserve, is spent in secular imployments, amusements, or vicious indulgence, and rendered unpropitious both to their temporal and eternal welfare. A total distaste of all that belongs to the religious culture of the mind and heart, and a state of ignorance and indifference upon the subject of religion, is soon induced by a neglect of the public institutions of the gospel and of the Lord's day; and in general, such neglects and their unhappy consequences exists in the destitute of the interior in a degree proportioned to the length of time that they have respectively been without a settled ministry. The committe feel warranted, from information which they have obtained upon this subject, in saying in particular of some considerable districts of this state, that it is less practicable now to settle ministers than it was many years ago, notwithstanding that the population has very much increased. The people besides having adopted a variety of superficial and unharmonious notions on the subject, are a great deal less sensible of the necessity and importance of religion, and a great deal less willing to contribute any thing on account of it, than they were on their first removal from the older parts of the country where they had in early life been used to the observances and instructions of the gospel. Had the plan of this Society been seasonably adopted in respect to these places, they had never fallen into so disheartening a condition; and whatever may be alleged of the utility of sending now and then a travelling preacher through them, if

is to be feared that it will require more expense and a greater amount of labour to bring them up to the point from which they have degenerated, than has been bestowed by all the itinerants of every name that have ever been within their bounds; and that where one soul has been benefited by the methods hitherto pursued, ten have been injured by the state of things which unhappily has been induced.

The number of destitute places, however, where the people are willing to unite and make an exertion to support a minster, if encouraged and aided for a time by the Society, is still greater than can at present be supplied with men qualified by their education and piety to occupy them. And since there is no rational hope of ministers being settled in those places unless this plan shall be pursued, it appears to the committee to be their obvious duty, enforced by every consideration of immediate and permanent good, to persist in the course they have adopted. Upon this plan the number of destitute places will be gradually diminished. The people once brought together, and possessed of the blessings of public worship, and the constant labours of a gospel minister, will by their own exertions supersede the necessity of missionary aid. The example of one place will be followed by another. Every point that is gained will facilitate new acquisitions; and the places assisted by the Society in the establishment of the gospel will in due time help to extend the same favour to other localities.

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of the British and Foreign Bible Society, was celebrated at the Freemason's Tavern in London, on the 7th of May—Lord Teignmouth in the chair.—The great Hall and Galleries were filled in every part at an early hour, and great numbers were unable to obtain admission. The annual report was read by the Secretary. It was a very long but important paper, as it exhibits in detail the steady and accelerated march of this society, to more extensive power and usefulness in the great cause. It appears from the report, that the number of copies of the Bible distributed during the last year, has exceeded that of any former year, and makes a grand total, circulated by this society alone of more than 3,000,000 copies. The motion for accepting the report was seconded by Lord Bexley. He congratulated the meeting on the beneficial effects which they had already produced, and the extent to which they had spread the Scriptures, as exemplified in their distribution of them for the comfort of the inhabitants of the frozen regions of Iceland, and a large portion of S. America; and concluded by expressing his ardent wishes for their prosperty.—Lord Harrowby moved the vote of thanks to the President. To those who had witnessed the amazing progress of the institution, no words could be necessary to induce them to give their thanks to him who had persevered in his exertions up to the present time. His was a rare felicity, such as was only received in another century by Sir C. Wren, who, having laid the first stone of the great metropolitan temple to God, had the felicity to see its top ascend to the clouds, and crowned by the cross of Christ. The Bishop of Gloucester seconded the motion in an able eulogium on the exertions and conduct of the noble chairman. His Lordship said there was one statement in the report, at which he was particularly gratified—namely, the statement of the progress which the Society had made in Ireland; for he was convinced that the only permanent remedy for the evils which afflicted that unhappy country was religious and moral education. Lord Teignmouth rose and returned thanks, and congratulated the meeting upon their progress abroad, and the great increase of correspondence in the most remote and uncivilized countries. The Secretary from the Russian Bible Society, returned thanks in the name of their fellow labourers in Russia, and informed the meeting that they had circulated the Scriptures among

Cossacks and Tartars of various nations; amongst even the Chinese and the confines of the vast empire. They had printed in the last year 160,000 copies of the Scriptures at St. Petersburgh, and this year would print 100,000 more. Lord Calthorpe, Sir C. Grant, and several other distinguished persons, addressed the meeting, which, after the resolutions were unanimously agreed to, separated.

COLONIZATION SOCIETY.

Resolution of the General Assembly of the Presbyterian Church respecting the American Colonization Society.

The committee appointed on the communication made to the General Assembly by the Board of Managers of the American Colonization Society, beg leave to report, That the members of this Society are zealously and successfully prosecuting the noble object for which they were associated—that they have already planted at Cape Montserado, a healthy spot on the western coast of Africa, a colony consisting of about one hundred and thirty free persons of colour—and that they have a fair prospect of speedily increasing the colony, and placing it in a safe and advantageous condition, should the friends of humanity and of religion come forward and give it their prompt and cordial support. Believing that the cause of suffering Africa is duly involved in the success of this Society, and that important benefits would result to our own country, from conveying to the land of their fathers, such of our free people of colour as are willing and prepared to go, your committee recommend the adoption of the following resolutions, viz:

Resolvd, 1st. That the assembly still cherish towards the objects and labours of this Society, the same sentiments of high and honourable regard which they expressed on a former occasion.

Resolved, 2dly. That from the facts laid before the assembly, they are of opinion, that the operations of this Society have reached a crisis which loudly demands the attention of the pious and benevolent, and which if properly regarded, may speedily open the way for relieving the miseries of Africa, by introducing into that oppressed and degraded country the blessings of civilization and religion.

Resolved, 3dly. That the assembly cheerfully and earnestly recommend to the individuals and churches under their care, to favour the object and sustain the efforts of the Colonization Society, in such way as to them may be found most practicable and convenient.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Fourth Anniversary

This Anniversary was celebrated at the City-Hotel, on Friday, the 9th of May. In the absence of the President, Peter Wilson, L. L. D. the Chair was taken, at eleven o'clock, by the Rev. Dr. Milledoler, one of the Vice-Presidents. The meeting was opened with prayer, by the Rev. Dr. Porter. An abstract of the receipts and expenditures of the year was read by R. M. Blatchford, Esq. Treasurer, and the Annual Report by the Rev. Mr. Cox, Secretary for Domestic Correspondence. Addresses were then delivered by the Rev. Mr. Osgood, the Rev. Mr. Smith, the Rev. Dr. M'Leod, the Rev. Mr. M'Cartee, the Rev. Dr. Blatchford, R. M. Blatchford, Esq. the Rev. Mr. Cox, and Mr. Jadownicky, a converted Polish Jew, now under the patronage of the Society.

LITERARY.

We have lately received a copy of a *Hebrew, Latin, and English Dictionary*, by the Rev. Joseph Samuel C. F. Frey, on a new plan. This work contains all the Hebrew and Chaldee words used in the old Testament, including the proper names. The plan is this. Every page is divided into four columns. The first column contains the roots, the second, derivatives in the order of the alphabet, the third, the signification of words in Latin, and the fourth, the signification in English. The manner of using the book is perfectly easy to be understood. The student takes the word which he wishes to investigate, and

looks for it in the second column according to the order of the alphabet. On finding it, a glance of the eye at the column on the left hand will show the root, and directly opposite on the right hand, is to be seen the meaning of the word in Latin and English. We have not had time to examine this work with any care. It is obvious, however, that it relieves the student of one of the most serious difficulties in the study of Hebrew, that of investigating the roots. Mr. Frey's Dictionary is highly recommended by a number of individuals, and also in several well known periodical publications. We extract the following, because it is the shortest, and moreover because it comes from a man whose name is known in this country. "From the Rev. W. B. Collyer. D. D. F. A. S. &c.—I have seen with the greatest satisfaction, and beg leave cordially to recommend your Hebrew, Latin, and English Dictionary, on a new and improved plan, which appears to me calculated for distinguished usefulness particularly to facilitate the study of the sacred language."

The work was printed by M'Intosh London: it is on fine paper, and a clear type, in 2 vols. 8vo; and may be had, we understand; of the author in New-York, at the price of $10 or $12.

There has also just been transmitted to us a copy of *Thoughts on the Anglican and American Anglo Churches.* By John Bristed, counsellor at Law, author of "the Resources of the British Empire" and of "the Resources of the United States of America." Of this work we may give a more extended notice hereafter; at present we can only say that, from running over the contents, the object seems to be, to prove that an *establishment* is not necessary for the support of religion: and that the author means to prove his position by an induction of facts. As regards the great design of the book, it may be thought that he performs *opus operatum*—the thing, as far as regards this country, is done. Yet the facts which have been collected from history are interesting; and the work may be instructive even to those who have fully made up their minds on what may be called the *American* side of this question. This is all that we can say, after an hour's examination of the work before us.

A *cheap* edition of Milner's Church History is offered for sale at Warner's. This valuable work, for such we really regard it, notwithstanding our difference of opinion with the learned and pious authors in regard to church polity and religious establishments, is rendered much more convenient by the addition of a copious index prepared with much care by a literary gentleman of Boston. This edition, however, only suits young people. The print is small.

We warmly recommend the elementary books published by the *Taylors of Ongar.* We have no room to enumerate them, and to make particular remarks on their comparative value.

To the Publisher of the Ev. & Lit. Mag.

Scott's Family Bible.—This excellent work has had an extensive circulation both in this country and in Europe. The venerable author, closed his laborious and useful life, in the midst of his endeavours to render it as perfect as possible. It has now received his last correction; *and by it being dead he yet speaks.* It were superfluous to commend this work, at this period, when the estimation to which it is entitled is so well and so generally ascertained. Permit me however, to direct to it, the attention of your readers; and to express my pleasure at the demand for it which still exists, and the provision which is being made to supply this demand. Armstrong of Boston has offered to the public an 8vo., and Woodward of Philadelphia a 4to. edition of this invaluable work. Of Armstrong's edition 3 vols. have been published. I sincerely hope that these gentlemen will receive the encouragement which they merit in an enterprize calculated so eminently to subserve the interests of religion. P.

To Correspondents.

Robin Gray has been received and is under consideration.

For the Evangelical and Lit. Magazine.

THE OPINIONIST.

It is undoubtedly very proper for every man to form opinions upon all subjects which are level to his capacity, and which he will take the pains to investigate. And when a man has formed opinions it is no how unbecoming to adhere to them, with a firmness proportioned to their evidence, and to maintain them with a zeal corresponding with their importance. By an opinionist therefore, I do not mean one who has fixed opinions, which he will not relinquish out of complaisance to any body, and which he is determined to retain until convinced of their error or absurdity, by sufficient evidence. But by this denomination I mean such a person as takes up opinions without examination, or upon subjects which he does not understand, and having adopted them, defends them with inflexible pertinacity; neither yielding to the strongest testimony, nor submitting to the force of the most conclusive arguments. Such persons are not uncommon in the world; and they are generally forward to express their sentiments and to provoke discussion. They are not afraid to enter the lists of controversy with persons every way their superiors, and if they gain no other honour, they are sure of that which arises from having maintained a dispute with a man of acknowledged talents. But however they may appear to be vanquished in the view of others, in their own opinion they are always victorious, and are conscious of having lost nothing in the combat for they still remain possessed of all their favourite opinions.

Magniculus is a person who answers precisely to the above description. "*He is wise in his own conceit:*" and how much hope there is of instructing, or convincing him of an error, Solomon has already decided. Even when a boy at School, this unfortunate disposition prevented him from making any considerable progress in acquiring knowledge, for whatever opinion he happened to take up he never would relinquish, and although it should be referred to the preceptor, and decided against him, he would maintain it still, and become more obstinate in proportion to the weight of evidence by which his opinion was opposed.

Magniculus is now hoary with years, but is much the same in disposition as when a boy at School; and although the number of his notions has increased beyond all calculation, yet his knowledge has remained nearly stationary. It has happened to him, as it commonly does to persons of the same

turn of mind, that most of his opinions are erroneous, and some of them absurd and extravagant in the highest degree; but they all appear evidently true to himself, for he holds nothing hesitatingly, considering all doubt as a sign of mental weakness. All subjects seem plain to him, but religion is his favourite topic. Here he has a system of his own (if an incoherent mass of notions may be so called) and he glories in its wide difference from any thing which has been hitherto known. It has long been his ardent wish to become a public teacher, but his want of learning and talents, as well as the wildness of his notions, has prevented his approach to the sacred office in the church in which he was educated, and his pride would not allow him to connect himself with sects in which

"All may preach, and preach just what they please."

He has, therefore, for some time entertained the purpose of illuminating the world by his writings; for he is fully persuaded, although he has not yet in conversation gained over one person to his way of thinking, that all that is necessary to convert all men to his opinions, is, to exhibit them fairly to their view. But he is unfortunate in this respect also; for he knows nothing of composition, and although he can talk fluently from morning till night, yet when he undertakes to commit his sentiments to writing, there is such obscurity, incoherence, and inaccuracy in every sentence, that no body can understand what he would be at, and consequently no one will buy, nor read his productions.

Magniculus, is constant at church, and hears the greatest orators and divines which the country affords, with a conceited sense of self-superiority. He considers them all as only half-taught, and pities them for the want of that clear discernment which he fancies he possesses himself. But he is particularly fond of new preachers, and if some one a little eccentric falls in his way, especially if he drop a word which can be tortured so as to give evidence in favour of his own opinions, he is enraptured;—the preacher is without exception the greatest man in the world. He will follow him from place to place as long as he is within his reach; and try to construe all he says, so as to corroberate his system.

It is not long since I met with Magniculus in a company, where several persons of learning and piety were present. He, as usual, took the lead in the conversation, and being a stranger to most of the company, and besides, of a venerable aspect, he attracted no small degree of attention: for as he selects for conversation, the deepest and most intricate sub-

jects, and uses language at once obscure and swelling, any stranger might suppose on first acquaintance that he was profound. He expatiated for some time, and in a very loud tone, upon certain obscure prophecies of the Old Testament, which he maintained were now fulfiling in the current events of the day; and by a whimsical application of detached words and sentences pretended to shew, that the conspicuous actors now upon the theatre of the world, were clearly designated. No person appearing desirous of engaging in a dispute with him on this subject, he soon changed his ground, and brought forward a favourite opinion which he considers the child of his own invention, although it was broached before he was born.—It is this; that Judas was a well meaning good sort of man, and by betraying his Master was actuated by no malicious motives, but only wished to hasten his manifestation to the world. But not contented with proceeding thus far, he gave it as his opinion, that Judas was saved, and quoted several texts of Scripture in confirmation of this very unscriptural notion. Here several persons attempted to convince him of his mistake, but he evaded, or resisted every argument, and would have the last word in the debate, which he considers an evident token of victory. His next topic was the pre-existence of souls, in defence of which opinion, he appears to possess zeal enough to lay down his life. He considers it as a fundamental doctrine, the basis of the whole system of revelation, and as a key to all the mysteries of Christianity. But the company were by this time pretty well satisfied that it would be useless to continue a conversation, from which so little improvement could be derived; and so they withdrew, and left Magniculus in quiet possession of the ground, and under the persuasion that they were afraid to try his strength any farther. Of these supposed victories he now boasts in every company, and as he has vanquished men of so much learning, he begins to consider himself as perfectly invincible in the field of *Polemics*.

The relatives and familiar acquaintances of Magniculus have long since lost all patience with him, and having found that nothing silences him so soon, as to pay no regard to what he says, they now observe a profound silence whenever he enters upon any of his peculiar notions. He therefore thinks that they have imbibed inveterate prejudices against him, for which he can account no otherwise than by supposing that they are under the influence of the Pastor of the parish, whom he has long considered his most determined enemy, because, the good man, with more zeal than prudence, had

often endeavoured to convince him of his errors, and finding him obstinate, had at length solemnly warned him of the crime and punishment of heresy. Magniculus still attends public worship at his own church, but he is sure to exhibit some evidence of contempt or disgust for the sermon which is delivered, and often undertakes out of doors to criticise and expose the discourses of the preacher. This amuses some weak and malignant people (for there are such in every congregation,) but the majority are so convinced of the fidelity and piety of their Pastor, and discern so clearly the unreasonable prejudices of Magniculus, that they pay no attention to his remarks.

It is now reported, that he is engaged in studying the book of Revelation and that he professes to have made wonderful discoveries, and is astonished that no commentator before this time, had made the same. He has, it is said, brought his calculations of the prophetic numbers, to such a degree of accuracy, that he can predict the very year in which the Jews will take possession of Jerusalem again, and does by no means despair of ascertaining the precise number of years which will intervene before the end of the world—For the knowledge of these discoveries the public must patiently wait until Magniculus has completed his work. A.

CHRISTIAN DOCTRINES. *No.* IV.

On Faith.

"He that believeth and is baptized, shall be saved: but he that believeth not shall be damned—The Son of man must be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—He that believeth on him is not condemned: but he that believeth not is condemned already.—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him—If ye believe not that I am he, ye shall die in your sins."

These are the words of our Lord and Saviour Jesus Christ. And they clearly show, that *faith* is a subject of the utmost importance. How any, who *profess* to believe the truth of Christianity and the divine authority of Jesus Christ as a teacher, can undervalue this christian grace, and represent

it as a matter of little moment, I am utterly at a loss to conceive: unless, indeed, it is assumed that *such* profession is not sincere. This seems, too, to be a hard judgment. Yet our Saviour and his apostles have, in *so many* clear, decisive instances, connected faith and salvation, unbelief and perdition, that one can hardly imagine how a person can acknowledge it to be important to obtain salvation and avoid perdition, and at the same time deny the value of faith and the disastrous nature of unbelief. If language can convey a definite meaning, and if scripture is true, then faith is connected with eternal life, and unbelief with everlasting death. With the awful impression which the words of the Saviour are well suited to produce, let the inquiry be instituted,

What is Faith?

In prosecuting this inquiry I beg leave to remark that the mere act of believing is better understood by attending to the operations of one's own mind, than by all the explanations that metaphysicians have ever been able to give. There is no specific difference in the operations of the mind when I *believe* that the course of nature will continue, and when I *believe* that the God of the gospel will do all that he has promised, and inflict all that he has threatened. He who exercises belief in one case, by attention to his own consciousness may understand the nature of belief in every other case—The difference not existing in the mental exercise, but in the objects embraced by the mind, or the truths believed.

It may be as well to observe here as any where else, that every man of common sense *knows* that faith is not only a powerful principle of action, but that it enters into almost every other principle of action. A man desires to make bread for his family—This desire, in its utmost intensity, would only produce despair, unless the man *believed* that by ploughing, planting, and *tending*, he should *raise a crop*. The merchant would lie down in moveless despondency, unless he believed that by buying and selling he should *make money*, and so support if not enrich his household. If a man in a house, *believes* a report from without, that the house is on fire, he will, quickly enough, endeavour to make his escape. Now all this is well known by all of common understanding. Yet, with this knowledge of the principles on which they act every day and hour of their lives, not a few raise a mighty outcry, on hearing religious people lay great stress on faith—as though there could be any religious service without it. It is true that men may *pretend* to engage in re-

ligious service, and may make a great show of zeal and self-denial, without that *faith* which is connected with salvation —But *pretence* is not religion; and the cloak is assumed, because the hypocrite believes that it will answer some selfish purpose. "They who *come to God*, MUST believe, that He is the rewarder of all who diligently seek Him." If religion is necessary, and there can be no religion without faith; how can faith be overrated? Without faith we cannot conceive of a motive to prompt man to the performance of any service which God requires. Religion without faith is a gross absurdity.

These things being premised, I would, in the next place, observe, that in order to understand the nature of faith, considered as a christian grace, it is necessary to attend to the *truths* which are proposed as an object of faith. A better account of this grace can hardly, I think, be given than is done in the following quotation. "By this faith, a christian believeth to be true, whatsoever is revealed in the word, for (on account of) the authority of God himself speaking therein; and acteth differently, upon that which each particular passage containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith, are, accepting, receiving and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

It deserves to be remarked here, that the *foundation* of faith according to the explanation just quoted, is, *the authority of God speaking in the Scripture.* The meaning I understand to be this—Due inquiry produces the conviction, that the Bible contains a revelation of the mind and will of God. And as God is a being of infinite wisdom and truth; as his authority is infinite; the creatures to whom this revelation is made, are bound to believe it. Nothing can be more fit or reasonable than that man should believe his Maker. And as it is the greatest insult, almost, that one man can offer to another, to doubt his veracity; so it is highly offensive in the sight of God, to refuse to believe the truth which he has revealed. Unbelief makes God guilty of falsehood! It is a damning sin. But it is very rare for one to admit, that God has revealed a particular truth, and refuse to believe that truth. This would be too monstrous. The most common case is like one which often occurs in families. A master wishes some service to be performed by one servant, and sends his commands by another. The servant, lazy and slothful, has no heart for

the work, and of course no disposition to ascertain whether the command was indeed given or not. On receiving the message, he replies—"Master did'nt say any such thing"—and renders not the service required. Just so, when the ambassadors of Christ go forth and publish his doctrines, the devotees of this world's pleasure, wealth and honour, say in their hearts, "God has surely never required us to believe and obey thus"—and all the messages of mercy are disregarded.

It farther deserves to be noticed, that, in the explanation given above, it is said that the *christian believes* WHATEVER *God has revealed.* This single sentence draws a broad line of distinction between the sincere christian and all others. I do not know that there is a specific difference between the mental operation of him who *believes* with what is called a *historical faith,* and of him who *believes* with a *saving faith.* There is, I have no doubt, a different disposition or temper of mind—but I speak here of the *mere act of believing;* and as to this, the difference is in the extent to which faith reaches; one believes *all that God has revealed,* another receives the truth *only in part.*

And here it may be observed, that there are two ways by which the truths of scripture are evaded. One is a total rejection of the gospel as a revelation from God;—this we usually call *infidelity.* The other is an admission of the general proposition that the Bible is true; and a denial of the particular doctrines, which offend the pride of the human heart and the prejudices of the individual. Error of this kind assumes so many forms, and so readily changes its outward shape, that it is impossible to designate it by any one specific name. It is generally detected by the strenuous attempts made to prove that scripture does not teach truths, which the great body of christians have generally believed that it teaches: in other words, that the Bible does not mean, what it seems to mean. The gospel is received, *in profession,* as a general system; while its peculiar and distinguishing doctrines, are rejected in detail. This is the most common form in which unbelief shows itself, where infidelity is unfashionable or unpopular.

It is therefore, with very great propriety, stated in our definition of faith, that by it "the christian believeth to be true, whatsoever is revealed in the word." With equal propriety the definition enters into a sort of detail. Faith "acteth differently, upon that which each particular passage containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come." This is an explanation of the nature

of faith by its effects—perhaps the best way of explaining any operation or affection of the mind.—It is also an illustration of the general position, that faith receives *whatever* God has revealed in his word, on account of His authority; and lets us understand how it is that faith is a practical principle of mighty efficiency. Every man, by a law of his nature, is active in matters which he believes to be of personal concernment. The believer, taking the word of God as he finds it, cannot but see that the truths therein contained, are intimately connected with his best present and future interests; and he is roused to the most vigorous exertion.—God's commands are taken, *without exception*, as the rule of life; and there is an honest purpose to obey them all.—It is fully believed that God will execute his threatenings on each individual offender; and they deter from sin—There is a firm reliance on God, for the fulfilment of all his "exceeding great and precious promises;" and the glorious things contained in them are earnestly sought as the portion of the soul. In a word, the authority of God in every part of his word is recognized; and the whole of the commands, threatenings, doctrines, and promises of scripture, are brought to bear on the heart and conversation of the believer.

It is added, in the definition before quoted that "the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life"—that is, as I understand, fully believing that Christ will do all that, as a Saviour, he has promised to do. Jesus Christ is the most prominent object in all Scripture considered as a revelation of new relations. With him are connected the glory of Deity, the honour of the divine law, and the eternal salvation of man. Faith in him implies a full recognition of the authority of God, of the holiness, justice and goodness of the divine law, and of the faithfulness of God in performing his promises. Indeed it implies a belief of whatsoever God has revealed, and therefore may well be placed in the distinguishing situation given to it in our definition.

I have not thought it necessary to refer to particular passages of scripture, for the purpose of supporting the definition of faith given above; not only because they will readily occur to every reader of the Bible, but because nothing can be more obvious or more reasonable than that all which the infinitely wise God has revealed, should be believed by his creatures. My wish is, to bring these essays on scripture doctrines to bear on the practice of the reader. I therefore

proceed to remark that, according to what was said in the beginning of this paper, faith is a subject of the utmost importance; and the question, am I a believer? cannot be considered with too great care. It may be thought by some, that, inasmuch as we are conscious of the operations of our own minds, it is strange that any doubt should ever rest on such an inquiry. It is an undeniable fact, however, that this is often the case; and that much mental distress is the consequence. A solution of these doubts has been often attempted by metaphysical speculations on the nature of faith. But these I cannot help regarding as useless, for any practical purpose. Plain people are rather bewildered than instructed by them. Another method is, to state the dispositions and affections which *always* accompany faith. To this I do not see any objection, provided the whole subject be preserved in its distinctness; and the *accompaniments* of faith be not made parts of this grace. The plan which seems to be recommended in our definition, and which I think really wise, is to look not so much at the mental operation, as at the *objects* of faith; to compare the reach of belief with the extent of truth set before us. For instance, one believes that Jesus Christ was a wise and good man, and a great philosopher, whose doctrines are more worthy of respect than those even of Seneca or Socrates. Another believes that he was a prophet divinely commissioned to teach men the way of salvation, and to set them a good example. A third believes that he is a divine person who came to fulfil the law in precept and penalty, in the stead of sinners. Now as far as the *nature* of the mental operation called belief, in these three cases, is concerned, it would be exceedingly difficult for a plain man to perceive a difference. But any one of ordinary understanding can perceive, that the persons here supposed, do, of course, regard the Saviour with very different feelings and affections. And it is, perhaps, still more obvious that there is a wide difference between the objects of their belief. Accordingly, a person at all instructed in christian doctrine, will instantly call the first of these a Deist; the second, a Socinian or Mahometan, and the third, an *orthodox* believer.

Again; one believes that the Bible represents man as a being totally depraved, another believes, professedly on the same authority, that he comes into the world without any bias to evil and that his wickedness is to be accounted for by the effects of injudicious instruction and bad example. Here again, it is clear, that the state of man will be contemplated with very different emotions by these two persons. And

nothing can be more obvious than the difference in their objects of belief.

Once more: one man believes that repentance and good works will entitle him to heaven: a second, that the value of these must be raised by the merit of the Saviour: and a third, that he must rely on nothing, for acceptance before a holy God, but the infinite merit of the Mediator. Remarks just made are so applicable to this case, that they need not be repeated.

All the parts of christian doctrine might be brought into this illustration, but this also is needless. I ought however to observe, that faith has respect to precepts as well as doctrines; and that the difference in the belief of different individuals is as obvious here as in any of the cases above specified. An example or two will show this with sufficient clearness.

One believes that he is bound by the command of his Saviour, to love his enemies: another, who professes, in general terms, to believe the christian doctrine, hesitates as to his obligation to do this. One admits that he ought not to resist the injurious; that he ought, in all cases, to leave "vengeance" to the Almighty, and forbear to avenge his own wrongs: another thinks, in his heart, that the Scriptures do not mean exactly what they seem to say; that it is too much to require of man the exercise of so much meekness and patience; and that provocation justifies resentment. In a thousand instances, the difference might be pointed out between the man, who receives "whatever is revealed in the word of God," and him who believes what suits his own prejudices, and obeys what is not inconvenient to his habits.

The religion of the Bible embodies the great principles of natural religion, as well as all the truth that we know concerning the *new relations* revealed in that sacred book. Every man then, except the absolute sceptic, believes many things contained in Scripture—But all are not therefore christians. There are many partial and halfway believers. It is obvious then, that to ascertain whether we have scriptural faith, we must look at the nature of the truths which we do believe, and compare them with the doctrines of the Bible. We must inquire whether we receive doctrines and obey precepts, because they suit our prejudices and our interests; or whether with humble, child-like simplicity, we believe whatever God has revealed, so as to tremble at his threatenings, obey his commands, and rely on his promises.

Faith is eminently a practical principle. And to decide the great question connected with salvation or perdition, we

ought habitually to look at the truths believed and the effects produced by what we call our faith. These afford a far more certain and accessible standard of judging, than all the speculations that have ever been made on the metaphysical differences between the various kinds of faith, with which philosophical theologians have perplexed the plain and simple inquirer.

(To be continued.)

For the Evangelical and Literary Magazine.

SERMON ON THE ATONEMENT.

Hebrews ix. 13, 14. *For if the blood of bulls and of goats with the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?*

This passage relates to the satisfaction, which the Lord Jesus Christ made for sin, by the sacrifice of himself. Its efficacy is strongly set forth by the comparison made between it and the purifying rites of the Levitical law. If these rites were sufficient to remove ceremonial uncleanness, and procure for the transgressor a re-admittance to the society and privileges of God's visible people; how much more shall the blood of Christ be efficacious to remove forever our guilt and procure for us admittance to the joyful presence of God?

Without wasting time in preliminary observations, we proceed to establish three things respecting the satisfaction of Christ.

I. The necessity of a satisfaction in order to salvation.

II. The reality of Christ's satisfaction, and

III. Its completeness.

Our plan will not lead us to treat of the whole of Christ's work in procuring our redemption, but of one important part of it. It is usual to speak of Christ's work as consisting of two parts, his righteousness, and his satisfaction,—these are often called his active and passive obedience. The first referring to that meritorious obedience which obtained a positive good, and corresponds with what the law required of man in a state of innocence; and the latter to those humiliations and sufferings by which sin was atoned for, and which correspond with what the law demands of man as a

sinner. It is difficult to keep these distinct, as the words used to express the one, are often used in so large a sense as to include the other. Thus the word righteousness is often used to include both Christ's meritorious obedience, and expiatory sufferings. The latter is what we are to treat of at present.

I. *The necessity of satisfaction for sin in order to salvation.*

We are here met by several objections, which we must briefly notice.

It is objected to the whole plan of bestowing favours and granting pardons through a mediator, that it is *a round-about way;* and the position assumed is, that God would not adopt such a way.

Now to this objection an answer is obvious; that we see in fact that God accomplishes almost all his works in the way objected to—or, in other words, through the instrumentality of means. This is manifestly a leading principle in the constitution and government of this world. For instance; we might have been so formed as to subsist without the instrumentality of food; but we are not. Or, we might have been supported with bread from heaven without cultivating the earth; or the earth might have produced its fruits without the agencies of rain or sunshine, but it is not so—The whole system of things in this world, is carried on by the use of means. The constitution of the gospel agrees with this constitution of nature.

It is again objected against a satisfaction, that repentance is sufficient. Now in reply to this objection, let us look at the government of God over this world. Does repentance restore to the drunkard his property? or to the debauchee a sound constitution? Does it rescue the criminal from the stroke of the law, or save him from the pains of a guilty conscience? Not at all.

In short, the whole constitution of nature is against this objection, and gives a full answer to it. Now God is the author of nature, and of all those leading principles which belong to it. If repentance be not sufficient in the course of nature to remedy the evils of sin, we ought not to expect to find it sufficient in God's moral government. But we pass on to mention a few things, which go to show the necessity of a satisfaction.

1. We mention *the dictates of natural conscience.*

Our minds when entertaining just views of sin, whether committed by ourselves or others, feel an expectation, a foreboding of a future, righteous retribution. So we are formed.

Now, God is the author of this, as well as the other parts of our nature, and we may fairly infer that there is a corresponding reality—that there is a righteous retribution.

That men in all nations and in all ages have felt this, we infer from the fact that they have owned it; and their religious rites correspond with it. Every nation has some religious rites, and among these we always find some that are expiatory—that have it in view to appease God and obtain his favour.

2. The moral character of God as the righteous governor of the world, appears evidently to demand a satisfaction for sin.

It belongs to the character of God, as the righteous governor of the world, to make a distinction between the righteous and the wicked. All the divine perfections require it—It is due to his character and due to his government. A government that is merely physical, may be upheld by means merely physical; but a moral government must be upheld by moral means. Rewards and punishments are among the chief of these moral means. Utterly to neglect these, or to distribute them according to no known and fixed rule, would, as far as we can see, defeat the whole end of government. Sin then must be punished—must be expiated.

3. But we lay the chief stress on the declaration of God respecting this matter.

However we may speculate about what is fit and right, in cases not decided in Scripture, we are shut out from so doing, when we have a "thus saith the Lord" on the very matter. The law of God, we know, has a penalty: "the soul that sinneth it shall die—Cursed is every one that continueth not in all things written in the Book of the law to do them." We are assured that "without shedding of blood there is no remission." The purposes of God to punish sin are plainly and fully declared—declared by that God, who is possessed of all possible perfections, and whose plans and purposes are, like himself, unchangeable. Sin must be expiated.

II. *The reality of Christ's satisfaction.*

This is a most important branch of our subject. We first mention the types and ceremonies, as proving that a real satisfaction was made for sin, by our Lord Jesus Christ. The sacrifices, the shedding and sprinkling of blood, the scape goat, with many other things, were appointed by God himself, and must have had some important meaning. They manifestly and according to express declarations relate to sin, and to making a satisfaction for sin. For this they were appointed. Now, they must have had their efficacy,

either of themselves or through a relation to something else. We cannot see how the blood of bulls and goats could take away human guilt, and we are assured that they could not "take away sin"—that perfection could not be obtained through the Levitical priesthood, which consisted in such things. We learn from Scripture that these types had their efficacy from their relation to the Lord Jesus Christ—that he was the "Lamb of God that taketh away the sin of the world." All shadows are shadows of some substance, and prove the existence of that substance. Typical expiations prove the existence of a real expiation.

2. We argue the reality of Christ's satisfaction, from the prophecies. They not only set forth a Saviour, but a suffering Saviour; and while this is the case, they declare, that his sufferings were for sin—were expiatory. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands. Surely he hath borne our griefs and carried our sorrows—He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." He was cut off, but not for himself,—he was to finish transgression and make an end of sin, and bring in everlasting righteousness. These prophecies, to which others might be added, set forth a Saviour, whose sufferings were to be expiatory.

3. Our Saviour plainly and repeatedly speaks of his own death as expiatory. "Greater love hath no man than this, that a man lay down his life for his friends. I am the good shepherd; the good shepherd giveth his life for the sheep." And when he appointed the Lord's Supper, he declared, "this is my body broken for you—this is the New Testament in my blood shed for many for the remission of sin." Lest any should attempt to evade the force, of these and similar passages, by giving a loose meaning to the word "*for*," we would observe that our Saviour has settled its meaning when enforcing the duty of prayer. "If a son ask bread of any of you who is a father, will you *for* bread give him a stone, or *for* an egg give him a scorpion, or *for* a fish give him a serpent." It evidently in such passages means, instead of, in the place of. The Lord Jesus Christ gave his life *for* the sheep, in their place. "He who knew no sin, was made sin *for* us, that we might be made the righteousness of God in him."

4. We find this important doctrine placed in a clear and strong point of light, by the disciples of our Lord. It is not necessary to produce all the passages in which it is taught.

"We have redemption through his blood," say they, "the forgiveness of sins, according to the riches of his grace: whom God hath set forth to be a propitiation through faith in his blood—once at the end of the world hath Christ appeared to put away sin by the sacrifice of himself. Christ our passover is sacrificed for us—the blood of Jesus Christ his Son cleanseth us from all sin," and the just made perfect are introduced declaring to Christ in their heavenly adorations, "thou hast redeemed us to God by thine own blood, and made us kings and priests unto God." This is indeed the fundamental article of the Gospel, as taught by the apostles. "I delivered unto you *first of all* that which I also received, how that Christ died for our sins according to the scriptures." 1 Cor. xv. 3.

III. *Its Completeness.*

This appears from its efficacy to procure the full pardon of sin, committed in all ages of the world. He was "a Lamb slain from the foundation of the world." He was not obliged to offer himself often, as the high Priest went once every year into the holiest of all, with the blood of others; "but now has Christ once appeared to put away sin by the sacrifice of himself." These passages teach that the sacrifice of Christ extended its efficacy to all ages. The saints under the Old Testament, did not possess so clear a knowledge of the way of salvation as we do; but they knew that Messiah was to come to make known all things; and to do all the will of God for their Salvation. Abraham rejoiced to see the day of Christ, and he saw it and was glad. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt.

2. Its completeness appears in its efficacy to procure, on repentance, the pardon of all sins however aggravated.

Some sins have more aggravations than others—are of a crimson die. But the gospel makes no difference. It is efficacious to blot out the most aggravated. The fountain opened for the washing away of sin, removes all its stains when applied by faith. Although your sins be as scarlet, they shall be as snow, although they be red like crimson they shall be as wool. "The blood of Jesus Christ his Son cleanseth from all sin." Here a Manasseh found cleansing from the blood of the righteous which lay on his soul.—Here Paul obtained pardon for persecuting to death the disciples of our Lord.—Here many and great sinners of all ranks and in all ages, have obtained purification, and been made "Meet for the inheritance of the saints in light."

We may here briefly notice the sources whence this fulness arises.

1. The dignity of Christ who offered himself.

"He was the brightness of the Father's Glory and the express image of his person—He was the Son of God—He was the mighty God, the everlasting Father and the prince of peace—He was God over all, blessed forever more. He having by himself purged our sins, sat down on the right hand of the Majesty on high."

The dignity of his person extended to all he did. A gift from a person of great worth, is more valued than one from a person of small importance. It takes its character, from the character of the giver. There is an infinite fulness in the satisfaction of Christ, flowing from his infinite worth and dignity.

2. We mention, as another source of the fulness of Christ's satisfaction, the depth of his humiliation and the variety of his sufferings. He was made of a woman—was made under the law—lived a life of toil, poverty, and reproach; and closed it by a most painful and shameful death. "He was made a curse for us"—he bore the wrath of God, and made satisfaction for our sins in his own body on the tree. But I need not detail all the humbling and painful scenes through which he passed. You recollect his agony in the garden—his buffeting and scourging before the bar of Pilate—and the cruel death which he suffered—when the Sun was darkened, the rocks rent, the graves opened and the dead arose. You can never forget his cry, "My God, my God, why hast thou forsaken me." These sufferings, taken in connexion with the dignity of his person, show whence flowed the fulness of grace in Christ—the completeness of his satisfaction.

The completeness of Christ's satisfaction, is a matter so connected with our safety and comfort, that it is not left without the most ample proof.

1. The resurrection of Christ proves it. "He arose for our justification." The Apostle declares, "If Christ be not risen, your faith is vain, ye are yet in your sins:—then they also that have fallen asleep in Christ have perished." "But now is Christ risen from the dead, and become the first fruits of them that slept." Christ acted as our representative and surety. His resurrection is a full proof that he had paid our debt—that full satisfaction was made: for he could not in justice come out of the hands of the law, until the last farthing was paid.

2. His ascent into heaven proves the completeness of his satisfaction. Had not justice been satisfied, it would not have approved of his ascent into heaven as our surety, and his exaltation at the right hand of God in that character. Had Christ been excluded from heaven, we might have feared that his satisfaction was not complete. But his honourable admission and glorious standing in heaven is a public and standing testimony, that the Father is well pleased with him in his mediatorial character.

3. The gifts of his spirit to his church, prove the completeness of his satisfaction. When about to ascend, he commanded his disciples to wait at Jerusalem until they were endowed with power from on high. In a few days after his ascension he shed forth on them in a public manner the gifts of the Holy Spirit. What a glorious and unanswerable proof of his power and standing in the court of heaven! Many were the miracles, which the Apostles wrought in his name. It is true, the miraculous gifts are not now possessed in the church; common and saving influences however are, and remain an abiding proof of the completeness of Christ's satisfaction. Every soul that is born of the Spirit and converted to God, is a present proof of the completeness of Christ's satisfaction. Blessed be God, we have many such proofs in these days.

We will conclude with two remarks—the one relates to the right use of this doctrine, and the other to the abuse of it.

The doctrine of Christ's satisfaction is rightly used for the comfort and encouragement of every humble and penitent soul. Many are almost overwhelmed with the burden of their sins and guilt. Let all such recollect, let them be assured that there is full salvation in the Lord Jesus Christ—that he has made full satisfaction for sin—that God is well pleased with him for his righteousness' sake; and will pardon and receive into favour all who come in his name. The way to obtain pardon is to believe in Christ. The way to be justified is to believe in Christ. The way to obtain peace with God, is to believe in Christ. The way to obtain renewing and sanctifying grace is to believe in Christ. The way to obtain every blessing for time and eternity is to believe in Christ. He is more worthy than we are unworthy. He has done more to honour God than we have to dishonour him.

We would guard this doctrine from abuse. We fear that many are abusing it to the great dishonour of God, and the ruin of their souls. When they hear us exalt the Saviour and declare the completeness of his satisfaction for sin,—for all sin,—for the greatest sins; instead of letting the goodness of

God lead them to repentance, they take encouragement to go on in sin. If the grace of God be so full and free, they flatter themselves that they are safe, live as they may. If all sins on repentance will be pardoned, if no difference be made between the great and the small sinner, they take encouragement to indulge in sin, hoping that their danger will not be increased by it.

Reader! this is to turn the grace of God into lasciviousness —this is to sin against the love of God in Christ—this is to make the grace of the Gospel become the most awful curse to your soul—this is to prepare for yourself a doom more awful than that of Sodom and Gomorrah. "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, where with he was sanctified, an unholy thing, and done despite to the Spirit of Grace!" May God save you from sin and prepare you for a place at his right hand! Amen. O.

For the Evan. and Lit. Magazine.

Remarks on the Second Letter of W. P. *in the Unitarian Miscellany, on the "Conversion of the Jews."*

The Unitarian Miscellany, for June, has just fallen into my hands, and I have read the second letter of W. P. on the conversion of the Jews. I feel encouraged by his attention to my former remarks, to submit a few others to his consideration. It will gratify me much, if I shall be found again entitled to the commendation of having written "in a remarkably pleasant tone," whether "self-satisfied" or not.

I trust, I shall not be understood to question the merit of W. P. as a controvertist, when I express the opinion, that the position assumed in his first letter, and in his second, cannot be maintained. He wields his weapons, indeed, with a practised arm. I should not do him justice, without applauding his dexterity. He parries well; but then his strokes are not murderous. To me he seems to have undertaken the impracticable task of transforming error into truth. And I cannot felicitate him on his success.

As the character of Mr. Frey has been involved in this discussion, I feel disposed to offer some additional remarks on that subject. It is true that the question, about the conver-

sion of the Jews, does not depend on the character of any individual, or any number of individuals. That they shall be converted to Christianity, and that means should be employed for this purpose, may be true, even though a particular class of means may be inappropriate and nugatory. And therefore I must still maintain that what W. P. has said about the impossibility of converting the Jews to Trinitarianism by the means now employed, has no necessary relation to "*the subject itself;*" since, if he could demonstrate this impossibility, it would remain a distinct question, whether their conversion might not nevertheless take place. But he has taught me to say, "that if the means employed are futile, the end is not likely to be accomplished by those who employ them." While therefore I should not despair of the conversion of the Jews, if the *American Society* and their Agent were both laid aside, as *hors de combat*, yet regarding their efforts as important in this matter, nothing calculated to counteract them could appear unworthy of notice. On the character of the Agent would depend in no small degree his success in a cause, which I deemed entitled to the highest measure of approbation and patronage. To vindicate a character on which, I thought, undeserved aspersions had been cast, seemed to me an act of justice to Mr. F., and of duty to the Society which he represents. Nor am I now convinced that "this was a work to which" I "was not called and which" I "might as well have left alone." W. P. will, however, do me the justice to recollect that I did not censure his determination to suspend his judgment about Mr. F. And yet I will commit it to his candour to decide, whether the manner in which he announced that determination, did not disclaim the attitude of mere neutrality? But whatever he may have thought or said, it is probably not unknown to him that, that gentleman's character was assailed in various public papers; in some instances indeed in the language of comparative decency, but in others, in that of rancorous abuse. I trust I shall never be reluctant to lift my voice or to wield my pen in defence of injured innocence. I know that I am very fallible; but I pray that my errors may be on the side of charity and never on the side of calumny. And here it may be as well to rectify a little error into which W. P. has glided. He says "P. W. speaks in a very indignant strain of any attempt to investigate his (Mr. F's) moral qualifications." Really I have no recollection of having done any such thing. If I have spoken in an "indignant strain" it was on a somewhat different account. Suppose I had heard some rumour prejudi-

cial to the character of W. P. and without any attempt to investigate its foundation or being prepared to adduce any evidence of its truth, should, when I saw him embark in some enterprize which claimed the confidence of the public, through the medium of the newspapers and otherwise, denounce him and load him with reproach; would he not feel that he had a right to complain? And what would be his astonishment when I should arrest his complaint, by saying, *Sir, I was only attempting to investigate your moral qualifications?* Investigation indeed? He would regard this as a droll mode of investigating the matter. Well, this is precisely the way in which, I do not say W. P., but the enemies of Mr. F. have undertaken to investigate his moral qualifications. They have brought against him no other charge than is implied in some general terms of reproach, bitter enough it must be confessed, and they have not presented one atom of proof. Yet, forsooth, in an enlightened community, a man shall be hunted down at this rate, and if a word of objection is offered, why, they are only *inquiring into his character.* A novel mode of inquiry, truly. It is an imitation of that sage and ancient custom, which prescribed the drowning of an old woman accused of witchcraft, in order to ascertain whether she ought to be drowned or not. These gentlemen's object was summarily to gibbet Mr. F. After that was done, who would, might prove him guilty. My notions of morality may be old fashioned, but they teach me, that he who lends himself to the propagation of an ill report of any man, without having sufficient reason to believe it true, is a slanderer. I do not apply this remark to W. P. but there are others to whom it is too applicable. And if a person whose reputation is suffering under this species of warfare, intimates that he *may* claim the protection of the law, an outcry is made about *the liberty of the press, and free inquiry* and all that; and the intimation is trumpeted abroad, as *prima facie* evidence of guilt. This procedure, I am confident, W. P. cannot approve; but I regret that he has seemed to give it his sanction by speaking on the subject as he has done. For myself, I have no wish "to silence inquiry" about Mr. F. On the contrary, I say, "*question* his innocence," "*investigate* his moral qualifications" as much as you please, but do not condemn and execute him without proof of his guilt.

I have not forgotten that W. P. has assigned his "reasons for alluding to him as he did." They are contained in an extract from a report of the committee of the London Jews So-

ciety, which states, in substance, that Mr. F.* was dismissed from its service, for "improper conduct," which he himself *confessed*, at least, in part. Let me now ask, why, since the committee thought proper to allude to this subject at all, they did not specify this "improper conduct?" Nothing can be more vague than this expression. Imagination is left to range unguided from the slightest to the most criminal *impropriety*, and to settle down where prepossession or prejudice may please. Was it something too enormous to be disclosed, and over which they sought to throw the mantle of concealment? But "this thing was not done in a corner." In the metropolis of England it could not be hidden. If Mr. F. has been guilty of some enormous sin, under the eye of so many persons, of all descriptions, it is "passing strange," that his ill fame has not crossed the Atlantic in seven years. But I am prepared to go farther, and say, that he has not been charged in London, not even in this Report, with any *immoral* or *unchristian conduct*, whatever.

I have not made this assertion without what seems to me sufficient reason. The first coming of Mr. F. to this country, the incipient efforts of *The American Society for Meliorating the condition of the Jews*, and the operations of their Agent, have, at different periods, turned my attention to his character and object. For my own satisfaction, I have sought what information I could obtain. And the result is, that I think myself warranted to deny the charge which this Report *seems* to substantiate. Still I am willing to admit that the committee *thought* Mr. F's conduct "improper," nor is it marvellous that they should think so. Unless I am egregiously misinformed, the fact which their exemplary caution has kept out of view, is simply this—that, in consequence of some difficulties which arose from having the London Society under the joint management of members of the established Church, and of dissenting churches, the dissenters retired from the management, and peaceably committed the whole business to the hands of members of the established Church, who, of course, wished to conduct it according to the principles and views of the establishment. Whether Mr. F. ought to have conformed to these views, it is not my office to decide. But he did not thus conform; and, of course, he was dismissed from the service of the Society. Is W. P. indeed prepared to say "he was dismissed, and not honourably dismissed?" Mr. F. was, doubtless, governed by his own convictions. And W. P. has said

*I presume with W. P. that Mr. F. is intended although no name is mentioned.

"we can none of us act better, than to act from conviction." Surrendering, as he did, a respectable and comfortable and useful station which, by acquiescing in the measures of the Society, he might have retained, for an uncertainty in all these particulars, it is at least highly probable that he acted conscientiously. Nay, it was that same "constancy" which W. P. elsewhere applauds almost *in heroics*, that turned him out of his station and cast him once more upon the world. And I seriously believe that if the committee had stated precisely what was the "improper conduct," to which they alluded, W. P. would disagree with them. Still for ought I know, for I am not acquainted with all the minute details of this transaction, Mr. F. *may* have acted, in some respects, *imprudently*. But even of this I have not seen a particle of evidence. As to his alleged confession, it amounts to a mere nothing. He and the committee were at issue. He thought his conduct *proper;* they thought it *improper*. He openly avowed the course which he pursued and thought it his duty to pursue. They called his *avowal* a *confession*. And thus they severed.

Does W. P. seriously wonder, that Mr. F. was not "received back again into the London Society?" Why, neither party wished it. The difference of opinion which separated them, and in which, I am willing to admit, both parties were conscientious, was certainly sufficient to keep them aloof.

W. P. does not think that the testimonials and letters in favour of Mr. F. from "distinguished individuals in England," furnish "any sufficient vindication of his conduct." It may be that they do not. But I think they furnish proof that his conduct did not need vindication. But W. P. has discovered "*the dates of all these letters were previous to the Report above referred to;*" and what of that? Why have not these "distinguished individuals," knowing the use which has been made of them in this country, sent to us some expression of the change of their opinion of Mr. F. in consequence of his subsequent "improper conduct?" But let us look a little beneath the surface of this matter. It is true, that the letters were written before the Report. But it is not true, that they were written, as W. P. supposes, when Mr. F. was "in high credit with the London Society." The Report was published in 1817, when Mr. F. had "proceeded to America." He was dismissed from the London Society in 1816; and these letters were written *after his dismission*, by "distinguished individuals," *perfectly informed of the causes and circumstances of his dismission; and with a view to his proceeding to America, in consequence of his dismission from*

the London Society. This fact alone, is, to say the least, strong presumptive proof, that Mr. F's conduct had not been *very* "improper."

I wish to state another fact with which I happen to be acquainted. Some time after coming to this country Mr. F. wished to connect himself with some religious denomination here. His application for this purpose was made to the Presbytery of New-York; and his request was a very reasonable one, that before admitting him as a member, they should take time and inform themselves fully of his standing. Accordingly, at his instance, they wrote to the *London Jews Society, from which emanated this charge of "improper conduct,"* and to sundry "distinguished individuals in England" respecting him; and the information which they obtained from these sources, was so perfectly satisfactory, that, as I have been told, they *unanimously* received him as a member of their body.

So much for the character of Mr. F. I have undertaken to advocate it, because I believe he has been defamed without cause. I do not suppose him to be perfect. Nor would I say of him or of any man, that he is "above suspicion." I know too well the frailty of human nature. Even good men have sometimes most wofully erred. But when not only the preponderance of proof, but the whole proof, is in favor of Mr. F's integrity, it would be unreasonable in me even to *question* that integrity. Although I have advocated his character in its association with a cause, which I regard as more important than the character of any individual, I am not determined blindly to believe in his infallibility. To do this I have no motive whatever, and as soon as any one shall *prove* him to be guilty of *immoral* or *unchristian conduct* that should deprive him of the esteem and confidence of the religious community, I shall give him up. Into the future I pretend not to pry. But as to the past, I think I am justified in saying if this *could* have been done, it *would* have been done.

In looking over all that I have written on this subject, I begin to fear that W. P. will again think that I was not called to *all this work*, and might as well have left *some of it* alone. Indeed I had no expectation of saying half so much on this topic. I think however, that in the absence of all opposing evidence, I have furnished what should be regarded as "irrefragable proofs of this man's good reputation;" and I trust that W. P. will, according to his promise, "rejoice to receive them."

The review of what I have written has produced another fear. I have remarked on only one fifth part of W. P's letter; and should the remaining four fifths demand as much attention, I should be in danger of filling the whole Magazine to the exclusion of more important matter. I must therefore solicit W. P's indulgence, in deferring what more I have to say, for a future occasion. P. W.

For the Evan. and Lit. Magazine.

REMARKS ON MISSIONARY JOURNALS.

Some remarks on the Missionary Journals of the present day, which were originally published in your Magazine for February, 1823, have been noticed by a writer in the *Religious Intelligencer* in terms which call for a reply. I am truly glad that this subject is attracting attention. Especially as in this way it is to be hoped that the object which I had in view in making those remarks will be attained. I protest, however, against the judgment of my opponent as to the motives which determined me to write as I did. And surely, while he was in strong terms censuring my injustice and want of charity, he ought to have had very good evidence to justify the imputation of selfishness, especially as the conductors of one of the ablest of the religious Magazines published in this country, are involved in the charge. The truth is that, although an humble sphere has been allotted to me, and my endowments are but small, I have been, for years, a zealous, and I will add a *laborious* friend of the cause of Christian benevolence. And I have no greater desire than to see that cause prosper. I live, however, in a part of the country where its friends are comparatively few, and if active enemies are few also, the body of the people are indifferent. My opportunities are such as, perhaps, enable me to judge of circumstances which operate to the injury of this cause with greater accuracy than more sharp-sighted men, who occupy the strong fortresses of christianity, and are so surrounded by friends, that the assaults of the adversary are not felt. In this situation, I adopted the opinions expressed in the obnoxious Remarks, and determined to offer them for publication. I knew no better mode of correcting what I conscientiously believe to be wrong, and putting away what I am sure is injurious to the Missionary cause. Never have I written any thing, the motive of which was more fully ap-

proved by my own conscience. It is then a small matter with me to be judged of man's judgment.

I should not have occupied any part of your pages with things of this kind, had it not been for the purpose of giving a serious caution against judging of men's motives, when they cannot be known, and imputing sinister designs, not supported by evidence. Whether the pieces in the *Religious Intelligencer* proceeded from one person, or was the joint work of many, I know not. I have no doubt but that an honest desire to vindicate, what is supposed to be, an injured cause, produced this publication, and I only lament that the imputations adverted to, were allowed to mingle with the defence which has been attempted.

In present circumstances, I am not in a situation to enter into the various particulars, which a complete vindication of my Remarks requires. My files of Magazines and Newspapers are far from me, and I do not expect shortly to have access to them. I can only, then, offer general observations, and refer to particulars to be brought forward at some subsequent period. This places me at great disadvantage. Still, however, I venture forward against an antagonist, who certainly is not to be despised; and who has fully prepared himself for the encounter. This affords no evidence of discretion, whatever it may do of sincerity. But I beg leave to observe, that, while these *polemic* terms are brought into use, there is not, as far as I know my own heart, one spark of unfriendly feeling towards the writer to whom I am opposed. We both are labouring to advance the same cause: in different ways indeed, but I dare say with equal sincerity. And I am persuaded that they who have censured the present style of Missionary Journals, will by and by receive the hearty thanks of Missionary Societies, and of Missionaries themselves. The wounds of a friend are faithful; and often there is a healing virtue in them, which is acknowledged when the smart is gone.

I wish to premise, that there is entertained by many an opinion, that what is amiss in the conduct of religious institutions, ought not in christian prudence to be made the subject of public discussion. This opinion, as far as merely private matters between man and man are concerned, is perfectly just. But things, in which the public are concerned, and which are of a public nature, ought, as I humbly think, to be treated in a public way. This will ensure confidence. Censures coming thus from a friend will show that efforts are making to improve what is defective, and correct what is wrong. I am for no concealments.

The course of observation pursued by the writer in the R. I. calls on me to make some remarks on the intellectual character of the clergy of our country, and the course of study pursued by them. This is I know a delicate subject. I would treat it cautiously, and respectfully. I have a high regard for the profession; many of my dearest and best friends belong to it. I consider the ministry of the gospel as intimately connected with the highest interests of society, and the everlasting welfare of mankind. And when I compare the clergy of the United States with that of the rest of Christendom, I rejoice in the belief that, for fervour of piety, ardour of zeal, purity of character, activity in professional labour, and all the moral qualities which dignify and adorn human nature, they are superior, on the whole, to any equal body of men in any other country. As to acquaintance with *systematic* divinity they perhaps are at least equal to others. But as for literary and scientific acquirements, classical taste and intellectual force, I cannot say so much. I know well how to account for any deficiency which may appear here. And while I lament the fact, I am sure that the really eminent men among us—and that there are such it would be folly to deny—will be most ready to agree with the humble individual who submits these remarks to the public. I have instituted some comparisons between the several professions in our country; and in doing this, I have run the eye of my mind over the whole land, from North to South, and from East to West, and while I have gloried in those truly great men whose talents and acquirements, sanctified by grace, are consecrated to the very best interests of their species; I have been constrained to acknowledge that the preponderance of genius, of well trained and matured intellect, of classical literature and science, was not with them. Still, however, I do verily believe that they are not so far behind others, but that suitable efforts might bring them even with the foremost.

These remarks will bring to recollection the fact, that in former times and indeed until lately, there were no Seminaries for the study of Theology; and of course few facilities for the attainment of professional eminence in this department; while schools of law and medicine abounded in our country. Indeed considering the disadvantages under which clergymen have laboured, it is to the honour of the profession, that so many exceptions are to be found to my general remark. Still, however, there is enough in the present state of things to excite the deep solicitude of every true friend of the church in America; and to call forth the most vigorous efforts to improve the intellectual character of the profession. If I

mistake not most grievously, I speak here the sentiments of the really learned and great men in the church, from one extremity of the Union to the other. Indeed the exertions made within the last ten or twelve years, afford decisive evidence on this subject.

And here it may be thought, at first view, that my complaints are groundless, and that I may well change my tone into one of hope, and triumph—I wish that I could be convinced of this. Allow me to say, however, that I rejoice as heartily in the establishment of theological seminaries, as any among us. They do promise much. But to make them as efficient and of course as beneficial as they ought to be, I do believe that some changes are necessary. It was with the humble hope of being, in some small degree, instrumental in effecting these changes, that I touched, in my remarks, on the subject of theological education. I wish it, however, to be most distinctly understood that I meant no censure on the excellent men who are at the head of these institutions. I believe them to be able, faithful, and laborious men. From my heart I love and honour them. And I would venture to leave my cause to be decided by their observation and experience. As however they cannot be constituted a court or council to decide on this subject, I must give my reasons, and leave it to the public to judge. Indeed, if so acute and intelligent a writer as the correspondent of the R. I. had not committed himself before the public, and thus in some sort bound himself to maintain his opinions, I would be content to ask a hearing, and leave the matter to his decision.

I believe that Theological education is imperfect, and needs to be improved, because

1. *Young men enter the Seminaries without sufficient preparation.* Whatever may be said about the six years spent at the Academy and at College, I do conscientiously believe that this position, as a general one, is true. I appeal to the Professors in our Institutions. Have they not reason to wish that their pupils were better *drilled* before they come into their hands? I appeal to the ablest and most distinguished young men who have gone through these Seminaries. Do they not lament that a broader and firmer foundation is not laid for erecting the superstructure of their Theological knowledge, by students of Divinity? The fault, here, lies in part on the habits of our countrymen generally. The foundation of good scholarship is laid in the grammar school. There, boys ought to be drilled *for years*, and made perfect in the elements of knowledge. But this is not the case. *They* are the most *popular* teachers, who carry on their pupils with greatest ra-

pidity. And a boy is considered as ripe for College here, who would not be allowed a place on the fourth form in an English Grammar school. Thus poorly furnished, the student goes to College, and is matriculated. The sort of rivalry which exists among the seats of learning—already sufficiently numerous—in our country, creates a temptation to admit students, without that rigid examination, which ought to be had. There are no private tutors in our Colleges, to instruct and examine young men in their chambers. The Professor lectures to a class of fifty or sixty, and cannot possibly subject each individual to that strict *inquest*, which is necessary to ascertain and insure his progress. It is hard to deny a diploma to a young man who has attended lectures regularly through the whole course, and paid College fees! And thus many a youth leaves College, with an A. B. attached to his name, who is unable to conduct a class of Grammar boys through Cæsar's Commentaries, without laboriously reviewing before them.

Besides this haste in getting forward, many who enter Theological Seminaries, are subject to peculiar disadvantages. The idea of getting a College education is taken up comparatively late in life. In some revival of Religion they have been brought to a knowledge of divine truth, and are strongly inclined to devote their lives to the ministry of the gospel. The circumstances in which they are placed compel them to hurry through preparatory studies. They enter college at great disadvantage; and certainly do not leave it with that maturity of taste and intellect which all ought to desire. I here speak notorious facts. And however the case may appear to men unacquainted with the subject of education, six years from the time a man takes up his grammar, until he begins the study of a profession, is a very scanty allowance of time. It would be thought so in any civilized country in the world but ours. But do I here censure the young men and boys among us? Certainly not. The blame is laid on parents, and others, who as regards education, sustain the relation and ought to fill the place of parents.

2. But in the next place, considering the previous preparation of most young men, I do think that either a longer time than three years ought to be allotted to theological education, or the course of study ought to be abridged. Against this last expedient, I should enter a very solemn protest. But as things now are, I do not see how it is possible for a young man of ordinary capacity, after being hurried through his collegiate course, to give a profitable attention to all the subjects embraced in the prelections of three professors. Let it

be remembered that the Hebrew language is not a part of college studies. That Greek scholarship is generally very imperfect; and that, besides paying attention to these languages, the student has to take his range through the widely extended subject of Biblical criticism; the still wider field of Christian Theology; the copious themes of Ecclesiastical History, and church government; besides his studies on the composition and delivery of sermons. Let one refer to the course of study prescribed in the seminaries of Andover and Princeton; and, bearing in mind all the facts which I have stated, let him, if he knows any thing of these matters, decide whether three years are sufficient to go through this course well. I do not blame young preachers for being what they are, on leaving the theological seminaries. Much less, I repeat, do I censure their teachers. I find fault with the spirit of the age, with the habits of our countrymen, with the opinion that clergymen can be manufactured at a seminary as domestic shirtings are at a steam loom, or nails at a factory. The truth is that a young man's mind ought to be very well disciplined, to enable him to reap full advantage from the widely extended course of study prescribed in our seminaries. And while this is the case, some students do not stay the appointed time, and others who do, go through their course in a manner somewhat like that of the traveller who passes through a strange country in a stage coach. Many objects are seen, and but few well remembered. Vivid impressions are made in such rapid succession as often to obliterate or confuse one another; and there is left an indistinct recollection of the whole. Or, to drop this figurative manner of writing, the course of young men from the beginning of their education, until they enter the pulpit is such that their minds cannot possibly be thoroughly embued with sound learning; and when they enter on the active duties of their calling, they generally, in a very short time, lose their literary spirit, and sink down into mere composers of *parish sermons*. Let men capable of judging, look through the American churches, and see if this is not the case. I do, notwithstanding all that is said about *nine years*, and present advantages, still maintain that the education of the clergy is imperfect, and needs improving. And here, I hope that no offence will be taken, as none is intended, when I give it as my opinion that Education Societies, by altering their plans, and showing a determination to keep the young men under their patronage longer at school, would promote the best interests of the church and of society at large. It would have a happy influence in correcting the practical mistakes on the subject of education, which prevail to a wide

extent in this country. Parents, on seeing the effects of thorough training in this case, would resolve that their sons should be made ripe and good scholars too.

On this subject, I feel great solicitude, though perhaps the writer in the R. I. may think with little reason. But

1. The clergy have very great influence, in forming the intellectual and moral character of the people. This is an undeniable fact. And no man who cherishes an enlightened patriotism, can help wishing that men, whose profession is connected with the best interests of their country, may be trained and disciplined in the best possible manner.

2. Without the influence of a *well* educated clergy, literature and science, instead of being the handmaids of religion, become the aids of infidelity.

3. We must look to the clergy to maintain the cause of truth against those who would pervert it, and under the guise of christianity introduce a dangerous species of Deism.

I appeal to all who are capable of looking beyond the narrow sphere of their own immediate duties, and taking into view the general state of the country, and seeing the course of things, whether the measures pursued in relation to this all important subject are such as the interests of the church require. Under the full conviction that theological education is imperfect, and needs improvement, I shall not cease to present my views to the public, while I can raise my voice or wield a pen. And I confidently expect to find the best taught young preachers, and most promising students on my side of this great question.

And here, I may notice a delusive argument which has been brought forward by the writer in the R. I. on the general subject of the literary spirit of the present age. It is said that by far more books of solid character are sold now, both in England and in the United States, than were some years ago. I am not so particularly acquainted with the literary history of England, as to be able to speak with confidence as to that country. This I believe, that fashion has a very great influence on literature there, that the nobility and gentry consider a library a necessary part of their family establishments; and that every collector in his day purchases the books which it is *fashionable* to buy. I have thought, too, that on comparing the productions of the present English press with those of past centuries, there is a considerable decline, both in the knowledge of systematic divinity and Biblical criticism. Indeed, if my information is not entirely incorrect, the example of England was about as unhappy for the writer in the R. I. as he could well have selected. It is all on my side of

the argument. England is distinguished beyond all other countries for exertion in the cause of christian benevolence; and things are so managed there, as, according to all that appears, to have produced the very effect which I deprecate, and against which it is my object to guard.

In this country, several causes have concurred to produce the effect stated by my opponent. [I wish that he or they had used some signature, which would have prevented this constant circumlocution.] The population of the country is greater; the number of educated persons is much enlarged; there is a very considerable increase in the number of clergymen, and in the last ten years the professors of religion in the United States have been nearly doubled. There may then, very well, be a greater demand for what are called good books; and the testimony of the booksellers may be thought decisive on the subject. But there is a question which I should like much to have answered, before I give up my present opinion —Are the books which are bought, *read, and studied, and thoroughly digested,* so that the owners of them are masters of the subjects of which they treat? Now, here I have my doubts. The spirit of the age is superficial. Some books are bought because they are cheap; some, because they are fashionable; some, because they are very good books, and every body ought to have them; some, because they furnish texts, and hints, and helps for sermons,—but is there, after all, a spirit of diligent and laborious study, which carries a man on in a course of improvement amidst various avocations, active exertions, perplexing cares and tedious sicknesses? I do not believe that there is. I cannot then "away with" this complaint. No: while I love my country, and the church as I do, I must co-operate, in my humble manner, with the sagacious and able men, who have taken up this subject in another magazine; and I fondly hope that our labour will not be in vain.

But I did not intend, at this time, to pursue this subject so far. I come, in the next place, to offer some remarks on the style of Missionary Journals. And I wish to connect with this, another subject of no little importance—I mean the general style of religious intelligence. And I hope that all the editors of religious magazines and newspapers will bear with my plainness. I am *really* a friend; and I do hope that I shall not be mistaken for an enemy.

On this subject, I have been reminded more than once of the very trite saying, *De gustibus non est disputandum;* (there is no disputing about tastes.) The writer in the R. I. defends the Journals with a zeal, which certainly shows that his taste has not been offended. Mine has been, and very fre-

quently is. And I have read enough of these productions to save me from the challenge of that writer, as an incompetent juryman in the case. My taste is offended, and my judgment is not satisfied with either the reasoning or authority on the other side.

The quotation from Cook's Voyages made in the Intelligencer, brought strongly to remembrance the feelings I experienced when I first read the work. I was much younger than I am now: but I well recollect the weariness and sometimes disgust, with which the frequent repetition of minute and trivial circumstances affected me while perusing that otherwise interesting collection. I often said to myself, "what is this to me?—I do'nt care a straw for such trifles! —O! mercy, here is another tedious detail of little things" —I cannot help thinking, then, that it was unfortunate to quote instances of this sort in the discussion of the present subject. Bad taste in one writer can be no defence of bad taste in another. And in the Missionary Journals, little things come so often, and are told with an air so grave and solemn, as to strike me and many other readers very unpleasantly.

And here, I cannot help remarking, that the vindication of the Missionary Journals in the R. I. has, in several instances, reminded me of some arguments of our Unitarian neighbours. They attempt to disprove the doctrine of total depravity, by showing that man is not as bad as he can be. Now, I admit that the style of Missionary Journals might be worse than it is, by a great deal; and yet it is such as, in my judgment, to call loudly for improvement. In truth, I do think that it affords decisive evidence of the justice of my observations, in the first part of this essay.

It is said indeed that Mr. Wilberforce and other distinguished men, have read American Journals with very great interest and lively approbation. This may be so, and yet the truth of my remarks and the justice of my censures be untouched. I read them day after day, week after week, and month after month, and I want to know if Mr. Wilberforce does this— The case is thus, powerful affections clothe with charms the most trivial objects. Nothing is so interesting to a parent as the prattle of a child; but that which fills a parent's heart with rapture, sounds like nonsense to an indifferent person. This observation illustrates the subject. In the first fervour of the feelings excited by Missionary efforts in our country, nothing connected with them was destitute of interest. Every christian read every account with lively feelings. But a work which is to go on—God grant that it may go on and prosper

—from year to year, and from age to age, must have something better for its support, as far as human instrumentality is concerned, than the mere effervescence of feeling. It must be sustained by principles of permanent character. The manner of operation, as well as the object, must approve itself to our understandings. A christian, who, with a just view of the subject, pledges himself to the Missionary cause, gives a pledge for life. And it is his wish to gain others over in like manner to the same sacred cause of benevolence. He, therefore, desires in weekly and monthly accounts of Missionary transactions, to find that which satisfies his own reason, offends not his own taste, and may excite an interest in the bosom of his intelligent neighbour. But in reading Missionary Journals, he will find the case to be this—The first published Missionary accounts made a very strong impression on the excited mind of the young student. He associated with the dignity and grandeur of the object, such incidents as a high wind, a violent shower, the cutting down of trees, and building of log cabins, the clearing of ground and hoeing of potatoes, and a hundred other ordinary occurrences. And remembering what impression these things made on him, he supposes that similar details will produce similar effects. And hence we have, from year to year, an unreasonable and wearisome proportion of such details. And it seems to be verily believed that all this ought to be very interesting. But I have opportunity of knowing that it is not so; that many real friends of the Missionary cause wish for an improvement; and that enemies of evangelical piety laugh at the taste and the science displayed in our vehicles of religious intelligence.

And when I see and hear these things, am I to be accused of crying injustice, because I attempt to produce a reformation? I do know that I am a sincere and zealous friend.

It is out of the question to say that the Missionaries live a life of such constant care and ceaseless labour, that they cannot write better. It is not elaborately fine writing that I wish for, or expect. The thing of which I complain is the matter, much more than the manner of the Journals. It is the frequent mention of incidents, which appear trivial, rather than of the numerous interesting subjects, which would, of course, I should think, strike the mind of a well educated observant man, going into new scenes, and carrying with him a new religion. That the Missionaries find time to write, we all know. Let them write as much, or half as much, as is published, on the subjects mentioned in my former remarks, or others of a similar character; let them no longer follow the example set before them in the first Missionary Journals,

but improve them as they well can, and in this respect I shall be satisfied.

It gives me sincere pleasure to remark that, since this subject has been taken up in the Christian Spectator and in the Evangelical and Literary Magazine, there has been a manifest improvement in some, at least, of the most important publications of religious intelligence in our country. I do not pretend to assign the cause: the fact has been noticed by others as well as by myself. And I mention it now, for the sake of observing that it may encourage those who labour to subserve the interests of Missionary Societies, by calling for improvement in the Journals of the Missionaries, to go on. Their object will be accomplished: and by and by all will rejoice in it.

I have already far exceeded the limits which I had prescribed to myself, in this communication; and yet I have not said all that I wish to say. In my next, I may have an opportunity to enter more into particulars than I can do now. In the meantime I will entertain the hope that, in any thing else that the writer in the R. I. may please to say on this subject, he will leave it to God to judge of motives. But however he may choose to act in reference to this matter, I shall pursue the course that I think right, praying the mean while, that the God of all wisdom and grace may prosper the Missionary cause, by removing every thing that hinders its progress, and giving efficacy to all the labours of his servants to promote it, whether in this or in foreign lands. HOLEM.

[The following piece was found by mere accident. Where it came from, or by whom it was written, we know not. It is worth reading; and therefore we give it to the readers of the Magazine.]

THE FRIENDLY GUIDE, SHEWING THE DUTIES OF CHRISTIANS TO EACH OTHER, AS COMMANDED IN SCRIPTURE.

I. *Brotherly love stands foremost in the rank of mutual Christian duties.*

THIS is to be considered as the *chief rule* and pleasing *motive* of every subsequent duty. Brotherly love is founded on the common and equal relation, which christians stand in to God as their heavenly Father. Many run out into long and heavy complaints against others for *their* want of love; but the more excellent way is, first to fan the sacred flame in our own breasts, and then to encourage and promote it all we can in our brethren. "Ye are all brethren." Matt. xiii. 8. Therefore, "love as brethren." 1 Pet. iii. 8. "A new com-

mandment I give," &c. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 34, 35. "See that you love one another with a pure heart fervently." 1 Pet. i. 22. "If any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20. "God is love." ver. 8.

II. *Endeavour to promote each other's edification.*

Christian gifts, in all their beautiful variety, are designed to edify the body of Christ: nor is there any member of the church who may not, according to his abilities and opportunities, contribute something towards building up his brethren. The means of edification are not confined to the public ministry of the word: they are a talent intrusted to the whole community. "Edify one another even as also ye do." 1 Thes. v. 11. "Let every one please his neighbour for his good to edification." Rom. xv. 2. "Seek, that ye may excel to the edifying of the church." 1 Cor. xiv. 12.

III. *Watch over each other in love.*

In observing each other's spirit and conduct, there should be nothing of that sourness or severity of temper, which is pleased in finding occasions of censure, and ever puts the worst construction on doubtful cases; but that mildness of true friendship, which hopeth all things. Should you see a brother exposed to danger, you should affectionately warn him, and so endeavour to prevent his fall; lest your neglect should make you a partaker of other men's sins. Let there then "be no schism in the body, but let the members have the same care one for another." 1 Cor. xii. 25.

IV. *Carefully avoid offences.*

Tenderness of a brother's peace is the amiable temper of the gospel, is solemnly enjoined by the authority, and sweetly recommended by the example of Jesus. No christian should resolve to gratify himself in things indifferent in themselves, at the expense of a another's comfort. "Let no man put a stumbling block, or an occasion to fall, in a brother's way." Rom. xiv. 13. "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." ver. 20. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh (such as had been offered to idols) while the world standeth, lest I should make my brother to offend." 1 Cor. viii. 12, 13. "And herein do I exercise myself, to have always a conscience void of offence towards God and to-

wards men." Acts xxiv. 16. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. x. 32.

V. *Bear with the infirmities of your brethren.*

You need, and expect forbearance from others, consequently you should exercise it towards them. He that considers the daily forbearance of a gracious God with himself, will most abound in this necessary grace among his fellow-christians. To magnify the mote in a brother's eye, forgetful of the beam in our own, is the character of the hypocrite, given by our Redeemer. "Love suffereth long, and is kind; is not easily provoked, thinketh no evil; beareth (or covereth) all things, hopeth all things, endureth all things," Yea, "never faileth." 1 Cor. xiii. 5—8. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love." Eph. iv. 1, 2.

VI. *Reprove sin personally and affectionately.*

It may be truly affirmed, that there is no christian duty more particularly commanded, more necessary and important in its design, or more generally neglected among professors, than this. Do you see or hear of a brother's fall, retire and pray for his restoration: mention not the thing to *any other* person, but go directly to the offender, beseeching God to make you the instrument of his recovery; tenderly and faithfully point out the evil of his conduct, if the thing be true, and exhort him by the mercies of God to repentance. The slanderer, with all his seeming zeal for holiness, while reporting the faults of others, gratifies his own malignant mind, and imitates the conduct of the accuser of the brethren; but the humble christian feels compassion for his brother's soul, while by affectionate reproof, he aims at the destruction of his sin. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Lev. xix. 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, or a publican." Matt. xviii. 15—17. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." Gal. vi. 1.

VII. *Let matters of dispute concerning worldly things, and which cannot be settled between yourselves, be referred to the arbitration of some of your brethren.*

A litigious temper, ever ready to appeal to the civil law, is, in any case, exceedingly repugnant to the temper of the gospel; and much more so when allowed between members of the same church. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. vi. 7.

VIII. *Cultivate a forgiving spirit.*

Free pardon is the chief blessing and glory of the gospel. Shall then the disciples of the forgiving Saviour, treasure up the memory of a brother's offences, or indulge a disposition of retaliation and revenge? If we cannot sincerely repeat the Lord's prayer, how are we Christ's disciples? Yet, every one who harbours an unforgiving temper, while he repeats that prayer, asks for damnation on himself. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you; with all malice. And be ye kind one to another, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. iv. 31, 32. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. iii. 13. See also the parable of the debtor. Matt. xviii. 21—35.

IX. *Carefully avoid contentions.*

There should be no schism among the members of Christ's body. Those who take pleasure in fomenting a party spirit and sowing the seeds of discord among christians, are actuated by the spirit of the devil, whose established maxim is, divide and conquer. "And Abraham said to Lot, let there be no strife, I pray thee, between me and thee, for we are brethren." Gen. xiii. 8. "He that soweth discord among

brethren, doth the Lord hate; yea, such are an abomination to him." Prov. vi. 1, 19. "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." Rom. xvi. 17, 18.

X. *Sympathize with each other in affliction.*

The most eminent saints, in every age of the church, have abounded in this lovely temper. It is held forth as one of the endearing characters of our great High-Priest, that he is touched with the feeling of our infirmities; and herein, the members should be conformed to their head. This disposition will lead us to attempt to pour in the oil of consolation, where the mind is wounded and ready to faint under trial, by reminding them of what God has done for them in past days, and directing their faith and hope to the fulness of promised mercy in Christ Jesus. "Bear ye one another's burdens, and so fulfil the law of Christ." Eph. vi. 2. "And whether one member suffer, all the members suffer with it." 1 Cor. xii. 26. "Blessed be God, the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4. "Remember them that are in bonds as bound with them: and them which suffer adversity as being yourselves also in the body." Heb. xiii. 3.

XI. *Relieve each other in distress.*

The base conduct of hypocrites, who assume a profession of religion for the sake of gain, or the selfish and unreasonable expectations of others, can never excuse christians in the neglect of their duty, where Providence has afforded ability. We are but stewards for our heavenly Master, to whom we must render an account of the application and improvement of his property intrusted to our care. "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 18. "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts xx. 25. "If a brother or sister be naked, and destitute of daily food; and one of you say unto them, depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James ii. 15, 16. "But whoso hath this world's goods, and seeth his

brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 43.

XII. *Fervently pray for each other.*

Many *complain* of others, yet seldom pray for them. But we ought constantly to remember that God alone can make our mutual endeavours for each other's advantage profitable. If our eye be single, and our hearts right at the throne of grace, the whole body of our social duties will be full of light; but if our eye be evil, and our hearts estranged there, the darkness of offence or negligence will overspread our conduct toward our brethren. "Pray for one another." James v. 16. "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints." Eph. vi. 18. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

ENGLISH POETS.

THERE has lately been a wonderful war among the Poets in England. Bowles, Byron and Southey have been, for sometime, fairly together by the ears. And not content with their own personal quarrels, they have done what they could to destroy the reputation of the dead. In the absurdity of their rage, they have endeavoured, on each side, to pull down from their place on Parnassus, such men as Cowper and Pope. Lord Byron in his perverseness has found out, it seems, that 'Cowper is no Poet, and that Pope is the greatest of Poets.' And Mr. Bowles has undertaken to show that Pope had been rated far above his deservings.

We learn from the Eclectic Review that a new combatant (Elliot) has appeared among the "waspish rhyming race," as an open antagonist of lord Byron. The writer is certainly blinded by his passion; for he undertakes to decry the genius of Byron, 'and speaks contemptuously of his literary attainments.' Still, however, there is certainly force and skill in some of his attacks; for instance, there is justice in the charge of sameness contained in the extract from the *Giaour*, a satyrical Poem.

More Giaours? more Corsairs? what! and more to come?
Lords! can one thread stretch out "to the crack of doom?"
How like, thy heroes are to one another!
Selim is Harold's, Conrad's, younger brother;
Juan is Lara in his morning hour,
And conjuring Manfred, is Childe, Corsair, Giaour.
What infinite monotony is thine!
Write what thou may'st, 'tis Giaour in every line;
Nay, he a nuisance-monger of some mettle;
Vary thy weeds a little, and plant nettle!
Is there no hated purity to lash?
No merit, struggling without friends, to quash?
No helpless woe, no woman to abuse?
No envied bard, no parson to accuse?

The satyrist is then very severe on lord Byron's tragedy, *the Doge of Venice;* and tells him to go and do a great many things which we have not room for here; among others, he says:

Go, rhyme thy doggrel Juan with vile ease;
But cease to ape the muse of Sophocles!

After which follows this apostrophe.

Oh Greece! I name thee with a feeling dread
And mournful, as the kiss we give the dead;
For thou art numbered with the yesterdays
That hear no more the voice of mortal praise!
Yet, if indeed thy stillness grasps a sword,
If freedom is to thee no lifeless word,
If thou but sleepest, wake! The odoured hours
Still sprinkle, as of yore, thy hills with flowers,
And still "Hymettus hears the hum of bees:"
When wilt thou wake, land of Miltiades?
Oh, never, never!* for, in sadness bow'd,
Nature but strews the wild thyme o'er thy shroud.
'Tis not the soil that lifts man's glories high,
And gives a record to eternity,
But Freedom's spirit that inhabits there,
With soul-inspiring ocean, earth, and air.
Yet, where the skies, the seas, the mountains speak,
In tones that bring the heart's blood to the cheek;
Where dust is immortality, and mould
An incarnation of the great of old;—
Men of Platæa, men of Marathon,
Rise and deplore the Grecian glories gone!
Then shake the earth from each prophetic brow,
And say shall Britain be what Greece is now?
Without sage, sculptor, patriot, pencil, pen?
A land where human beings are not men?
Oh, ask yon slaves, why gaze they on the plain,
Rich with their fathers' blood, and rich in vain?
Oh, ask why look they on their servile feet,
As if they feared in chainless heaven to meet
Th' upbraiding glances of the eagle's eye,
Ascending to the sun of liberty?
Then hear the bards of these portentous times,
When *Milton's* verse is scorn'd for *Lara's* rhymes;
And say, did Greece sit tamely down in chains,
Till Pella's tragic voice was drown'd by ribald strains.

*We do earnestly hope, and fondly believe that this poet is no prophet. Is not Greece now awake? And is she not beginning to emulate the glory of her ancient exploits?

Intelligence.

SANDWICH ISLANDS MISSION.

From the Missionary Chronicle, for May, 1823.

SOUTH SEA ISLANDS.—We have much pleasure in presenting to the members of the society the two following letters, which relate to the circumstances of a most unexpected and providential opening of a new and extensive field of missionary operations in the SANDWICH ISLANDS; where the population is perhaps five times greater than that of the Society Islands. It has seldom, if ever, been our lot to introduce to our readers information of a more interesting nature; and, we doubt not, it will infuse new animation and zeal into the meetings of the society at their approaching anniversary.

Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, 10th August, 1822.

Reverend and dear Sir,—It is only a short time since we wrote to you from this place, (May 8th,) favoured by Mr. Ritchie, one of the owners, and supercargo of the ship Lady Blackwell, of Calcutta, (captain Hall,) bound for Canton, after a short trip to the N. W. coast of America. In that letter we gave you an account of the unexpected, and remarkable circumstances which had providentially opened our way, and, we may say, constrained us to visit *these* islands.

The pleasing and prosperous circumstances of the missions in the Society Islands were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him) we trust, will not occasion any harm to the cause of missions in these islands.

His Britannic Majesty's cutter the Mermaid, from New Holland, called at Huaheine, in February, 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich Islands, to convey a schooner, as a present from George IV. to the king of those islands. Captain Kent offered a free passage to us, and a missionary, and a few natives, to the Sandwich Islands and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the Gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming missionary zeal, tempered with prudence, highly approved of the opportunity being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send *that* gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our missionary friends agreed also between themselves, that Mr. Ellis should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as to the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American mission, which we learned had

been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American missionaries, (as we mentioned in the letter of the 8th May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their missionary house; where, with much pleasure and edification, we have domesticated with the four families to the present time. Mr. Bingham and Mr. Thurston are preachers, Mr. Chamberlain and Mr. Loomis are not. None of them have as yet begun to preach in the native language, but only in English, which, until Mr. Ellis came, was interpreted by two Owhyhean youths, who have been educated at the mission school in America. Besides these four families, there are two other missionary families, on the neighbouring island of Atooi; but neither Mr. Whitney nor Mr. Ruggles are preachers. The way was opened for the admission of missionaries here in a remarkable manner: Divine Providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed,* just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on Lord's day, and one evening service in the course of the week. An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our missionary friends; who, as well as ourselves, felt a persuasion that by-and-by light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended by our way being so hedged up, as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife, came up to us at the mission house, from the king and queen of Atooi (with whom Auna and his wife have lived ever since they came to this island) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his coun-

*This was done in consequence of what he had been informed had taken place in Otaheite, &c.

trymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also, that Mr. Ellis would go and fetch his wife and children to settle here as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

> Judge not the Lord by feeble sense,
> But trust him for his grace;
> Behind a frowning providence,
> He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely; which after exchanging a few words with Mr. Ellis, they gave. Our Missionary friends unanimosly declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr. Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king Rehoreho and his favourite queen also desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavour to charter a vessel from this place, or from New-Holland, as we may be able. He, however, who has hitherto enabled us to commit our ways to him; who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owhyhee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Owhyhean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, ris-

ing rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky or themselves; but they all said it was *maitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand if they prayed to him in Owhyhean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but the missionaries must teach *him* first, and get well acquainted with the Owhyhean language. But alas, the king is slow to learn! Nevertheless, these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive Missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances may be abundantly realized.

But, while our dear friends are thus thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour, in order to enable the parent society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our return to the South Sea Islands. A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr. Bingham. They were presented by Captain Starbuck

of L'Aigle. We have had great delight from perusing the Missionary Chronicles up to January, 1822. The Lord is truly riding forth in his gospel chariot in every quarter of the world! and we trust he will proceed, conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these Chronicles and Registers present, of numerous associations of good men of various denominations, harmoniously and successfully labouring in different parts of the Lord's vineyard!

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our missionary friends at this station, that Mr. Ellis should unite with this mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have enclosed a draft upon our respected treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from Huaheine; for every thing is at a high price in this place, whether raised in the Islands or brought from abroad (America, &c.) Our obliging friends have, however, absolutely forbidden our offering any remuneration. We feel it justice to add, that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich Islands has afforded us much satisfaction; the only drawback on our enjoyment (except the particular providence which at first looked so gloomy, and which detained us here) has been brother Ellis's extreme anxiety about Mrs. Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to these islands, is, through the favour of Divine Providence, in several respects evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at Karakakoa Bay, Owhyhee, from a watery grave. A whale-boat, which had been lent to us by the captain of an American ship, was swamped through the ignorance or carelessness of the boat-steerer, and we were all overwhelmed in the breakers. But we cheerfully trust that *he* who hath delivered will continue to deliver, so long as our preservation shall be for his glory! Bless the Lord, O our souls!

Entreating your prayers, and those of our christian friends at home, that divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths, we remain, dear sir, yours faithfully,

GEORGE BENNET,
DANIEL TYERMAN.

P. S. The king's decision is made in favour of the gospel! He, his queens, and chiefs are all learning from day to day. Two days ago the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the Mission are fully employed in communicating instruction in reading and writing to kings, queens, and chiefs, old and young! Verily, Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

G. B.
To the Secretary. D. T.

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Extract of a letter from Mr. Ellis, dated at Woahoo, *one of the Sandwich Islands, July 9th,* 1822.

Dear Sir,—The deputation which I have the honour to accompany, will probably have acquainted you, by their communications sent in the Lady Blackwell, with the unexpected and remarkable manner in which a way was opened for our visiting those and the Marquesan Islands. I will not therefore detain you with a recapitulation; yet I cannot forbear observing, that the indications of the Divine will were peculiarly striking, and every circumstance con-

curred in pointing out the path of duty. The voyage seemed to be marked out by the finger of God, and we appeared only to follow the cloudy pillar of his providence. The facilities it promised for the extension of the Redeemer's kingdom and the prosperity of his cause, together with the favourable opportunity it afforded for the introduction of the gospel among the Marquesan Islands, (an object we had long been desirous to accomplish,) filled our hearts with joy, and called forth our most fervent prayers for the success of our undertaking.

After a most agreeable voyage of thirty-one days, land appeared in sight; and we soon afterwards found ourselves within a few miles of the most easterly point of the large island usually called Owhyhee, but the proper name of which is *Ha-vai-i*. We continued sailing along within a few miles of the shore until March 31st, when we came to anchor in Karakakua Bay, about 10 A. M. The bustle occasioned by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding our vessel with vegetables, &c. for barter, crowding our decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, contrasted with the quietude of the Sabbath among the Society Islands, very powerfully affected our minds. In the afternoon, I preached to our little Tahitian congregation, from 1 Cor. vi. 11. "And such were some of you." The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of our Tahitians appeared to interest them very much. While our vessel remained at Karakakua, we made frequent visits to the shore, and conversed almost daily with the people, whom we always found kind, and attentive to what we conversed with them about. I also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased with our visit to the islands, and supposing that we were all missionaries, expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God and the religion of Jesus Christ, saying, that the king had missionaries residing with him in Woahoo, but that he had none with him in Owhyhee. Several others also seconded his request by asking some of us to become their teachers.

After waiting a fortnight for the Prince Regent (the schooner sent out by the British government as a present to the king of these islands,) our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tevaihae on our way; and on Monday the 21st, we came to anchor in Kou harbour, off Hanarooroo. Shortly afterwards we accompanied captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission house. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our very protracted detention here. Our brethren and sisters are very laudably employed in studying the language, and teaching several of the natives; preaching also the gospel by means of an interpreter. They appear to possess the spirit of their office; and though they experience much opposition, and are exposed to many trials, yet are enabled to persevere in their benevolent attempts to propagate the

gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

Our Tahitian companions were soon invited to the house of Kaahumanu, queen dowager of Temehameha, lately married to Taumuarii, king of Atooi. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently inquired of by Rehoreho, the present king, respecting these kings, and were enabled we hope perfectly to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, and desired to join, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Atooi, his queen, and their attendants; to read and write; the proficiency of the Tahitians in which very much surprised them.

About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and accompany them, to instruct them in the word of God, &c. They also expressed their wishes that I would remain with them, and send for my family; or go back to Huaheine, and return here with them, to teach them in the good way to heaven. From the first day we had landed, we had often been requested and invited by some of the chiefs and people to come among them; but considering the field occupied by our American brethren, we had made no answer to their applications: however, we now felt that we must give them some decisive answer. We consulted with our missionary brethren here, and requested their opinion as to the expediency and desirableness of the Tahitians remaining, and my returning to engage in missionary labour in the Sandwich Islands. They declared it their unanimous opinion, that it would most likely be for the advantage of the great cause in which we were all engaged that our Tahitian friends should remain; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell king Taumuarii and Kaahumanu that we were anxious they should be instructed in the doctrines, precepts, &c. of the *new religion* (for such they call Christianity,) and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engaged in teaching them and their people the good things we had been teaching the natives of the Society Islands.

In the evening of the same day we waited upon them, when they expressed their pleasure at our friends remaining with them, and not going on to the Marquesas; and also the

satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us to accompany the king of Atooi and his queen to Moui and Owhyhee; we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days afterwards, Rehoreho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with his prime minister, Karanimoku (ycleped Mr. Pitt). I have since received a letter from Auna, dated Moui, in which he speaks of the kindness and attention he had received from those whom he accompanied; also that he had been able to keep up family prayer every day, and to hold two prayer meetings with some few (who were attached to the new religion) every Sabbath.

To a missionary's view, these islands now present a fine and an inviting people. The population at present is perhaps upwards of 100,000. Generally speaking, they have cast away their idols, but not entirely; they may truly be said to be without any religion at all, and are literally waiting for a better one than that which they have just abandoned. Some few attempts have been made to revive the old system of idolatry, but have not succeeded, as it has but very few advocates among the chiefs or persons of influence in the islands. The great majority of the people, though halting between Christianity and heathenism, express themselves favourable to Christianity, yet fear publicly to attend religious instruction, lest they should incur the displeasure of the king.* The general answer which most of them make when we invite them to attend to religion is, We are waiting for the king to send his messenger to tell us it is his wish, or to see him go before us himself in learning to read, and in praying to the true God. When the king begins to pray and to worship Jehovah, then all the people of the islands will follow. We are waiting for him, and we wish him to make haste and attend to it. The king has frequently expressed his conviction of the truth of the Bible, and the superiority of the principles it inculcates; that by-and-by he intends publicly to avow himself a Christian, to worship Jehovah, to believe in Jesus, and use his influence to make the religion of Jesus Christ the religion of all the islands; but that at present his chiefs are of a different opinion, and seem, he says, satisfied with the present order of things.

The analogy between this and the Tahitian language is very great; as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity; and to set before the people in a plain and intelligible manner, the unsearchable riches of Christ: the will of God for their salvation. I have preached regularly twice a week ever since our arrival, to our friends from the Society Islands; many of the natives of these islands have attended and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Tahitian affords me very great assistance, and accelerates my progress. The king proposes to be our instructer, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is perhaps the best acquainted with the language of any individual in the islands, and would make the best instructer; but his time and attention are seldom unoccupied by his other numerous affairs. However, we are very happy to receive instruction from him whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assist-

*This letter was written previously to the happy change related in the preceding letter of the deputation.

ing the translation of the Scriptures into it, as Pomare's was in aiding the translations into Tahitian.

It is much to be regretted that this interesting group of islands should have been so long overlooked by the Christian world. Mr. Young informed me, that after they heard of the missionaries residing in the Society Islands, they were very anxious that some should be sent among them. I am decidedly of opinion, that had missionaries been sent here soon after the Duff's voyage to Tahiti, the difficulties that now lie in the way, would not have existed; and there is every reason to suppose, humanly speaking, that they would have been as happy now as those highly favoured islands are. The American churches have however manifested a truly commendable solicitude for their salvation, and have made the most praiseworthy exertions for the melioration of their wretched state, by sending among them as goodly a number of missionaries as are now in the field, besides a considerable reinforcement which is shortly expected to arrive; and if I can by any means hasten the period when these islands shall be happy in the enjoyment of the blessings of the Gospel, I shall be very willing to spend and be spent in so delightful an employment; and I feel assured that you will rejoice in the advancement and prosperity of that glorious cause in which the church of Christ throughout the world have a common interest. Wishing you increasing success in all your arduous undertakings,

I remain, dear Sir,
Your obedient servant in Christ,
WILLIAM ELLIS.

To the Treasurer.

BRITISH MUNIFICENCE.

From Bell's London Weekly Messenger of May 19, 1823.

This is the month of the year, in which the Anniversaries of the great Public Charities in London, are generally celebrated. It will readily be admitted, that no Capital can vie with our own Metropolis, in the number, the variety, the ample funds, and excellent regulations, of its charitable institutions. The stream of London benevolence flows in a channel, which, though deep and mighty, is noiseless and unobtrusive. But though the Patrons and Directors of these establishments make no ostentatious display of their exertions in the cause of suffering humanity, their resources are always obvious and accessible to the sick, the poor, and the friendless; and their gates are never closed upon any human calamity, however singular or peculiar it may be in its character and form.

It is highly gratifying to be able to bring forward so rich a catalogue of mercy and benevolence, as the British Metropolis displays. It is, indeed, so great in its extent, that when its several parts are collected together in one point of view, they fill the mind, and stretch the imagination to a boundless prospect; and cannot fail to create surprise, even amongst those who have been accustomed to make the largest estimate of the good feelings of our countrymen. It is, we say, truly surprising to consider how numerous these charities are, how extensive and splendid are their funds, and how widely their friends and contributors are spread in every part of the kingdom; that they are found in every class of society from the highest to the lowest; and that no differences, civil, political or religious, are allowed to obstruct the admission of any member into these large and comprehensive societies. In the language of the Sacred writer, all are equally addressed, "Ho, every one that thirsteth, come ye to the waters." With such as are high in official rank, charitable subscriptions consume a very large portion of their regular income. Those also who are looked up to by the people as holding the largest stake in the possessions of the country, whether as landed proprietors, or as professional, or commercial men:—all these persons, (we know that we speak with few exceptions,) enter their names cheerfully and eagerly on every call that is made, and rush forward with

a liberality of mind which truly corresponds with the greatness of their means. Many might be mentioned, both private individuals, and official persons, who make a constant provision in their expenditure, for laying out from one to two thousand pounds per annum in charitable subscriptions.

It is gratifying to be able to exhibit, in its true colours, the conduct of those persons who constitute the wealthiest classes of society, and to be able to bear testimony to the generous warmth which actuates their piety and real patriotism. Those whom the inevitable condition of humanity has destined to a harder lot in this world, ought to know and see how great an interest is taken in their welfare by their more prosperous brethren; they ought to become acquainted and made familiar with names, which deserve to be enrolled in the annals of benevolence, not for their own satisfaction, but for the pride and example of posterity. It is not to the bustling and factious politician, or to the cold and selfish intriguer, that we must look for a charitable hand and heart. True christian benevolence exists in the free born soul, which lives uncontaminated by sordid habits, and sympathizes, under the instructions of our holy faith, and by the impulses of its natural warmth, with all the common interests of humanity.

In the first class of charities, are those, which are designed to instruct the lower classes, and to disseminate the principles of christianity, the basis of all moral truth, and all political establishments. In the support of these charities it may truly be said, that the "poor and rich meet together," and that there is no distinction of persons. It is therefore with pride, gratitude, and pleasure, that we are enabled to present to our readers, the following Statement of the Receipts during the last year, of some of these most valuable, most virtuous, and sacred institutions :—

	£.	s.	d.
Society for Promoting Christ. Knowledge,	53,729	9	3
Society for Promoting the Gos. in For. parts	19,513	11	0
Brit. and For. Bible So.	103,802	17	1
British & For. School Society about	1,600	0	0
Church Miss. Society	32,975	9	7
Wesleyan ditto	26.883	5	5
London ditto	29,437	13	4
Moravian ditto -	7,192	18	5
Naval & Military Bible Society	2,046	4	2
Society for Conversion of the Jews	10,689	13	9
Hibernian Society	5,372	5	6
Religious Tract Society	9,261	3	0
Church of Eng. Tract So.	514	11	10
Society for the relief of Poor Pious Clergymen	2,219	0	5
Continental Society	1,074	12	6
Lond. Fem. Penitentiary	4,075	19	0
African Institution	1,124	0	0
Sunday School Society for Ireland	3,193	6	6
Hibernian Bible Society	5,679	11	10
Prayer Book & Hom. So.	2,056	15	8
Irish Religious Book and Tract Society	3,943	0	0
Sunday School Un. So.	1,762	4	5

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British and Foreign School Society.

The 18th anniversary meeting of the British and Foreign School Society was held on Monday, the 19th of May, at the Freemason's Tavern.

From the Report of the Committee, it appears, that they now receive 500 boys and 300 girls as scholars, and there were 150 waiting for admission. Since the first establishment of the boys' school in 1798, the number admitted was 14,606, and of girls 7,420—total 22,026.

Of the eight Madagascar youths, stated at the last anniversary to have been placed under the care of the committee, one has since died. Four had left school to learn the different manufactures to which they were destined by King Radama, leaving three still in the Society's house. The very great improvement of these youths supplied a striking proof of the facility by which instruction was communicated by the British system.

The schools in the metropolis, 57 in number, contained upwards of 9,000 children. The Inverness Education Society was making considerable progress in the Highlands. Besides the model school under Mr.

Cameron, there were 35 schools, containing 1,524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were but eight individuals who could read, there were now 240 who could read with ease, and not a family was without its Bible. The progress of education in Ireland was highly gratifying. By the last report of "the Society for promoting the Education of the poor in Ireland," it appeared, that the number of their schools was 727, containing 51,637 scholars. Of these schools, 17 were formed in jails, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society patronized 575 schools, in which 53,233 children were educated; 90 other schools were under the Baptist Irish Society, containing 7,000 scholars. The Irish poor eagerly embraced the opportunity of procuring education for their offspring, and the children usually evinced great ardour in the acquisition of knowledge.

The Committee then adverted to the progress of education in foreign parts. The last report of the Society for Elementary Instruction at Paris had not yet reached the Committee, and therefore they were unable to furnish exact particulars of the present number of schools in France. The communications during the past year were of a discouraging tendency. The aid hitherto granted by the government had not been regularly supplied; and this cause, together with the efforts of individuals hostile to the diffusion of knowledge, had contributed to weaken the hands and depress the spirits of the promoters of education. The system of mutual instruction was rapidly advancing in Spain, under the sanction and at the expense of government. Besides the military school, there were three others at Madrid, and others had been established at many other principal cities and towns. In Italy the system was still enjoyed, notwithstanding the operation of that hostile interference which was adverted to in the last report. The British system had been introduced into all the Ionian Islands under the sanction of government. From the vicinity of those islands to Greece, the Committee hoped that at no distant period the system of mutual instruction would be introduced into that land of classic lore. Two Greek lads from Cyprus were now receiving instruction in the Borough-road. In Russia the system was prospering. A model school for 200 boys was lately established at Petersburg, to which the Emperor had given the sum of 7000 rubles per annum. In India the native schools educated above 20,000 children. At Calcutta Miss Cooke had organized 15 schools for girls. By the Benevolent Institution of Calcutta nearly 500 indigent Christian children were educated. After adverting to Ceylon, Malacca, and the Cape of Good Hope, the report stated that under the superintendence of the Missionaries in the West India islands, there were upwards of 6,000 children educated. In the United States of America, the cause of education was steadily advancing. The Oneida Indians were receiving instruction under the auspices of the American Baptist Society. In Nova Scotia there was an increasing desire for establishing Lancasterian schools. In Canada, the British and Canadian School Society had been formed, and the measure was sanctioned by the Catholic priests of Montreal. The progress of education in South America must afford heartfelt pleasure to every one concerned in the best interests of mankind. A school had been opened at Monte Video, in the presence of the Captain-General and the Corporation of the city. The British system was also introduced into Colombia, under the sanction of the authorities of that state. At Santa Fe a large school had been established, containing 600 scholars; two more were in progress in addition to about 40 others in the neighbourhood. At Lima a School Society had been formed under the express patronage and direction of the government, and at its sole expense, by which it was contemplated to spread education

throughout the province of Peru. A similar provision was made last year for the province of Chili. The Committee entertained the most encouraging hopes that the blessings of religion and liberty would go hand in hand together, and that future generations would reap the benefits of the measures now recorded. The Report concluded with an impressive appeal to all classes of persons to aid in the great work of universal education.

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Church Missionary Society.

Tuesday, May 6, was held, at Freemason's Hall, the 23d Anniversary of this Society, before an elegant and crowded audience, which filled every part of the room, the galleries included.

Adm. Lord Gambier having taken the chair, surrounded with a considerable portion of the nobility, gentry, and clergy, proceeded to the business of the day by a few introductory remarks. They were met, he said, for one of the most useful, glorious, and delightful objects which could possibly bring them together. They ought to rejoice in the Lord God of their salvation, that by his mercy they were enabled thus to meet. Let them lift up their hearts devoutly in prayer, and magnify the Lord our God for it, every day and hour giving thanks to his holy name. He then adverted to the immediate objects of their meeting. It was an awful and a pleasing sight to see so many around him of the excellent of the earth—so many men of high rank and intellect. He knew their feelings must be, as his were, wrapt in delight at the scene which surrounded them. But it was an awful consideration, that, since they last met, some millions of human souls had been removed into eternity, without the knowledge of the true God and his Son Jesus Christ; and it was no less awful to reflect, that there still remained many millions of human beings who never knew the true God, and upon whom the light of the Gospel had not beamed. What use ought they to make of these reflections? Why, every human being should immediately put forth his might to do all in his power for the diffusion of the glorious gospel among the heathen. That was the proper object of the meeting. When the angels announced to the shepherds the birth of the Saviour, they were accompanied with a vast multitude of the heavenly host, praising God, and singing, "Glory to God in the highest, and on earth peace—*good will towards men!*" This was the direction of their duty; but they needed not an angel from heaven, as in ancient times, to inform them of it. They had it in the blessed Gospel. Largely had they received—largely should they give. Let us renew, said he, our utmost endeavours to set forth to the miserable heathen the knowledge of that salvation, to effect which the Son of God came down upon the earth, and was made man. The noble Chairman here prayed fervently for the enlarging of their hearts to accomplish the will of the Redeemer; and urged them to this task by all the means which God had given to them.

The Rev. *Secretary* proceeded to read the Report, which stated the income of the year at about 35,000*l.*; being a little more than 1,000*l.* beyond last year. The first thirteen years had averaged an income of 1,700*l.* their total value being 22,000*l.* The last ten years averaged 24,000*l.* a year! There were promising fields of labour opening in different countries, and not husbandmen enough for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualification. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. The Report then reviewed, *seriatim*, the condition of the several missions. The first in order was that to North West America, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklin as

the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society encountered there. They especially pointed attention to the conduct of the chief, (Shungee,) who had come over from New-Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience, all of which he exchanged, on the way home, for arms and ammunition to carry on his wars. The mission to New-South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Capt. Sabine visited the colony on his way home; remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnson of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local government to establish a printing-press in Malta. The Report went on to the Asiatic missions, and the state of the Syriac church, which were afterwards touched on by Maj. Mackworth. One of the most affecting parts of the Report was the letter of Miss Cooke. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition, could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed.

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London Missionary Society.

Sermons.—On Wednesday, the 15th in Surrey Chapel, by the Rev. John Leifchild, of Kensington—Text, 2 Cor. x. 4. In the evening in the Tabernacle, by the Rev. Wm. Chaplin, of Bishop Stortford—Text, Mark xvi. 20. On Thursday evening, in Tottenham Court Chapel, by the Rev. J. M'Donald of Urquhart—Text, Acts ii. 17, 18. On Friday morning in the Parish Church of St. Ann's, Black Friars, by the Rev. E. Sidney, B. A. of Lopham, Norfolk—Text, Rev. xxi. 5. In the evening, in Spa Fields Chapel, by the Rev. Joseph Fletcher, M. A. to the members of the Juvenile Missionary Societies—Text, Romans x. 13—15.

Missionary Communion.—The Holy Sacrament was administered in Zion Chapel, the Rev. John Griffin presiding; in Silver-street, the Rev. Wm. Roby; in Orange-street, the Rev. Rowland Hill; and in Kensington Chapel, the Rev. Dr. Collyer.

In the week immediately preceding that of the general meeting two sermons in the Welsh language, were preached for the benefit of the Society, viz:—in Albion Chapel, Moorfields, by the Rev. John Elias, from Anglesea—Text, Isaiah liv. 2, 3; and in Clayton's Chapel in the Poultry, by the Rev. W. Williams, of Wern—Text, Hag. i. 2—6.

Anniversary Collections.—The collections at these several places of worship, amounted to 1,304*l.* 1*s.* 1*d.*

Annual Meeting.—The Society met for business in the Wesleyan Chapel, Great Queen street, Lincolns Inn Fields, on Thursday, the 15th.—This large and commodious place was crowded to excess at an early hour. At 10 o'clock the business of the day commenced.

William Alers Hankey, Esq. the Treasurer, having taken the chair, a hymn was sung; and prayer was offered by the Rev. Thomas Young, of Margate. An abstract of the Report of the Society's proceedings during the past year, was read by the Home Secretary.

The Treasurer after presenting the accounts, spoke, in substance as follows:—

I am sensible that the details of accounts form the least agreeable part of the proceedings of meetings such as the present: and, if my duty permitted, I should spare you and myself the task of entering upon them. But, as the mere reading of an account cannot put you in possession of all that it is necessary you should know, on the important subject of your pecuniary resources and prospects, I must detain you, for a short time, from the more pleasing views which my friends around me are prepared to open before you.

My first duty is of an agreeable kind; to express the satisfaction and gratitude which I feel in referring to an increase in the best source of the Society's prosperity—the voluntary contributions at home and abroad—to the extent of £4,300. On the other hand, you must observe a decrease of £400 per annum, in the income from the funded property, occasioned by the sales of stock, called for by the necessities of the Society, during the last two years. It is further to be stated, that the expenditure of the last year is less than that of the preceding, by £7000 and upwards. But it is still more important to remark, that, notwithstanding this increase of income on the one hand, and this decrease of expenditure on the other, the *latter* still exceeds the *former* by £1,200, a result which I cannot come to, without great concern. It is the more to be regretted, when it is to be considered, that the last year has been one of unusually small expense, from *new* operations: so that it forces upon me the conclusion, which I beg most strongly to impress upon you, that the account before you presents what ought to be regarded as nearly the *permanent*, and therefore the *lowest*, scale of the Society's expenditure, (viz: about £31,000 per annum,) and one from which it cannot recede, except by an abandonment of its undertakings. That rate of expense must rise from year to year, as our proceedings advance and will receive an augmentation from the necessary charges occasioned by the families of deceased missionaries, and other concomitants.

After the statement which I last year presented to you, a friend and most generous supporter of the Society, anxiously inquired on what I confided for the stability of its operations. I told him that, besides the confidence which I reposed in God and his people, I had, as it respected the *then ensuing* year, two agreeable anticipations,—that of an augmented income, and that of a diminished expenditure. Both of these have been realized; but for the *now ensuing* year, I have only the former as a ground even of hope. Instead of a decreased outlay, I anticipate one considerably greater. For besides the exertions necessary to supply the chasms which death has made, the resolutions of the Directors, which you have heard, to send additional labourers to the South Seas, and the urgent claims of further aid from India, Africa, and other parts, will show the propriety of my conclusion. It follows then, that we must obtain large accessions to our income during the ensuing year, or, that deeper inroads must be made in the funds of the Society, which every principle leads me to deprecate, and which I earnestly entreat its friends to avert.

The necessity then of an enlarged and growing income, is obvious: and if I be again asked where my hope of obtaining it lies, I answer, as before,

in God, for whose cause the Society labours; and *in God's people*, who have before God and man, pledged themselves to support that cause. My judgment tells me, further, that the field of missionary benevolence is vast, and as yet very partially explored. Assuming the annual income, from voluntary contributions, to our Society, to be £30,000 and supposing even that it were collected from individuals, at the rate of 1*d.* each, per week, the number of contributors would fall short of 150,000; but when I deduct from that sum the amount of donations, congregational collections, and larger subscriptions, it leaves a result that really surprises me, by showing the small number of persons who actually unite in the support of the Society; small in itself, and strikingly so, when compared with the great body of Christians whom the cause of missions has called forth as its professed friends. There remain then abundant sources in the unexhausted liberality of the servants of the Redeemer, for all the wants of this and every other kindred institution,—for the observation applies to them all. To whom shall we look, then for the cultivation of that field? I address myself, first, to you, *Christian ministers*; and recommend you earnestly to point out to your people the obligations to support this cause, and the modes of liberality by which they may promote it. And here allow me to suggest an easy way of estimating the measure of liberality shown by your congregations respectively: multiply the annual sum contributed, by 5, and the product will show the *number of the persons* adequate to raise that sum, even at the low subscription of 1*d.* per week each. You will readily draw the practical inference. I look to the zeal and perseverance of the *Female Friends* of the Society, and, thankful that such a spring of influence has been brought to bear upon the interests of missions, I assure them that I rely upon it as one of the surest and most abundant sources of our pecuniary prosperity. I look to the *young* for the dedication of their growing talents and energies to the most sacred of causes; and tell them, that their labour, independently of its immediate gratifications, is preparing the way for the most happy ultimate rewards. It is among those *of their own age*, in various parts of the world, that the seed of future triumphs to the Gospel must now be sown; and they may even live, to reap with joy the fruits of their own labours.

In closing these remarks, I beg to commit the cause for which we are assembled, to the blessing of God, and to the continued support of your affections, your liberality, and your prayers.

Extracts from the Minutes of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the Seventh Presbyterian Church in the city of Philadelphia, May 15th, 1823, at 11 o'clock, A. M. and was opened by the Rev. Obadiah Jennings, the Moderator of the last Assembly, with a sermon from Hag. i. 7 and 8. "Thus saith the Lord of Hosts, Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

May 16, 9 o'clock, A. M. the Assembly met in the session room belonging to the First Presbyterian Church in this city, and was constituted by prayer.

The stated clerk reported, that agreeably to order, he had procured the binding of 200 copies of the 4th volume of printed Extracts, with a copious index, prepared by Rev. Colin M'Iver.

Resolved, That one copy of this volume be presented to each of the Synods, and that the remaining copies of it, and also of the 2d and 3d volumes, be offered for sale, at 75 cents per copy.

Two hundred copies of the Extracts from the Minutes of the General Association of Massachusetts were received, and it was agreed that a copy be given to each member of the Assembly.

An Overture containing extracts

form the minutes of the Synod of New-York and New Jersey, requesting a division of the Synod, was submitted to the Assembly, and being read, the request was granted, and Dr. Richards, Dr. Hillyer, and Mr. John Johnston, were appointed a committee to make arrangements for the organization of the Synods contemplated by the Overture.

Messrs. Armstrong and Fine were appointed a committee to receive from the commissioners to the Assembly, an account of the miles travelled by them severally, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

A petition of Hezekiah May, respecting a claim to land belonging to the estate of the late Elias Boudinot was overtured, and being read was referred to the trustees of the General Assembly, and the trustees were directed to determine the case according to the principles of justice and equity.

The committee appointed to endeavour to furnish the Assembly and individuals with copies of the first volume of the Printed Extracts reported that they have found that it will be impracticable to do it on the terms specified in their appointment; but that, if the Assembly will grant them the permission to use the Extracts published, they will attempt to have the extracts of the years in which there is a deficiency, reprinted at the expense of individuals, who may wish copies of the said volume.

It being the order of the day for this afternoon, the election was held for delegates to attend the several ecclesiastical bodies connected with this Assembly. The ballots were taken, and committed to Messrs. Rodgers, Post, Glenn, Whelpley, Cater, and Dr. Caldwell.

This committee reported, and their report being read, the following persons were declared duly chosen, viz.

Rev. David M. Smith, Rev. Wm. Hanford, and Rev. Samuel W. Brace, to attend the next meeting of the General Association of Connecticut.

Rev. David M. Smith and Rev. Wm. Hanford to attend the next meeting of the General Association of Massachusetts, and Rev. Samuel W. Brace was appointed an alternate to either of these delegates who may fail to attend.

Rev. Wm. Patton to attend the next meeting of the General Convention of Vermont, and of the General Association of New Hampshire, and Rev. Hiland Hulburd was appointed his alternate.

It being the order of the day for this afternoon, reports from the Presbyteries on the subject of educating poor and pious youth for the Gospel Ministry were called for, and Messrs. Cooley and M'Cartee were appointed a committee to prepare a statement, exhibiting a view of the reports received and the decisions made by the Assembly upon them severally.

Thirty-six copies of the Extracts of the Minutes of the General Association of Connecticut were received, and it was agreed that a copy should be given to each of the Presbyteries represented in this Assembly.

The following communication from the General Association of Massachusetts, was received and read, viz:

Springfield, June 28th, 1822.

Rev. and dear Sir,—I discharge a duty assigned me, in transmitting to you the following vote of the General Association of Massachusetts, which was passed by them during their session in this town, the present week.

"The Rev. Dr. Rice, having presented the Association, in behalf of the General Assembly, a revised edition of the Constitution of that Church,——*Voted*, That while we most sincerely reciprocate the feelings of Christian affection expressed by Dr. Rice, in presenting the Constitution of the General Assembly of the Presbyterian Church, the cordial thanks of this Association be presented to that body for this token of their regard, and that the Secretary communicate this vote to the stated clerk of the Assembly."

With respectful consideration,

ENOCH HALE,
Secretary of the Mass. Gen. Asso.

Rev. W. NEILL, D.D.
Stated Clerk of the Gen. Assem.

For the Evangelical and Lit. Magazine.

REMARKS ON 2 COR. v. 14.

If one died for all, then were all dead.

In translating from one language into another, it ought to be a general rule to render the same word in the original, by the same word, or words in the language into which the translation is made; unless something in the context imperiously requires a different rendering. According to this rule, the latter part of the sentence above quoted, ought to be differently rendered from what is read in the common version; thus, "if one died for all, then *all died;*" because the word, in both members of the sentence is the same, except that one is in the singular, and the other in the plural number.

The word is the same—*if one died*, apethanen—*then all died*, apethanon. The verb is neuter; of course its signification is confined to the agent. In some of its different parts, it occurs very frequently in the New Testament; and in the same mood and tense, used in this passage, more than forty times. It is used in a literal, and in a figurative sense; in both which it sometimes refers chiefly to the occurrence or the time of death; and sometimes to the state of death. Thus in a literal sense, and as referring to the occurrence of death, we read; *the beggar died; the rich man also died; last of all the woman died.* In these, and similar passages, the idea chiefly intended is, the occurrence or time of death, when all connexion with this world ceased. In other passages the idea chiefly intended is, the state of death, without regarding the time when that state commenced. Thus we read—*thy daughter is dead; the prophets are dead; Lazarus is dead.* From a comparison of the passages where the word occurs, it will be found to refer more frequently to the time, than to the state of death.

The word is often used in a figurative sense, referring, not to any change or state of the body, but of the mind. In this figurative sense, or in its application to spiritual things, it sometimes means a state of insensibility towards those things, with which an intimate connexion formerly existed, and in which a deep interest was felt. The weakening or extinction of the principle which formed this connexion, and gave this interest, is death; and the means of weakening or extinguishing this principle, are the means or causes of death.

Thus the Apostle Paul assures us, that when the commandment came, sin revived, *and I died.* A clear and accurate knowledge of the law, in all its spirituality and extent, swept away his expectations of securing the favour of his judge by his own righteousness. The extinction of this hope dissolved forever his connexion with the plan of obtaining justification before God by the deeds of the law. He became insensible to all considerations derived from this source; to his anxious mind they presented no ground of confidence. In Gal. ii. 19, he probably means the same; For I, through the law, am dead to the law, that I might live unto God. Every one knows, or ought to know, how forcibly, and yet how accurately the metaphor taken from death represents the native depravity of the human heart. We are, by nature, as certainly destitute of the principle of holiness, of love to God, and insensible to spiritual things, as are the tenants of the grave of animal life, and to the concerns of this world.

Again; the penalty of the law is death; not the extinction of being; but the infliction of suffering. The person who is liable to this suffering, but especially who endures it, is said to die, or be dead. In this sense the word under consideration is frequently applied to Christ, the Divine Saviour. For when his death is mentioned, that which claims our regard, is not the mere fact, that the principle of human life was extinguished, and that his connexion with this world, for a time, was dissolved; but that he died for our sins; that he bore in his body, and in his soul, what was fully equivalent to the whole amount of suffering, due to his people on account of their sins. He is not represented as in a state of death, but only to have died. In that he died, he died unto, or by sin, once. The importance of his death is derived from its occurrence, not from its continuance. By his sufferings and death he made an atonement for sin, of infinite value, and amply sufficient for the whole world. When the sinner believes in this Saviour, his sins are pardoned, and he is accepted with God; he passes from a state of condemnation to a state of favour, from death to life. Now, if it be asked, when did this believer die; that is, suffer the penalty of the law, to which, on account of his sins, he was obnoxious? The answer can only be—he died when Christ died; for Christ suffered for him. For the sins thus pardoned through the death of Christ, the believer will never come into condemnation, will never die.

There is nothing in the context which forbids the amendment now proposed; while the original not only admits, but

seems to require it. In the common version the words, *then were all dead*, must refer to the depravity and condemnation of man—a doctrine abundantly taught in Scripture, and confirmed by the observation and experience of every day; but which, as we conceive, the Apostle does not intend to teach in this place. The doctrine to which the amendment refers is the great and fundamental doctrine of atonement, which seems better to accord with the scope of the writer in the whole passage. He is accounting for that course of conduct, for those labours, those trials, and those sufferings, which suggested to some the idea that he was beside himself, to others, that his sobriety was rather excessive. For an explanation of his whole conduct, he refers to one great principle—*The love of Christ constraineth us; because we thus judge, that if one died for all, then all died;* all who believe in him are, through his sufferings, exempted from death; and should live in habitual and cheerful obedience to his will, and constantly aim to promote his glory. Thus the death of Christ not only procures the pardon of sin, but exercises a powerful moral influence on the heart, slaying the enmity, and quickening it into the vigorous exercise of every devout affection, inspiring it with a holy fervour which bears us away through all this variety of labours and sufferings. This motive, the love of Christ, displayed through his cross, prompts us to that course of conduct, which, to the men of a blind and thoughtless world, may have the appearance of needless, if not criminal extremes. Could they understand and feel the force of this motive, they would no longer censure what the wisdom of God approves and requires in those who are reconciled to him by the death of His Son. N. S.

"AN OLD DISCIPLE."

To the Editor of the Ev. and Lit. Magazine.

Sir,—It happened not long since, that in one of my rambles, I passed through Rockbridge county in this state. A slight indisposition stopped me a few days at the house of a very old couple, in a retired part of the county. They had both professed religion when young; and had during life lived as became their profession. Most of their children had left them, and several of them were numbered with the dead.

During my stay a Sabbath passed. My indisposition prevented me from attending public worship: while the same or

some other cause kept my landlady at home. About the middle of the day, feeling better than usual, I walked out. Desirous of retirement, I entered a wood which lay not very distant, selected a spot favourable for meditation, and commenced reading a Bible which I usually take with me. I attempted to withdraw my thoughts from worldly things, and fix them on those eternal realities set forth in Scripture. My reading was accompanied with reflection on the truths read, and with prayer to God for his blessing.

How long I had been thus employed, I need not say; when happening to raise my eyes, I caught the glimpse of an object at some distance, which drew my attention. I soon knew it to be my landlady. After my surprise was a little over, I concluded from her appearance that I was not seen; and from my situation that I could avoid being seen, while at the same time I could have a full view of her. There was a deep seriousness on her face approaching to solemnity. At times I was ready to say an air of sadness rested on her; but I was sensible that there was something in it that did not deserve that name. The expression was of a complex character. There was sadness, but there was also peace, resignation, trust. It made me think of a soul whose great interests are felt to be secure.—Who has weighed the things of time and of eternity in an even balance, and has chosen the latter;—but on the tablet of whose memory some things are written that are mournful to the soul, and in whose lot there is a *crook* which God alone can straighten. There was in short a mingled, but strong expression of that mourning for sin, that sense of unworthiness, that hope in Christ, that full approbation of the Gospel, and that cheerful, submissive acquiescence in God's dispensations, which real piety produces.

Her course brought her within a short distance of me, where she stopped at a small opening, shaded with trees. A few minutes observation satisfied me, that the place (which I had hardly noticed before) was a grave-yard. After looking at the graves for a few minutes, she seated herself among them, and appeared for a time deeply absorbed in thought. While I was thinking what might be the object of her visit, and trying to conjecture what thoughts might be passing through her mind, she arose from her seat, and kneeling down commenced in a low, but solemn voice a prayer to God. My distance prevented me from hearing distinctly the words of the prayer; but what I could hear gave me a deep impression of its humility and fervour. After prayer she sung an hymn in a soft and melting tone. Her feelings were evidently

a good deal moved. Her stay among the graves was continued a short time after finishing the hymn, and was spent in silent meditation. After which she left the place and returned to the house.

While beholding this scene, I recollected a conversation which had passed between her and myself a few days before. Among other topics, we had been talking of death; and of a partiality which is often felt, to be buried with one's relations, or at a particular place. She said she felt no wish to be removed to a distance in order to be laid with her parents and relations;—that there was a small grave-yard at the back of the field, in which she would prefer being buried. The observation had passed from my mind, and in all probability would never have returned, had not the scene before me recalled it. I now saw her visiting the place where she expected before long to lie—I saw her visiting it with the air of one who looked forward to it as a rest from the pains, and sins, and troubles of life—as the end of that race she had long been running—as the door of entrance to the presence of her Saviour and her God. I saw her there engaged in the solemn duties of religion—heard her sing God's praise, and call on his name in prayer.—I saw her seated among the graves, that she might familiarize the place to her mind; and there engage in religious duty, that she might realize more deeply those things that are invisible. On my return to the house, I found her more than usually cheerful. She had a volume of Dr. Scott's Bible in her lap, which she was reading. I had before noticed that to be her favourite book, and that she was accustomed to read in it daily. I took occasion to introduce a conversation on religion, wishing to learn something more of her views and feelings on that subject. She talked with tenderness of the deceitfulness of her heart, her proneness to pride, to forgetfulness of God and eternal things,—her unthankfulness for mercies,—her rebellion under trials,—and the little progress she made in the divine life. She talked with feeling of the love of God in Christ, of the long-suffering which he exercises towards man. Mercy, mere mercy through Christ, was her only ground of hope. She had from a child, she said, lived under the influence of religion; and all her experience proved to her more and more the deep depravity of her nature, that of herself she could do nothing,—that her only trust must be in Christ, for "wisdom, and righteousness, and sanctification, and redemption." I need not say I was pleased, I was more, I hope I was edified. I felt thankful for the providence which made me acquainted with so interesting a christian.

May I be enabled thus to keep my latter end in view—thus to familiarize my mind to the narrow house appointed for all who live—and may I find in religion those purifying influences and cheering hopes, which prepare the soul for a happy immortality, and serve as an earnest of the inheritance of the saints in light. OMICRON.

For the Evangelical and Literary Magazine.

REPLY TO A. A.

IN No. 58 of this Magazine a Brief Illustration of Acts iii. 19—21, appeared, proposing a translation of the passage, a little different from the common version; also what was conceived to be the meaning of the whole passage, thus amended. In No. 66, Remarks on this Brief Illustration appeared, signed A. A. To these Remarks the following Reply is offered.

Two questions arise out of the Brief Illustration; the first, respecting the correctness of the translation there offered, which is taken from Charles Thompson; the second, respecting the meaning of the whole passage. A. A. does not object to the translation; which it is supposed he would have done, had he considered it objectionable. Nor is it supposed that any person, after carefully consulting the original, will object to it. The difficulty, then, respects the meaning of the whole passage. Nor would there be any objection, it is supposed, to this meaning, except so far as it implies that the Apostle had not correct views of some parts of the Old Testament, and of the directions of his Divine Master. Does A. A. intend to be understood as affirming that the Apostle did, at this time, clearly understand these things; especially as relating to the calling, and reception of the Gentiles into the church of Christ? Though he does not affirm it, yet it would appear that this was his intention. With this view, no doubt, he remarks: "You will remember that Peter was one of those, who were with Christ in the holy mount, and were eye witnesses of his majesty." Certainly; and what then? Was the light of his mind, from that day, like the light which he beheld, surrounding the body of his glorified Master? A. A. will remember that, after this, he was with his Saviour, in the hall of the high priest, from whence, after receiving a gracious look, *he went out and wept bitterly*. This question is noticed in the Brief Illustration; and several reasons are alleged for supposing that he did not thus understand the Old

Testament, and his Saviour's directions. Among others, the well known prejudices of the Jews were mentioned; but especially the *vision*, which induced him to visit Cornelius, and administer to him the ordinances of the gospel. Would the Apostle have gone to Cornelius, and have spoken to him, and received him as he did, without this vision? Either he would, or he would not. If he would, then this miracle was unnecessary: the very same purpose would have been answered without it. And certainly every man will reject a conclusion which implies that God has wrought miracles in vain. If he would not, then he must either have neglected what he knew and believed to be his duty; or this vision was necessary to enlarge his views, and give him more correct ideas of that duty. In which of these charges shall we implicate the Apostle; a wilful and criminal neglect, or a mistaken view of his duty? We certainly have not, and will not charge him with the wilful neglect of what he believed to be his duty. But that he was mistaken respecting this duty, as it regarded the Gentiles; that he would not have gone, without this vision, will appear from his own account of this transaction. *Ye know*, says he to Cornelius and his company, *how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation:* This, if we understand it correctly, contains the views which Peter himself entertained of his duty; and that till this time, he had acted in strict conformity with these views; and here supposes that this was known to Cornelius.—*But God hath shewed me, that I should not call any man common or unclean. Therefore came I unto thee without gainsaying, as soon as I was sent for.* This language evidently refers to the vision, which God employed as the means of enlarging and correcting his views respecting the Gentiles. By this vision God hath shewed me something which, of course, I did not know before: Therefore, in consequence of this additional knowledge, I clearly perceive that what I formerly considered unlawful and criminal, is now my duty and my privilege; that is, to preach the gospel to the Gentiles, and receive them into the church, without waiting till the conversion of the Jews shall be effected. Formerly he supposed that the gospel was not to be preached to the Gentiles, till the Jews were generally converted. Under this belief his former life had been spent, and his former efforts were made: he had never before offered the blessings of salvation to the Gentiles. Hence his argument, as stated in the Brief Illustration, "repent, and return," immediately—"that seasons of refreshment may come from the

presence of the Lord;" that the gospel may be preached to the Gentiles; which it is unlawful to do, till your conversion has prepared the way. Now he perceived that he might preach to the Gentiles, and receive them into the church, without distinction, to enjoy the same privileges and blessings with converts from judaism. Formerly he conceived that the Jews, even in the christian church, would enjoy some distinction; now he believes that they and the Gentiles will be on a perfect equality; that there will be no difference; that the same Lord over all will be rich unto all who call upon him. We think it scarcely possible to avoid the conclusion, that the Apostle's views respecting the nature of the christian church, and of his privilege and duty towards the Gentiles, were more extensive, more clear, and more correct, after this vision, than they were before it. Without this additional knowledge, and these new and more correct views of his duty, he delivered the exhortation, to which the Brief Illustration refers; and, indeed, made all the efforts of his preceding ministry.

In this opinion we are not singular. Dr. Doddridge, on Acts iii. has these remarks: "But the following clause seems to intimate, that Peter apprehended 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. I find that the learned Vitringa agrees with me in this interpretation." "Peter, after he had received the Holy Spirit, needed to make daily proficiency in the knowledge of the benefit of Christ." Beza, quoted by Scott. "The prejudices of Peter were so strong against uncircumcised persons, that the report of Cornelius' vision would not have satisfied his mind, as to the propriety of going to him, unless the Lord had otherwise prepared him for the service—The thoughts and ways of the Lord are far above ours: the best of men are seldom entirely free from some remaining prejudices; even they, who were infallibly guided by the Holy Spirit, to declare the doctrine of Christ to mankind, were gradually let into the secret designs of God, and delivered from their mistakes and prejudices, as it became needful." Scott.

Another question requires attention: How far did the inspiration of the Holy Spirit extend? That Peter enjoyed this inspiration of the Spirit, in the highest sense, we most firmly believe: but does it follow from this, that all that was spoken, and all that was done by him, was by inspiration, or special

direction of the Spirit? That he sometimes acted by such direction, is certain: his visit to Cornelius was by special command of the Spirit. Were all his other movements from city to city, and from place to place, regulated in the same manner? He sometimes spake as he was moved by the Holy Ghost; was he, in all that he said, on all occasions, and at all times, aided by the same unerring guide? or did he enjoy this inspiration only, when employed as an organ for the farther revelation of the will of God to mankind; and on other occasions, speak and act, as other men, from his own views of propriety, and from a sense of what appeared to be his duty? That he was not, at all times, thus guided, seems to be certain. Paul tells us that on one occasion, he withstood Peter to the face, *because he was to be blamed.* Now the same Spirit would not dictate that conduct in one Apostle, which he directed another to blame and to rebuke. We think it would be dangerous to believe, that because a man is sometimes employed as the organ of revelation, that therefore, whatever he says or does, on all occasions, and at all times, is by inspiration of the Spirit: because it would make the Holy Spirit the author of all the weaknesses and all the criminal imperfections of these men. It is enough for us to know and believe assuredly, that God has given us a revelation of his will; and that this revelation is perfect, without the least imperfection from the organ through which it was communicated. We are not justified, however, in ascribing the same perfection, and the same authority, to all these men have said or done, on other occasions. Wicked men have sometimes been employed as the organs of revelation. Balaam is generally considered a true prophet, though very far from a good man. Caiaphas also was a monster of iniquity, and yet through him a very important prophecy was given. The descent of the Holy Spirit, on the day of Pentecost, does not secure infallibility, as A. A. seems to suppose, in those who were honoured with that extraordinary gift. The case of Peter and Paul, above-mentioned, is decisive on this point. Cornelius, and probably those with him, and no doubt many others, were endowed with these miraculous influences, who, as far as we know, were never employed in revealing the will of God to man. This gift does not appear to have been intended to dictate the words and actions, on all occasions; but to enable those who possessed it to perform such miracles as the exegencies of the church required.

It appears, therefore, that the only conclusion is, that Peter did not, even after the day of Pentecost, at all times,

speak and act by inspiration. The only remaining question of importance is, did he speak, by inspiration, the words recorded by Luke, Acts iii. 19—21? A. A. takes it for granted that he did. He is "alarmed at the freedom taken by N. S. in his treatment of the Apostle Peter, *and of the words which the Holy Ghost spoke by him*, as recorded in the iii. chap. of Acts." The judicious reader will perceive that this is the very point in question. Having assumed the affirmative, it is really not strange that he should be *alarmed;* for it would be not merely "wonderful," or even "passing wonder,"—it would be impious in the highest degree, to impute imperfect or mistaken views to God, the Spirit. We should have been very much obliged to A. A. if he had favoured us with the reasons in proof of this assumption; with, at least, some of the reflections which led to this conclusion. If his Remarks contain such reasons and such reflections, we lament that we cannot perceive them. We have, on the other hand, assumed the negative of this question; and in the Brief Illustration, and in this Reply, have assigned the reasons for this opinion, and some of the reflections which justify this conclusion.

A few of the "Remarks" will be briefly noticed—"Tell me not of great names and high and grave authorities of my fellow-worms, creatures of yesterday." This would induce any person who had not read the Brief Illustration, to suppose, that in that piece, would be found a long list of names, a parade of learning, an host of authorities, marshalled in array. But those who have read the Brief Illustration, will remember that, from beginning to end, there is not mentioned a single name, neither great nor small; not a single authority quoted, neither high nor grave, except Charles Thompson, whose translation is adopted. A. A. thinks it, "truly wonderful that Gentile Christians should venture to impute mistake to Peter; rather than yield their own prejudices against his nation." If, from a revision of the Brief Illustration, a single word could have been discovered to justify this insinuation, we would instantly recall that word, and apologize for the unguarded use of it; for we are perfectly sure we feel no such prejudice. Again; "it is passing wonder that N. S. should impute what the Holy Ghost said by Peter—to his ignorance and mistake; and this too at the risk of representing the Apostle as encouraging the murderers of Christ to defer their repentance till the Lord should appear in his glory." If we were sure that every person who reads the present volume of this Magazine, possessed the last, we would merely refer to the Brief Illustration, as a sufficient reply to this remark.

But as some may be readers of this, who do not possess the last volume, we beg leave, chiefly on their account, to introduce a few words from the Brief Illustration. "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, apos, *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." A. A. "hopes N. S. will reconsider this subject without the prejudice of traditionary opinions." We cannot conjecture to what part of the Brief Illustration this can possibly refer. The subject, however, has been reconsidered, if we are not mistaken, without prejudice of any kind; and the result of that reconsideration, with respect and affection, is now submitted to A. A. and to the judgment of the judicious and candid reader. N. S.

DIALOGUES BETWEEN A MINISTER AND ONE OF HIS PARISHIONERS.

Dialogue 1st.

M. Farmer, good-morrow: I find you have been early up, and diligently employed: your cattle are fed, and servants at work: I see that thriving in the world is a matter very near your heart.

P. Ay Sir, all this is necessary: meat and clothes must be provided: the lord's rent must be paid: and all this requires much care and labour.

M. I would by no means discourage your industry, it is your duty to be not slothful in business: but you know you have another matter to attend to besides husbandry: the soul must be fed and clothed too.

P. Doubtless the soul ought to be minded in the first place, for that is the chief concern: but I hope I do not neglect my soul, and the world to come: I should be very sorry you should think me so bad a man: and I believe you have no reason.

M. No particular reason to be suspicious of you rather than others; but when I look around me, and observe the

general unconcern about salvation, in which most men live, I am concerned for my fellow mortals; and in respect to you of this Parish in particular, I feel myself obliged to admonish you of your danger, that you may not die before you have obtained forgiveness of your sins, through faith in Jesus Christ; and an inheritance among them that are sanctified.

P. Lord Sir, why should you entertain such an uncharitable opinion of me?

M. Do not abuse the word charity. It signifies the same as love: now love does not require me to think well of every body without reason; but that we wish and intend well to every body. If I gave myself no trouble about you: that is, if I was utterly void of charity, you would think me a very charitable man.

P. But I hope you do not condemn us all: some of us are indeed wicked, swearing, drunken, men; but we are not all so. You know yourself that I keep my church, and come sometimes to Sacrament: I never hurt any man in my life; and pay every man his due.

M. And upon this you build your hopes of heaven. If this is your foundation, I must plainly tell you, it will leave you hopeless, in the day of trial. Let us examine it by the word of God. You never did any hurt to any man: you mean I suppose that you never robbed nor murdered any person. I do not think you have, but still you have committed much sin, and done much hurt, not only to others, but especially to your own soul; by great and numberless, nay daily offences, against the the Holy Law of God. Nay you have broken every one of his commandments.

P. Pray who could give you such an account of me?

M. You, yourself last Lord's day, when you heard me repeat the commandments, you made answer, after each of them, "Lord have mercy upon us, &c." Your calling for mercy was plainly acknowledging yourself guilty.

P. I never committed idolatry, murder, adultery.

M. Yes; all of them. Have you never loved any worldly thing more than God, and his favour? nor feared any thing more than his displeasure; so as to neglect a known duty rather than to draw upon yourself some temporal inconvenience? This was a breach of the first commandment. The second commandment respects the manner of expressing the devotion of the heart; and therefore whatever in your service has been unbecoming, such as wandering thoughts, carelessness and irreverence, as well as using images, is a breach of this commandment, so is also neglect of God's service: and

here you will not pretend I suppose, to be not guilty: consequently your coming to Church and Sacrament in this manner, deserves rather to be reckoned among your sins than to be trusted to for justification before God. But a few minutes ago, in my hearing you took the Lord's name in vain, using it needlessly and without any awful sense of his majesty of whom you speak: you have done the same perhaps, ten thousand times in your life. This is a breach of the third commandment. Whenever you have neglected to attend on God's worship on the Sabbath, without necessary hindrances: suffered worldly thoughts to unfit you for God's service: done worldly business on that day, that might be done in another; and neglected to devote the whole to God, by reading, hearing, meditation, prayer, and useful christian conversation, you have profaned the Lord's day. The substance of these commandments is, thou shalt love the Lord thy God with all thy heart: but you have come short of this, whenever you have not acted to the glory of God. Now what think you of your innocency with respect to the duties of the first table?

P. I cannot pretend to justify myself with respect to God; but I am sure I have done no harm to man.

M. You would not say so, if you understood the spirituality, and extent of God's commandments, as explained by our Lord in his Sermon on the Mount. There you find that concupiscence in the eye, or heart, is esteemed adultery, in the sight of God: and causeless anger, and especially injurious language, is accounted a degree of murder: and who can acquit himself of these? And if you take the same method to understand the other commandments, all parts of your behaviour that are unsuitable to the station in which providence hath placed you: all irreverence, and proud censuring of your superiors, and all unkind and injurious treatment of those that are beneath you, will appear to be breaches of the 5th commandment. All evil speaking, rash censuring, and repeating of stories injurious to the characters of others, are contrary to the ninth. And all murmuring and discontent, envy and greediness are sins forbidden by the tenth.

P. Then it seems there is but one commandment against which I have not sinned.

M. If you rightly knew yourself and the Law of God, you would not acquit yourself of that neither; be not offended, I speak out of love to your soul: I do not think you a thief or a robber: yet have you never concealed the fault and bad properties of what you sold, when you knew that ignorance of these faults was the very thing that induced the person to

buy: Nay have you not often recommended your goods in such general terms, as were inconsistent with strict truth: have you not cruelly taken advantage of the necessity of a needy seller, and beat down his ware much below its real value? These will certainly witness against you.

P. Why, Sir, after this rate you condemn all the world: according to your account there is not a good man upon earth.

M. It is not my account but the Scriptures' account: There is none that doeth good, no, not one, Romans iii. 12.

P. I am glad then, you do not think me worse than my neighbours: I hope I shall do as well as others, for all are sinners.

M. Therefore you think you need not be greatly troubled if you are so too; but hope to pass in the crowd: does not some such thought as that lurk at the bottom? But what signify numbers with God, whose all searching eye no man can lie concealed from, and whose arm none can resist or escape? Had you lived in Sodom, or the old world, this same thought might have lulled you asleep in the prevailing abominations; but would not have saved you from the overflowing deluge, nor stream of fire.

P. After this rate you damn all the world.

M. Damn! What a word is that? It signifies to adjudge to eternal torments. To do which belongeth only to the righteous Judge. I would with all my soul rescue all men from this misery, and with that view I now speak plainly and faithfully to you, and agreeably to the word of God.

P. Who then can be saved? Not you yourself: pray, sir, did you never sin?

M. Friend, be serious: the subject we are now upon is of the utmost importance. I have sinned as well as you, I have greatly sinned: and my sins have deserved eternal damnation; but God hath been pleased to awaken me to repentance, and yielding to the enlightenings of divine grace, and operations of the Holy Spirit, he hath shewed me my danger and stirred me up to flee from the wrath to come. He hath showed me also the way of escaping the wages of sin opened in the blessed Gospel: the tender of salvation there made: and I trust I have embraced and obtained forgiveness through faith in Jesus Christ.

P. I hope I have repented too; I am sure if I offend God, I am sorry for it afterwards; and for faith: why, we are all Christians, I hope; are we not?

M. If your repentance is sincere, and your faith lively and saving, your state is safe, and happy; but many persons de-

ceive themselves by a dead faith, and imperfect repentance: are you willing to have the sincerity of your's tried?

P. I am: for the trial can do me no harm; if I am safe, it is all well; if I am not, I hope it is not too late to amend.

M. You say very right: first then, let us examine your repentance. Now true repentance implies a sense of sin, its odiousness and deformity, a hatred of it, and humiliation and self-loathing on account of it, and actually forsaking it, and returning to God, by newness of life. Is your repentance such as this?

P. I hope it is.

M. The wages of sin is death; eternal death. Do you think you deserve this death?

P. If God should deal with me according to strict justice, I do; but as I think God is merciful; so I hope I shall do well enough.

M. I fear your notions of God's mercy are such, as prevent true repentance; you seem to have entertained hopes of mercy, without being deeply sensible of your utter misery, without it: to have applied the healing balm, before you were wounded: this is what the Almighty styles, healing the wounds of his people slightly. Now you seem in this manner to have deceived yourself: you never saw yourself in a state of sin and death: you never saw sin odious: you never were greatly afraid of perishing: nor saw that there was no help, or strength in yourself: therefore you never fled to Him that is a refuge from the storm: and if you never fled thus to Christ as helpless and undone without him, it is plain that you are still without any saving interest in Him. See how it was with those converts mentioned in the Acts of the Apostles: Peter's hearers were pricked to the heart, and said men and brethren, what shall we do? The jailer came trembling, through a sense of his miserable condition before he was baptized, and received forgiveness of sin; and Paul was struck to the ground.

P. All these were infidels. I was baptized in my infancy, and bred up to know good things, and always believed.

M. I doubt you never believed at all, properly speaking; but of this I will talk more with you another time, at present it is plain your repentance has not been real: you never saw and felt your danger, consequently, could never be so desirous of escaping it as necessary: you always flattered yourself with some hopes that your state was safe, or certainly would be when you lived a little better; which was at bottom depending on yourself. And with respect to the other branches

of repentance, such as forsaking sin, it is evident to yourself, you have lived without concern in some less habitual sins: and as for turning to God, you were never sensible that in the stream of your affections and the general course of your life, you were turned from Him. Indeed though you seem not to know it, the ruling principle in you, and every natural man is a principle of sin, and corruption. Instead of seeking to please God, you have all along been seeking to please yourself, to procure some gratification to corrupted nature; such as sensual delights, riches, worldly esteem, or the like: this hath been the acting principle throughout all your conduct, instead of obeying that command. "Do all to the glory of God." Nay if you search narrowly you will find in your heart an enmity against God: for so saith the Apostle, Romans viii. 7. "The carnal mind (and such is every man by nature) is enmity against God," and this enmity shews itself in opposing God's will, by doing what he hath forbidden, and leaving undone what he hath commanded: and also in flying from God as your enemy, and endeavouring to hide yourself from him like Adam. Have you not passed days and weeks without one serious thought of God, though you were all that time receiving mercies at his hand? Have you not banished and suppressed such thoughts when they have risen in your mind? Have you not fled from serious thoughts of God and eternity as enemies to your peace, and drowned them in worldly cares, vain conversation, and idle amusements? Have you not thus fled from God? You know you have hitherto. Suffer me to be plain with you: you have gone wrong, and have been insensible: deceived yourself and spoken peace to your soul, when there was no peace. Now consider what you have heard from me, read your Bible, examine yourself, and pray unto God to give you a sense of your real state, and a right judgment in all things.

Dialogue 2d.

M. I was in hopes of seeing you before now, Farmer, that we might have an opportunity of talking together again on the same important subject.

P. Indeed Sir, if I may make so bold, I must say, I did not like what you said so well, as to desire to hear any more of it: and I should not have come to you now, had it not been for something I heard in your sermon yesterday.

M. I like your honest plainness very well, neighbour: but what is it I offended you in?

P. I thought you bore too hard upon me, and I was afraid you would make me melancholy.

M. Do not you think that what I said proceeded from love to your soul?

P. I really believe that it did.

M. Do you think I said any thing that was not true?

P. I did think so then: you seemed to judge too hardly of me, and to put me on a level with the worst of men, but I am now convinced that what you said was all true.

M. What has produced this change of your sentiments?

P. Your yesterday's sermon about the day of judgment: I have been very uneasy ever since I heard it; for I am greatly afraid, that if the day of judgment was now to come it would find me unprepared; and then the Lord have mercy upon my poor soul.

M. It would be too late then to cry, and hope for mercy. But what was it particularly that made you form such a judgment of yourself?

P. You shewed us from the 25th chapter of Matthew, that judgment begins with a separation of the godly from the wicked: and this separation was owing to a separation made in this life; when the righteous was taken from among the wicked, by leaving the works and the societies of the ungodly: I was not sensible any such change had been wrought in me, and am therefore afraid I am still in the state of sin, in which you told me all men were by nature.

M. You have great reason to be afraid: I told you those would be esteemed righteous, on that day, who had fled to the Lord Jesus Christ, for righteousness to justify them, and had been made holy by the Spirit of God making in them a new heart, and had evidenced this change, by an holy conversation through the remaining part of their life, how many or great soever their sins had been; and that the wicked were those that lived and died without faith in Christ and the indwelling of God's Spirit, however orderly or decent their conduct was.

P. Ay; that was it that terrified me: you told us that the most upright man had committed sins enough to condemn him, if he died without an interest in Christ, and without being accepted as righteous through him; but if this mercy and acceptance through Jesus Christ were obtained before death, no man's sins would be remembered against him on that day: and to prove this you shewed us that in the proceedings of the last day, as related by St. Matthew, no sins of the righteous are mentioned by the judge, nor any good deeds of the wicked.

M. The wicked, that is, they that lived and died without an humbling sense of their natural corruption and actual sins, so as never by faith to fly for refuge to God's mercy in Christ, have, properly speaking, no good works to be mentioned: for all they do, is from a wrong principle; either for selfish and worldly ends or in order to be accepted on account of their doings; which is seeking salvation by the law of works, on this account their works are not regarded, being not done in faith: that is not proceeding from an union with Christ by faith; without whom we can do nothing acceptable in God's sight. John xv. 5. On the other hand, the righteous being themselves accepted through Christ, their sins are not mentioned because long before forgiven, and blotted out, and their imperfect services, being accepted through Christ, their high priest, who bears the iniquity of their holy things, receive at the hands of their bountiful Judge a reward of grace: so that which principally distinguishes the godly from the ungodly, is that the one is accepted as righteous, and has obtained forgiveness through Christ, according to the new, or gospel covenant. The other never being deeply sensible of his sinful, lost state, (indeed too proud to acknowledge it) hath not applied for the mercy presented in the gospel, and so at the day of judgment stands on his own bottom, without a mediator, and without forgiveness, and therefore must be condemned.

P. But why are works mentioned at all in that day as we find they are?

M. I give you two reasons for this; first, because though they are not the ground of any man's acceptance, yet, they shew a man to be in a justified state, for we cannot bear the fruits of holiness, unless we are in, and abide in Christ, John xv. 4, and they who do not act righteously deceive themselves, if they think themselves righteous: so that good works serve to distinguish believers from unbelievers. Secondly, because the different degrees of fruitfulness make a difference between the godly themselves: so that God is pleased graciously to confer upon them different degrees of glory: that any man is at all saved, is owing to his faith in the Redeemer: his degree of glory is proportioned to his fruitfulness, and diligence in the vineyard.

P. I always thought that we christians were all believers one as much as another; and that at the day of judgment they would be reckoned godly, that lived orderly and uprightly, among whom, I reckoned myself, and all that were better than I; and that the profane and ungodly, and all that were se-

cretly wicked, and ill designed would be condemned: Indeed I had always some fears, that I was not good enough: I did not know how great a number would be acknowledged righteous; but I thought I stood a better chance than many, or most that I know.

M. You did not learn this from the word of God; but what think you now?

P. I see that all depends upon my obtaining, whilst on earth, mercy and forgiveness for all that is past, and that not on account of any thing done by me, but through faith in Jesus Christ: but what that faith is I know not: this I know, that I have been all along out of the way.

M. Indeed I think you have: and it is high time for you to awake and seek the Lord in earnest, lest he cut you off in the midst of your sins, and appoint you your portion, where there is weeping and wailing and gnashing of teeth.

P. Pray tell me what I must do to be saved.

M. What think you of your past life?

P. I see that I have been daily offending God, by breaking his commands, and pleasing myself, not him, and that now I stand under the guilt of thousands of sins: the least of which were enough to condemn me.

M. What think you of your good deeds?

P. I have none to think about: I see sin in every thing I do: my pride, on account of my being not so bad as others: my worldliness: my vanity and trifling spirit in prayer and hearing of sermons, were enough to condemn me, if I had done nothing else.

M. And what do you intend to do?

P. I will do better: I will strive against sin: I will pray.

M. But all these duties, you say, have been heretofore mixed with sin: how then do you hope they will make you accepted now? or could you do these things ever so well, all is your necessary bounden duty: the good deeds you shall do cannot make amends for past offences: on all these accounts, by the deeds of the Law shall no man living be justified.

P. I see no way: if ever there was a lost soul, I am he: what shall I do?

M. Believe in the Lord Jesus Christ and you shall be saved. Acts xvi. 31. This is the work of God that you believe on Him whom He hath sent, John vi. 29, and by Him all that believe are justified from all things. Acts xiii. 39. Come naked, sinful and helpless as you are to God through Christ for mercy: he is able to save to the uttermost all those that come unto God through him; seeing he hath died for

prayer in the name of Jesus; and to encourage in this, consider that God gave Christ for this very purpose, to save sinners: for this he came into the world: for this he laboured, wept and bled: for this he reigns and intercedes in Heaven. He is so far from being unwilling to save, that he is offended with them when they will not come to him to be saved. When he was upon earth he wept over Jerusalem on this account.

P. I know not what to say.

M. What do you intend to do?

P. I am greatly afraid I shall never be saved; but I know there is no other way but God's free mercy in Christ, therefore will I seek it as long as I live, and if I perish it shall be at the foot of Christ's cross calling for mercy.

M. Continue in this resolution, and all the precious promises in the Gospel are your own: but take heed that you do not suffer these impressions to wear away, and settle in a false peace: do not seek rest any where but in Christ: beware lest worldly cares, or pleasures divert your attention from the things of God; and lest sin grieve the Holy Spirit: remember it is said, if any man draw back my soul shall have no pleasure in him.

Dialogue 3d.

P. Sir, I hope you will not be offended at the trouble I give you, but I want your advice very much.

M. You need make no compliments farmer; I should be glad if all the people in my parish would give me the same trouble you do: but what is the matter?

P. I have been for sometime so as I never was in my life before: I have been afraid I should be damned, this hath filled me with thoughts and fears day and night, you had no need to caution me against the danger of worldly cares and pleasures; for wherever I was; or whatever I have been doing, my sins and hell have been still before my eyes.

M. What have you thought of your sins? In what light have they appeared to you?

P. Sins committed many years ago, have now risen in my mind, and condemned me; the remembrance of sins of my youth has followed me, as if committed but yesterday: and some hard Scriptures that I have heard and read seem to be sentences of my condemnation: I believe I have thought an hundred times on these words, the wages of sin is death.

M. Have you been looking into your heart, and seen and lamented the corruption there?

P. I did not use to understand what you meant by looking into the heart, but I think I do now: I find in myself a strong inclination to many sins, notwithstanding that I am convinced in my mind that I deserve God's wrath on account of complying with these inclinations heretofore. Indeed it is much better with me now than it was formerly. I have been led by my own wicked heart to delight in wicked company; to talk of myself in an empty, vain manner: to be greedy after the world: to pass lightly over, or entirely to neglect prayer, and other duties as a tedious burden; and to be guilty of other sins: at present, I bless God, it is not so, but all my thoughts are, in a manner, taken up about the care of my soul, and the world to come.

M. I fear you do not know your heart as well as you imagine: you seem to think that all things are already become new in you; but be not deceived: such a cage of unclean birds as the heart of every man is by nature, is not so soon cleansed from its various lusts, and vile affections: those that seem to be rooted out, are only asleep for a season: be watchful therefore, they will one day awake again: Some of them probably are only exchanged for others as bad and dangerous, such as pride, presumption, and the like.

P. Really, Sir, I have had some fear of that: for you must know that one day, I was thinking what a sinful wretch I was, and what would become of me in the next world, when these words came into my mind, "I will heal their backsliding, I will love them freely." I am sure they are somewhere in the Bible, but I cannot find them: however they gave me much comfort; and I have been very easy ever since: now a neighbour that I have been talking with tells me, this is to be looked on as a word from God, and that I am henceforth to look on myself as a converted man, but I fear this would be presumption: now what do you think of this?

M. I must desire sometime to resolve this question, seven years at least before I can give a positive answer to it. The words you mentioned are in the prophet Hosea xiv. 4. They were perhaps spoken more immediately to the captive Jews; but they contain a sweet promise for every humble soul to embrace by faith. The prophet, you see at verse 1, 2, 3, exhorts the people to repentance, and humiliation for sin. "O Israel, return unto the Lord thy God, for thou hast fallen by iniquity, take with you words, and turn to the Lord: Say unto Him, take away all iniquity, and receive us graciously, for in thee the fatherless findeth mercy." Now as God has given you a sense of your sinful, helpless state, and a desire

of turning to him like this which the prophet here describes as preparatory to an answer of peace, I hope the following promise belongs to you "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." verse 4. I hope too that comfort which you found in applying the promise to yourself by a particular faith proceeded from the Spirit of God, in the same manner as I looked on that conviction of sin, which filled you with fear, and self-abasement, when you called to mind your sinfulness, and God's judgment denounced against sinners, to be the work of the same Spirit; for it is he that convinceth the world of sin, and of righteousness: but this I must tell you, all these feelings are to be suspected, till we see what fruit follows in the heart, and life: for though these are sometimes owing to the Spirit of God, and come well recommended, when, as in your case, they are so closely connected with the word of God: yet the enemy of souls sometimes imitates these sensible experiences in order to deceive; and it is impossible to say how much our natural tempers and spirits may contribute thereto.

P. Pray, Sir, tell me plainly, what you think of my state.

M. Satan, I tell you, sometimes puts on the appearance of an angel of light, in order to deceive those sensible experiences, sometimes vouchsafed by the Spirit of God, and impressions made on men's minds, of which sort are what the Scriptures term peace in believing, and joy in the Holy Ghost, these the enemy sometimes imitates, and thereby deludes hypocrites into spiritual pride: and even the godly sometimes, so as to puff them up, and make them secure: but there are too tokens of grace, which the Devil will not, cannot affect: these are, an holy heart, steadily hating sin; and an holy life having respect to all God's commandments: have these, and evidence the one by the other, and continue for some considerable time, thus to adorn your profession; then I shall not have the least doubt but you are in a state of grace.

P. As far as I know my own heart I would not willingly offend God for the whole world: I love those that seem to be his servants, and would go upon my hands and knees to do them good, or to make others like them: I love to hear his word, to pray and to talk of good things; and I think I could die with pleasure, if I thought it was his will.

M. Very well, these are good signs; but this is the fervour of your first love: it will not always be so with you. So was it with the Israelites, after passing the Red Sea, the Galatians, and the church of Ephesus; but each of these grew colder afterwards: and the prophet Jeremiah ii. 2, and

St. Paul, Gal. iv. 15, and our Lord, in Revelations, reproved them for it.

P. I believe you know my danger better than I do myself. Pray direct me what I shall do.

M. Strive to make your calling and election sure, and evident, both to yourself and others, by bringing forth the fruits of righteousness in a good conversation. My first advice is to be humble, and walk humbly with thy God: let the remembrance of your past life of sin and folly still cover you with shame: recollect the many aggravating circumstances of a life hitherto spent in rebellion against God, during all which he daily heaped mercies upon you, and yours, giving food and raiment, health and strength, and continued these mercies to you, when you forgot the hand that gave them, and returned evil for good. He spared you in all your provocations, and at last opened your eyes, to see your danger, and stirred you up to avoid it, and now hath given you good hope, through grace of obtaining eternal life: thus compare together what God hath done and you deserved, and thus learn humility: keep a watchful eye also upon the remains of indwelling sin still in you, and let every sinful inclination, vain thought, backwardness to duty, and failure in it, teach you to be humble and fear; thus distrusting yourself, look up to God for continual support like an helpless little child; expecting through the mediation of Jesus Christ, to be assisted in every time of need.

My next advice is to keep a conscience void of offence: if you have wronged any man, be not ashamed to acknowledge it, and according to your power make restitution; that the accursed thing may not cleave unto you: take heed that you grieve not the Spirit of God, by unholy walking, lest you provoke him to forsake you: to this end watch over your heart; repress its first inclination to sin, and be watchful against temptations from without, fixing your eye especially on the sin with which you have been heretofore most easily beset. If at any time sin prevail against you, do not endeavour to forget it, or hide it in your bosom; but go to God immediately: take shame to yourself: plead the Gospel promises to returning sinners, looking to Jesus Christ as your all-sufficient sacrifice, and advocate with the Father; and never cease wrestling with God in prayer until he again speak peace to your troubled soul, and fill you with a greater fear of offending him: as I hope you are now planted in God's vineyard, be fruitful; bear on your heart a sense of God's love to sinners in Jesus Christ: consider in particular, what God

hath done for you in calling you out of darkness into marvellous light: remember how you lay fast asleep in sin and fatal security, when God awakened you to see your danger, and the way to escape it: think what would have been your condition in eternity if God had left you to yourself: think how many still go on in the same fatal path, in which you trod, and let the sense of God's love to you, excite you to some return of love to him, because he first loved you: and let love to your heavenly Father influence your thoughts, and words, and affections, let your meditations of God be sweet and frequent: lift up your heart to Him that seeth in secret, and trieth the heart and reins: seek a close communion with the Father of your spirit: and to this end endeavour to withdraw your thoughts from worldly things, and to raise your affections from earth to Heaven, to those things which are not seen, by the eye of faith: that thus you may walk by faith, guided by it as by the eye of the soul; and raised by it to heavenly-mindedness, so as to love and delight in God, instead of your former vain conversation: henceforth let your tongue be employed to God's glory, in speaking of good to his name in prayer and praise to your great benefactor: in telling others what he hath done for your soul: in warning sinners of their danger, and encouraging them that fear God, to be bold and hearty in his service, and let your conduct and life be such as becometh the Gospel: you are called to fight the good fight of faith; see that you faint not, neither be weary in well doing: shew that you are to live unto God, by devoting yourself to his service, and by diligence therein: do something for him, that hath done so much for you. Be loving unto all men, for they are the work of God's hands; do good unto all men according to your ability: your time and strength, and every other talent are given you to be improved, lay them out in acts of charity and love: let your heart be enlarged to all men, not excepting your enemies: let these have your prayers, and forgiveness, and be ready to overcome evil by good: see also that you shew the power of godliness in the conscientious discharge of relative duties: be kindly affectionate and tender hearted to all about you: to those of your family, shew yourself an example of gentleness and forbearance: express your regard for their souls, as well as their bodies, by a devout serious course of family worship: let those of your household and acquaintance see that you have a new heart, by your leading a new life: studying in all things to be conformed to the will and word of God: be strict and conscientious in all your dealings. Render to

all their dues, tribute to whom tribute, fear to whom fear, honour to whom honour is due, and do unto all men as you would they should do unto you, and in so doing the God of peace and consolation will be with you. Amen.

REMARKS ON MISSIONARY JOURNALS.—*Continued.*

I HAVE just finished a reperusal of the pieces in the Religious Intelligencer, to which in your last number, I in part attempted a reply. The result is, regret that the Editor of the Intelligencer did not publish the whole of my original observations, instead of an extract. Had this been done, the writer to whom I am now opposed, would have better understood my motives, and would have forborne the use of a number of expressions, which cannot strengthen his side of the argument, nor weaken mine—expressions which impeach my motives, while they do not invalidate my statements. But I will not enter into particulars, lest in noticing them, I should be tempted to do that myself, which I disapprove in another.

In the course of his observations, the writer in the R. I. seems to defend the style of Missionary Journals, by a reference to the historical parts of the New Testament, especially the voyages and travels of Paul. I am sorry that he has done this, because it may operate with all the force of authoritative example on young and unthinking readers, while, on account of the dissimilarity of circumstances, there is really no authority in it. Under the direction of the infinitely wise Spirit, the inspired writer made his selection of circumstances to be recorded in the history of Paul. A comparison of the minute events of this history with Paul's Epistles, affords decisive evidence of the genuineness, and I will add authenticity of these the Apostle's letters; and thus lets us understand, in part, at least, why the blessed Spirit directed His *amanuensis* to enter into this detail of particulars. Besides; the detail is not spun out so as to become wearisome. The grandeur of the subject is not overpowered, in the mind of the reader, by the endless repetition of small affairs. These things being so, I do not think it good logic, or in correct religious taste to defend the manner of our Missionary Journals by an implied comparison of them to the narratives of the Bible. My reverence for the sacred scriptures would not have allowed me to do this.

In the next place, I have to remark that the writer in the R. I. manifestly confines his defence to one particular vehicle

of Missionary Intelligence. To that his references, and from that his quotations are all made. It was happy for him, too, that it is decidedly the best publication *of the kind* in the country. It happens, however, that there are many—the present writer thinks, by far too many—*periodicals* devoted to this service in the United States. They certainly possess various degrees of merit, or demerit if the reader pleases; but are all susceptible of improvement. In this state of things, seeing what was operating to the real prejudice of the Missionary cause, according to an intimation before made, I determined it to be my duty, as a friend, to make remarks calculated to promote the general improvement of Missionary Journals. I could not make particular exceptions without being *invidious;* and to avoid this I resolved to offer general observations, leaving it to a discerning public to apply them according to the truth and justice of the case.

The censures, which I thought it right to pass, were preceded in the original article, by a short, but I have the vanity to think, an unanswerble vindication of the Missionary efforts of the present day, suited to the region in which it was intended and expected chiefly to circulate. In that essay, I represented the Missionary exertions of the age as a high and holy enterprise, characterized by the grandeur of its conception, and the benevolence of its object; an enterprise which could be compared to nothing but that which the Apostles undertook, when, filled with the Spirit of their Master, they went forth to preach the gospel to every creature—After having written what I thought sufficient for my purpose on this part of the subject, I in the next place said in substance, brethren! in communicating to the public on this subject, so full of interest, so mighty in all its relations, do not dwell so constantly on matters of trivial import. In what you write, let your great enterprise be associated with subjects, which will excite an universal interest; let your communications be such as will gratify a liberal curiosity, and win the favour of those who now oppose themselves. Do not in every communication tell us of things which we do not care to hear, and which it can be of no importance for us to know. This was the substance of my remarks; but as the subject is one on which I felt and do still feel deeply, I stated reasons, why it is important that Missionary Journals should be improved.

1. I mentioned a *notorious fact*, that Missionary Journals, and the letters of missionaries, constitute a large part of the *Sabbath-day reading* of a great many subscribers. So it is, and, do what we may, it will continue to be so. Knowing

this; what more reasonable or proper, than the wish that the improvement should be made in these Journals, of which all admit that they are susceptible? Is this the part of an "ill judging friend, or a malignant enemy?" I feel it to be *honest friendship;* and am only sorry that the remark has not been received, in the spirit in which it was made.

2. In the second place, it was urged that, taking the communications in question, *in general*—for that is evidently implied—they do not improve the taste or raise the understanding of the religious public, but produce a contrary effect. My motive was, as before, improvement for the benefit of the Missionary cause. My judgment is founded, on a careful perusal of the religious *periodicals* of the country for nearly twenty years—on observation of their effects on the community—and on the opinions of intelligent persons, by no means unfriendly to the cause of missions. On this subject all will, I think, agree with me who are disposed to make a distinction very obvious, though not always made;—I mean that which exists between the missionary cause itself; and the details of missionary operations periodically communicated to the public. The cause is noble: it possesses a majesty and grandeur, well calculated to enlarge the mind, and give dilation to the affections. Zeal for its success, and devotion to its interests make us feel that every human being is a brother, to whom as we can, we are bound to do good. But while this is the case, it is entirely possible for accounts of the management and progress of the cause to be such, as to have a very different effect. It is so with revivals of religion. These are subjects of great dignity and mighty interest. Yet I will appeal to any man of cultivated mind and sound judgment, who has carefully read the religious newspapers of the day, whether such an account may not be given of a revival of religion, as to operate injuriously on the taste and feelings of the great mass of readers. Nay: may not this be the case; has it not often been the case, in exhibitions of the most solemn and awful truths of revealed religion? By the confession of all intelligent men, these are matters which call for strict attention and careful observation.

I wish to observe here, that in my remarks on the style and manner of Journals and letters from Missionaries, I had very little thought of the *style of expression.* Had I been disposed to play the part of a minute critic, I could easily have found many subjects of remark here; but this was not my object. I had reference to what I have been accustomed to call *the style of thinking.* Plainness and simplicity of lan-

guage entirely become the grandeur of the subject; and I would be among the first to condemn the taste of a Missionary, who should attempt to adorn his narrative with fine figures, and flowers of rhetoric. But the error seems to be this —Missionaries, and they, perhaps, who are connected with them, feel many circumstances to be important to them, which are, in their own nature, of trivial character, and which must appear to be so to one in a different situation. But as Missionary Journals have hitherto been *generally* conducted, these small affairs have been minutely detailed, in the same formal manner, with the same gravity and even solemnity, that appear in the record of the most important concerns. A Journal published last month lies before me at this moment, in which the exercises of a communion sabbath, and the details of week-day labours performed by brothers and sisters are detailed in a style of uniform solemnity and as though they were matters of equal importance. Things of this sort too occur frequently, very frequently. And in my humble opinion, they are calculated to produce the effect, which I have ascribed to them. Nor am I alone in this opinion. Is it the office of "an ill-judging friend, or a malignant enemy to missions," to wish for improvement in this respect? Is he inimical to the cause of missions, who desires that more discrimination and better taste should be displayed in relation to matters which concern the honour and the ultimate success of that cause?

I know that faithful Missionaries are laboriously employed—so too are all faithful ministers of the gospel—and have very little time for elaborate composition. But this is not what I expect, or, in their case, desire. I want a higher reach of thinking. The Missionaries *do* write *considerable*. I am sure, if the subject were hinted to them, that they could and would furnish for the public something better than that which, *in general*, has been given to them.

I am extremely unwilling, even now, to enter on a criticism of particular Journals, for the sake of supporting my remarks. I hope that the object which I have in view will be accomplished, without a measure of that kind. I shall then, only, observe here that the writer in the R. I. when he undertook to give an abstract of Missionary Journals, whether by *accident* or *design* I know not, gave specimens of by far the best things of the kind, which have been published in this country —I refer *particularly* to the Journals of the Palestine Mission; concerning which I had a thought, when I wrote my original remarks, of making an exception: but for reasons before assigned, I forbore to do it. All that he thinks of the

abstracts made by him may be true; and yet taking the whole matter as it stands in the vehicles of religious intelligence published in this country, the remarks made by me are called for by the best interests of the Missionary cause.

3. I felt and do feel anxious that improvements should be made, because I apprehended that, without them, men of taste and learning will become disgusted with Religious Magazines and Newspapers, and conceive a contempt for the Missionary cause. Here manifestly, I refer to men of taste and learning out of the church. In this noble enterprise of christian love, the church needs, and the church receives assistance from the world. There are many men of enlarged views and liberal feelings, who although they have never felt the effects of christianity as a spiritual religion, in some degree appreciate its salutary influences on human society, and are willing to assist in its propagation. While this is the case, many are deeply hostile to the Missionary cause, and display great zeal in making converts. The extent of these efforts is, I fear, not well considered. A man in my situation, can see the danger arising from this quarter; and, if he has a spark of honest friendship to the cause, he will endeavour to avert it. I have been, for some time, perpetually afraid lest some *wicked wit* should get hold of our *Religious Intelligence*, and use it in subserviency to the cause of opposition. I know what effect a *clever* attempt of this kind would have on an important part of our population. I have therefore, again and again urged attention to this subject, and insisted that the standard of Missionary Journals should become more elevated.

4. No man is more deeply interested for the honour and prosperity of the Theological Seminaries in our country, than the writer of "Remarks on Missionary affairs" published in the February No. of the Magazine. No man more highly values, or more affectionately regards the distinguished men at the head of these institutions. I do fully believe, however, that the character of our *schools of the prophets* is intimately connected with the appearance which their *alumni* make before the public. As to this there can be but one opinion. Now I have read thousands of pages of Religious Intelligence of which Missionary Journals make no inconsiderable part; and with such remembrance as I can retain of their contents, I have considered the question, how would all this appear to a man of refined taste and extensive learning, who takes no particular interest in the missionary cause? What judgment would such an one form of the taste and talents of

the authors, and of the schools where they were educated? A consideration of the subject in this point of view, awakened the solicitude which I expressed in relation to our seminaries, and gave additional urgency to my call for improvement. As things are going in this country, literature and science, taste and talents will have an overpowering influence. In sadness of heart, I do believe that other professions are running before the clergy of the country. I foresee the evils which will result from this state of things; and, in my humble sphere, am labouring to prevent them. Let Henry Martyn bear witness that high attainments in science, correct taste, and an ardent literary spirit are not inconsistent with missionary zeal, and laborious exertion. And let none imagine that we can, in this age, safely dispense with ripe and sound scholarship in the church. Activity and vigorous exertion are necessary: so are science and learning. It will be bad policy to hurry men into the field of labour, before they are well prepared. And if the friends of the church and the missionary cause do not attend to this; the time is hastening on, when the enemy will make them feel it. And if they who would prevent this mischief, are cried out against as "ill judging friends, or malignant enemies," then is the state of the church much worse than I had supposed.

In my remarks, a fictitious specimen was given of a Missionary Journal, chiefly for the sake of letting it be seen, how easy it would be to throw ridicule on much that is published; and thus showing how important is that reformation, which I urged as necessary.

I referred to missions in general, because, while I admit that there is very considerable difference in the style and character of Missionary Journals, I did not wish to mark any one with particular censure; and I do believe that the whole are susceptible of improvement. I wish for this improvement, because I am a friend to the cause of missions, and I would say personally to the missionaries themselves, if I had opportunity, the same things that I have written. And I have no doubt but that they would receive, as I would say, them in a spirit of Christian kindness.

"Obloquy and reproach!" So honest animadversion may be called; but it does not thus lose its real character; and when the feeling, which it has excited shall have passed away, and the whole of my remarks are considered together;—especially when thus the spirit which dictated them shall be understood, it will be seen and perhaps acknowledged, that herein I performed the office of real kindness.

It was observed in the beginning that, in present circumstances, I could not descend to particulars. These communications are to be considered chiefly as an explanation of the motives which induced me to write as I did. I hope that this may be sufficient. Especially as owing to the number of magazines and newspapers now in circulation, tens and probably hundreds of thousands of copies of the publications in question are read by persons of all descriptions, and every one has it in his power to make up an opinion on the subject.

I had intended, before closing these papers, to offer some remarks on the general style of *religious intelligence* published in this country, and to consider its probable effects on the religious taste and character of our countrymen. But this is a subject of so much importance, as to deserve distinct and most serious consideration.

I shall conclude then, for the present, with an expression of my best wishes for the success of all who are engaged in promoting the cause of truth and righteousness; and for the removal of every thing that impedes its progress. It is because I appreciate the value of religious intelligence that I wish it to be communicated to the church and the world, in the best manner possible. HOLEM.

For the Evan. and Lit. Magazine.

REPLY TO "A FRIEND OF THE POOR."

A WRITER who has assumed the *popular* signature of *A Friend to the Poor*, has made an attack on my communications respecting the Literary Fund of Virginia, which I beg leave briefly to notice. I by no means intend to enter on a formal controversy with a man whose *signature* has so much the advantage of mine. One who goes forth with the imposing inscription of, A FRIEND TO THE POOR, will be heard by many, who will not listen to the modest and unassuming pretensions of *Iota*.

The design of Iota in what he wrote on this subject was to show,

1. That the fund appropriated by the Legislature to Primary Schools, was not well managed; that there was no adequate responsibility on those who disburse it; that there was no assurance that poor children for whom fees are charged, are taught in proportion to the time paid for; and in a word, that the benefit resulting from this part of the Literary Fund

was by no means commensurate with the expenditure. And in this undertaking, *Iota* believes that he was fully successful. Indeed, the references made to public documents abundantly establish the truth of his positions.

I now ask, what responsibility is there for the prudent disbursement of this money? Is it the duty of any person to see that the children of the poor do actually go to school, the time for which they are engaged? Is it any body's business to see that the teachers are attentive to them, and give them good instruction? Is it required of any to visit the schools and examine the scholars sent by the state, so as to assure themselves of their progress in learning? All these questions, if I mistake not, *must* be answered in the negative.

Again, I ask the *Friend of the Poor*, if he would be satisfied if his business were managed, just as the business of the Primary Schools is managed? Would he be content to commit the education of his children to such a teacher as he could pick up, without responsibility to him or any one else?

But let us look again to public documents. What says the report of the last year? According to the statement A. in the Report of the President and Directors of the Literary Fund, the amount of quotas in the hands of School Commissioners not accounted for on the 31st December, 1821, was a fraction more than $82,000. To this nearly forty thousand dollars were added during the year, raising the amount, at the date of the last report, to $120,019 07. This shows how this part of the business is managed. Let the reader mark the words, *unaccounted for;* they mean, that the public do not know what has been done with the money.

Again; in the abstract marked *B* and headed, *Reports received from school commissioners between the 31st day of December,* 1821, *and the 31st day of January,* 1823, I find *forty-nine* counties set down, as having in some shape or other made a report. *Forty-nine* out of *one hundred and two counties* reported last year! Fifty-three counties, even at this date, have not taken interest enough in this great subject, to let the Legislature know what they have been doing!

Farther: there are the same evidences in this as in former reports, of the want of regularity in determining who are the proper subjects of the charity of the state. For instance, the account from Augusta county gives 350 poor children; that from Frederick, 650; and that from Rockingham, 700. Now I ask, is it at all probable that among children of an age to go to school, or of any age, there are in Frederick 300, and in Rockingham 350 more paupers than in Augusta?

Indeed, one need only glance at the reports that have been made, to be assured that the phrase, *poor children*, has a different meaning in different parts of the state: in other words, that there are no fixed principles, by which it is determined, who ought, and who ought not to receive the bounty of the Legislature. This whole thing is loose and arbitrary. In a word all that was said by *Iota*, on this part of the subject, is most fully supported by the documents submitted to the Legislature.

I never said that *no* good was done by the appropriation in favour of Primary Schools; but that good was not done according to the means employed; that there was waste of money; and that this waste would continue until the system should be changed. Has the *Friend of the Poor*, as he calls himself, disproved one single position advanced by me?

2. It was the object of *Iota* to show that a much less expensive plan for affording the elements of education to the poor might be adopted, than that which seems to be a favorite with a majority of our Legislature. I mean the plan of *Sabbath Schools*. And for the purpose of making the thing tangible and palpable, I proposed a sort of *project* by which the scheme might be accomplished at an annual expense of $15,000; thereby saving for other purposes of literature, $30,000 per annum. This, however, was only a *project*. As to the *principle*, I have no manner of doubt. Sabbath Schools may be made to do much more in the way of educating the poor, than has ever been done, or I apprehend ever will be done by Primary Schools. We have all seen and do now see their value and efficiency in Richmond, Norfolk, Petersburg and other towns. Sunday scholars do not cost the charitable associations by which they are supported more than twenty-five cents each, per annum! And as to their efficiency; I do know that scholars can be taken from our Sabbath Schools, who, as to correct and intelligent reading, will bear a comparison with the *foremost* scholars in the best common schools in the country. I know, moreover, that many who owe almost every thing they have learned to Sabbath Schools, are now respectable and useful teachers in these institutions.

It is said indeed, that Sabbath Schools succeed very well in town; but that the case is very different in the country. So says the *Friend of the Poor*. But what is the fact? Let that writer go to the counties of *Charlotte*, *Prince Edward*, *Powhatan*, and *Mathews*, and he will learn. I refer to these counties, because there are no towns in them, and because the experiment of establishing Sabbath Schools has been

tried there. The truth is, that during the mild season, which in our climate, lasts nearly nine months in the year, these institutions succeed very well in the country. They open early in Spring, are kept open until late in Autumn, and being continued from year to year, afford fine opportunities to all the poor children of gaining useful knowledge. Every neighbourhood, in which the institution has been fairly tried, is able to furnish a volume of *facts* in support of my remarks. I speak what I do know.

Again: the reports sent in by School Commissioners, tell us of objections made by parents to the education of their children in the Primary Schools. Some are too poor to give up their labour. Sabbath Schools are just suited to this case; for Sunday is a day of rest from the work of the farm: and of course there is no loss of time.

But the parents of other children are too proud it seems to accept of the bounty of the state!—This difficulty is removed by Sabbath Schools, as they are conducted, both in town and country. For the children of people of all conditions in life go, on just the same terms, to these schools. They are truly republican institutions, and give no opening for the exercise of that ridiculous pride, which rejects opportunities of improvement.

I shall not here go over what was said respecting the effect of a *permanent provision* made by law for the education of the poor: because I intend, as soon as leisure will permit, to examine the whole system of our poor laws, and present, through the medium of the press, the result of this examination to the public. I will only here remark that my present convictions are all against the system, which we have adopted from the laws of England. And if a change is necessary, certainly the sooner it is made the better.

Farther remarks on this part of the subject are unnecessary, as the *Friend of the Poor* writes so loosely and with so little information, that it is not easy to follow him, and not worth while to refute him. Only in reply to his question respecting half a crop of corn, &c. I would propose another question—Suppose that a man cannot support his family and make both ends of the year meet; would it be wise in him to pay *forty-five* dollars for the schooling of his children, when he could have it as well or better done for *fifteen* dollars?—But to drop this subject;

It was the design of *Iota*, in his remarks on the management of the Literary Fund, to show that it would be greatly for the interest of the state to employ that sacred fund in es-

tablishing and promoting schools of superior order. In doing this it was observed, in general terms, that the learning and science of a nation are common property, and promote the common good; and that, indeed, the poor derive greater benefit from them than the rich. This remark was so misunderstood by the *Friend of the Poor*, as to derive from it the absurd inference, that it is better to be poor than rich. Suppose that, in a year of scarcity, an association were formed for reducing the price of corn, who would derive most benefit from it, the rich man whose means of purchase are abundant, or the poor man, who can scarcely scrape up money enough to keep his family from starving? And should I say of such an association, it affords greater advantages to the poor than to the rich; how perverse must that man be, who would reply, then it is better to be poor than rich! The truth is this, —the science of a country, in these days, is applied to the various arts of life, it multiplies conveniences, and renders *necessaries cheap*. It is engaged in making continual improvements in arts and manufactures. The application of science to manufactures has brought it to pass, that a good cotton shirt may be bought for 75 cents, and a very decent dress for a lady, for a dollar and a quarter. Science operating with steam has lessened the price of many of the conveniencies of life nearly one half, by facilitating their transportation. We see its beneficial effects, in roads, canals, steam-boats, steam-looms, &c.; in dying, bleaching, and all the arts and manufactures. Every thing is made cheaper, and more perfect in its kind by the application of science. Now *Iota* says that this is more for the benefit of the poor than the rich. And every man of common sense, or fair consideration of the subject, will say the same. It is the *rich* man's *boast*, that he does not *care for the price of an article;* it is for the *poor man's* advantage, *that the price is low*. If this were not the case, then indeed it would be better to be poor than rich; for the poor man might procure all he wanted, without the care of great possessions. But surely these things are too plain to be insisted on. I do again affirm that the science and learning of the country are common property, held for the advantage of all, and in their application more beneficial to the poor than the rich. When the Legislature, then, endows and supports schools of science, it does *not* favour *the rich* and neglect *the poor;* but promotes the common good, in which poor and rich ought alike to rejoice.*

* I here subjoin an extract from an Oration lately delivered by a highly gifted and distinguished citizen of the state of New-York, and published

Again; schools of superior order, such as Colleges and well endowed Academies are, beneficial to the poor and middling classes of society, because,

They make the means of obtaining a *good* education cheap. What sort of men are our common *eight and ten dollar teachers?* I venture to say, in many cases, men, who deserve to be whipped for presuming to undertake the office—men, without knowledge, taste, or morals—men, who do not know how to write, read, or even spell the English language—who are too proud to beg, and too lazy to work. And to such as these, our young countrymen are committed! And why? if better can be obtained on reasonable terms. The case is this; really accomplished teachers have spent so much in procuring an education, that they cannot afford to instruct for less than from $30 to $50 per annum; and none but the rich can afford such prices. Hence, all that are in moderate circumstances in life, must put up with such schoolmasters as they can procure; that is, must have their children poorly taught, or not taught at all. But let the means of good education be multiplied, and placed more within the reach of the people; and we shall soon find the number of competent instructors greatly enlarged. Competition will be greater; and they will actually be able to work cheaper. And if this will not be an advantage to the poor, I confess that I cannot conceive what will. My friendship to the poor induces me to wish that they may be furnished with a sufficient supply of a necessary article, on reasonable terms, and of *good quality*. The writer, who styles himself the *Friend of the Poor*, would have them be content with that which is hardly worth the purchase at any price. Whose friendship is *real*, let the public judge.

a few days after the above remarks were written. The whole Oration is characterized by force and justness of thinking; but the part subjoined, suits my purpose so exactly, that I cannot forbear laying it before my readers.

"Is it necessary, on this occasion, to show the important connexion between science and all the arts, which contribute to the sustenance, the accommodation, and the embellishment of human life? The analytic researches of chemistry have opened to us a knowledge of the constituent parts of soils, minerals, vegetables, and other substances, and have developed their useful application. From the first conception of the propulsion of vessels by steam by the Marquis of Worcester, to its consummation by Fulton, how slow was the progress—how difficult the accomplishment! And this could never have been effected, had it not received the aids of chemical discovery, of mathematical calculation, and of mechanical philosophy. All that relates to the economy of labor by machinery—to the facilitation of intercourse by canals and bridges—to naval, civil, and military architecture—to the improvement of agriculture—to the advancement of the mechanic arts—must be derived, directly or indirectly, from scientific research.

Before I leave this part of the subject, I wish to say that I must not be understood to speak disrespectfully of the profession of a schoolmaster. It is an honourable calling. Scarcely any in the community is more useful. The man, who, qualified for its duties, fulfils them with fidelity, deserves universal respect. I am ready to give him, wherever I find him, the testimony of my approbation.

But to pass from this subject; there is another aspect of utility under which I wish schools of higher order to be considered—In passing through our country in the length and breadth thereof, one may see a great difference in the temper and spirit of different parts of our population. In some places, there is no stirring of the intellect, no efforts to make improvement, no display of mental energy; but a sort of stagnation of the understanding, a lazy creeping on in the same old beaten paths, a sullen satisfaction with former plans and methods, and a mulish sort of perseverance in them, because they are habitual. In other parts of the same country, the scene is just the reverse—all is life and action. Every body is stretching forward to improve his condition. The children of the poor are looking up, and expecting to take places in the state by the side of the rich; and the rich, seeing such desire of improvement, are ready to facilitate the attainment of its object—A traveller through the United States, is remarkably struck by such contrasts as these; and cannot help looking round for the cause. In pursuing this inquiry, he soon sees that in the former case, there are no institutions for general improvement within the reach of the people: in the latter, he sees noble Academies and Colleges amply endowed and well supported; he sees stimulants applied by them to all classes of society: the slumbering intellect, and the dormant ambition of the poor are awakened. They push forward, and compete with the more wealthy; often surpass them, and afford glorious examples to encourage other poor and obscure youth, who feel the stirrings of a lofty ambition within them. My observation of these things, and my real friendship for the poor, make me wish that the large sums expended every year in the manner already shown, may be appropriated in support of institutions of high character, which will awaken a noble spirit among the neighbouring population, and bring forward from their humble sphere the fine *geniuses* with which the poor are as highly gifted as the rich.—I am the more anxious for this; because, as far as I can see, the families of the wealthy *wear out* in a few generations—such are the effects of high living and dissipation—and

instead of rich intellectual endowments, and great attainments in learning, we find a deplorable mental imbecility, and superficial acquirements. This being the case, it is in the highest degree desirable that the means of improvement should be brought before the middle and poorer classes of society, and placed within their reach.—But the present plan will never accomplish this. To send the children of a few poor to an *old-field school*, five or six months in the year for two or three years, without knowing whether they learn any thing or not, is I humbly think mere trifling on the subject, and unworthy of the reputation of Virginia.

To all that the *Friend of the Poor* has said of the University, I have nothing to reply. It is a little curious, however, that *he* should attack *Iota* on this subject, while the *exclusive* friends of the University have never acknowledged him as an ally. The truth is just this; *Iota* is a friend to *an University;* but he strongly disapproves of the manner in which the affair has been conducted heretofore. He thinks the plan injudicious, and the expenditure of money prodigal. He leaves it therefore to other hands to vindicate the employment of Italian artists, the compromises made with them and others, and all the needless expense of the singular plan. But while this is the case, he sees the honour of Virginia compromitted, and he wishes the Legislature to go on. He wishes the best possible success to the whole design of promoting the literature of his native State. At the same time, he is most fully persuaded that, if the Legislature had been wise, they would not have begun with the University and the Primary Schools; that is with institutions supposed to be exclusively for the benefit of the *rich* and the *poor*. But that, making provision, in the first place, for the solid education of the *middle classes* of society, they would have proceeded, as the demands of the state required and its resources permitted, to extend their plan, until the whole scheme should be brought to maturity, and to the highest degree of perfection of which it is capable.

On this subject I must beg a place, hereafter, for farther remarks. IOTA.

Intelligence.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(Continued from p. 392.)

Resolved, that Dr. Janeway be authorized, and he is hereby authorized to procure the binding of a number of copies of the 2d and 3d volumes of the Printed Extracts, and also copies of Missionary Sermons remaining in his hands, and endeavour to have them sold at a cheap rate, for the benefit of the Missionary fund.

One hundred and fifteen copies of the Extracts of the Minutes of the General Association of New-Hampshire and ninety copies of the Extracts of the Minutes of the General Convention of Vermont were received, and it was agreed that they be distributed among the members of the Assembly.

The Committee to which was referred the petition of the Synod of New-York and New-Jersey reported, and their report being read, was adopted, and is as follows, viz.—

Resolved, That agreeably to the petition of said Synod, the Presbyteries of New-York, Long Island, Hudson, North River, and 2d Presbytery of New-York be constituted, and they are hereby constituted a Synod, to be called the Synod of New-York—that they hold their first meeting on the 3d Tuesday of October next, at 10 o'clock A. M. in the First Presbyterian Church in the city of New-York, and afterwards on their own adjournments—that Dr. Rowan, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

That the Presbyteries of Jersey, New-Brunswick, Newton and Susquehannah be constituted, and they are hereby constituted a Synod, to be called the Synod of New-Jersey, —that they hold their first meeting on the 3d Tuesday of October next, at 10 o'clock A. M. in the First Presbyterian Church in Newark, and afterwards on their own adjournments,—that Dr. Woodhull, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

A petition from George Bourne was overtured, and being read, was committed to Messrs. Aikin, Kemper, Woodbridge, Elias B. Caldwell and Van Dyke.

A commissioner from the Presbytery of Huntingdon stated to the Assembly that the Presbytery had taken under their care Mr. John M'Ilheny, a licentiate from the Presbytery of Letterkenney in Ireland,—that he had passed the time of probation and the parts of trial prescribed by the General Assembly in the case of foreign licentiates and ministers, and that his trials had been sustained by the Presbytery. Mr. M'Ilheny's certificates and collateral testimonials were read, and the Assembly being satisfied, it was resolved that Mr. M'Ilheny be received, and he thereby is received, as a licentiate, in good standing, in connexion with the Presbyterian Church of the United States.

The following persons were chosen and appointed a Board of Missions for the ensuing year, viz:

Of Philadelphia and its vicinity, the Rev. Drs. Green, Wilson, Alexander, Miller, Janeway, Ely and Neill; the Rev. Messrs. Potts, Skinner, Patterson and Dickey; and Messrs. Robert Smith, Robert Ralston, John Connelly, John M'Mullin and Samuel Bayard.

Of New-York and its vicinity, the Rev. Drs. Romeyn and Richards, and Messrs. Lenox, J. R. B. Rodgers, D.

Bethune, Z. Lewis, and R. Havens.

Of the Synod of Gennessee, the Rev. Dr. E Fitch.

Of the Synod of Geneva, the Rev. Dr. Perrine.

Of the Synod of Albany, the Rev. Dr. Chester.

Of the Synod of New-York and New-Jersey, the Rev. Dr. Hillyer.

Of the Synod of Philadelphia, the Rev. Dr. Cathcart.

Of the Synod of Pittsburg, the Rev. Elisha Macurdy.

Of the Synod of Virginia, the Rev. Dr. Rice.

Of the Synod of Kentucky, the Rev. Dr. Blythe.

Of the Synod of Ohio, the Rev. Dr. R. G. Wilson.

Of the Synod of North Carolina, the Rev. John M. Wilson.

Of the Synod of South Carolina and Georgia, the Rev. Richard B. Cater.

Of the Synod of Tennessee, the Rev. Gideon Blackburn, D. D.

The documents in the case were read.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion, and Mr. Reuben Smith, Dr. Caldwell, Messrs. Elliot, Hodge, and Hoge, were appointed a committee to prepare a connected narrative of the information that may be received on the subject and submit it to the Assembly.

The committee appointed on the subject of an application from the Synod of South Carolina and Georgia in relation to certain disputed boundaries, reported, and their report being read, was adopted; and is as follows, viz. That the request of the said Synod, so far as relates to the Presbytery of Alabama, viz. that said Presbytery be considered as included within their bounds, is reasonable, and they recommend, that it be granted accordingly; with respect to another suggestion contained in said application, to wit, that the Presbytery of Mississippi, now in connexion with the Synod of Tennessee, should be transferred to the Synod of South Carolina and Georgia, the committee have not felt themselves possessed of sufficient information at present to form a decision. They feel it a duty nevertheless to say, that from representations made to the committee from a member of each of these Synods, they anticipate that the time is not distant, when a new Synod will be regularly formed in this region, including both the Presbyteries in question.

It being the order of the day for this afternoon, the report of the Board of Directors of the Theological Seminary, together with an act incorporating trustees of the Theological Seminary, was read and committed to Messrs. Jennings, David Elliott, Paxton, Fine and Bayard.

A deputation from the Associate Reformed Synod of New-York, appeared in the Assembly, and it being announced that they had a communication from the Synod to this Assembly; it was resolved, that the receiving of their communication be the order of the day for to-morrow morning.

It being the order of the day for this morning, the election to fill up the vacancies in the Board of Directors of the Theological Seminary was held. The ballots were taken, and committed to Messrs. Rodgers, Hotchkin and Benedict to count the votes and report to the Assembly.

This committee reported, and their report being read, the following persons were declared duly chosen Directors of the Theological Seminary for three years, viz. Rev. Dr. Samuel Blatchford, Rev. Messrs. John E. Latta, Francis Herron, John Johnston, David Comfort, Rev. Dr. Joseph Caldwell and Rev. John M. Duncan, ministers; and Messrs. Divie Bethune, Alexander Henry and Eleazer Lord, elders.

It being the order of the day for this morning, a communication from the Associate Reformed Synod of New-York was received, viz. a memorial of said Synod claiming the library, funds, &c. transferred as stated in the memorial by the late General Synod of the Associate Reformed

Church to the Theological Seminary at Princeton. This memorial being read, the consideration of it was postponed till the afternoon.

The Assembly proceeded to the consideration of the memorial from the Associate Reformed Synod of New-York. Dr. Proudfit and Rev. Robert Forrest, the bearers of the memorial, were heard at considerable length in support of it, and the memorial was then committed to Dr. Blatchford, Dr. Ely, Messrs. Ebenezer Dickey, Jennings, E. B. Caldwell, Lewis and Cushing.

The committee to which was referred the minutes of the General Synod of the Reformed Dutch Church, on the subject of Correspondence between that Synod and the General Assembly, reported, and their report being read was accepted. A motion was made and seconded that the report be adopted. After some discussion of this motion, it was postponed to take up the following resolution, which after much discussion was adopted, viz.

Resolved, that the plan of correspondence, as amended by the General Synod of the Reformed Dutch Church, together with the additional article, proposed by that body be adopted with an expression of a hope, however, that the additional article in question will be reconsidered by the Synod at their next meeting, so that unless it should be regarded as of vital importance to the mutual and friendly correspondence of both bodies, it may be expunged, depending in this case upon the honorable principles of intercourse founded on our common Christianity.

The several articles of the plan were then read and the vote taken upon them separately, and finally, the vote being taken upon the whole, they were adopted, and are as follows, viz.

1. The churches are to remain entirely separate and independent.

2. Any member of either church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the church with which he is connected.

3. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either church, to invite to preach in their pulpit, any minister or probationer, who is in good standing in either of said churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in their respective confessions of faith, and have generally been received and taught in the reformed churches; but it shall be entirely optional to give or withhold such invitations; nor shall it be esteemed offensive or unkind if the invitation is withheld.

4. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church from which he may be called; he conforming himself to the order of the church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

5. Persons under censure, or process of censure in either church, shall not be received in the other church, while such censure remain, or such process is unfinished.

6. The ministers of either church may be invited to sit as corresponding members in their respective judicatories, except the highest and the lowest, viz. the Church Session and Consistory, the General Assembly, and the General Synod.

7. The General Assembly of the Presbyterian Church and the General Synod of the Reformed Dutch Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them.

Additional Article. 8. The ministers of one of the corresponding churches, shall not in any case intrude upon the office of the ministers of the other church.

An overture was submitted to the Assembly on the subject of a friendly correspondence, with the Reformed German Church in North America. This overture, being read, was put on the docket.

The Secretary of the United Foreign Missionary Society laid before the Assembly the annual report of the society, and it was referred to Dr. Richards, Mr. Keep and Mr. Fisher to examine it, and submit to the Assembly those parts of the report which require their attention.

American Tract Society.

This Society, formerly known by the name of the New-England Tract Society, held its ninth annual meeting in May, 1823.

We give the following extracts from the Report of the Executive Committee.

The first important measure, adopted by the Committee, after their Annual Meeting, was the appointment of an Agent, whose whole time and attention should be devoted to the objects of the Society. By the blessing of God, its concerns had become so numerous and extensive, that this measure appeared to the Committee to be essential to its increasing prosperity. They therefore appointed Mr. William A. Hallock, and commissioned him to act as Agent for the Society, for the space of one year. He accepted his appointment, and entered upon its duties about the first of October. Since that time he has been diligently employed in the service of the Society. His principal objects have been to disseminate information concerning the Society, to increase the number of its Life Members, form Auxiliary Societies, obtain donations for establishing Depositories, and furnishing Tracts for circulation throughout the country, and as Providence shall open the way, throughout the world.

He has personally visited 128 towns and parishes, namely, 39 in New-Hampshire, 84 in Massachusetts, and 5 in New-York. He has preached often to numerous congregations; and conversed with thousands of individuals, on the duty and utility of circulating religious Tracts. He has been received and treated with great kindness; and the Lord has caused the object of his mission to be viewed with peculiar favour. He has found that nothing is wanting but information with regard to this Society, in order to engage the hearts of christians strongly in its favour. In many cases the spirit of the Lord had gone before him, and by applying truth to the heart, has prepared the way for his success.

Eighty-one persons, during the past year, have been made Life Members of the Society. Sixty-nine of them are ministers of the Gospel. Sixty-eight of these have been made Life Members by their people; and 41 by Females. More than 100 ministers of the Gospel had before been made Life Members of this Society, by Benevolent Females in their parishes. May the daughters of Zion, while they thus manifest their regard for the Gospel, and respect for its ministers, share richly in its blessings, their labours be labours of love to Jesus, and they receive the rewards of grace in the day of his appearing. Five instructers have, during the last year, been made Life Members by their pupils. And Henry Martyn——, a little child, has been made a Life Member by his father.

The Committee cannot view this increase of Life Members, and the manner in which it has been effected, without peculiar emotion. That kind regard for a minister, which leads his people to make him a Life Member of a Benevolent Society, must have a peculiarly favourable effect, both upon his mind, and theirs. Seeing them engaged in sending the Gospel to others, he has increasing hopes, that they will share in its everlasting blessings themselves. And knowing that, "He that watereth, shall be watered also himself," he is animated to new exertions; and is borne onward by new hopes, that his "labours shall not be in vain in the Lord;" and that in being faithful, he shall not only save himself and them that

hear him, but with them be instrumental in saving vast multitudes of others, whom he never shall see, till he meets them in glory.

The $20, paid by his people to make him a Life Member of this Society, he sees turned into 6000 Tracts, and placed in more than 90 Depositories. Around these Depositories are numerous Societies, and individuals, ready to purchase and distribute them. Soon they are in 6000 families; and read probably by more than 20,000 individuals. He then recollects that a single copy of one little Tract, no larger than one of these, has been evidently the means of the conversion of a father, a mother, a son, and a daughter, all in one family. And he seems to hear the father, as he uttered the memorable declaration, "Take all the property, and every thing I have, it shall all go before I will part with that Tract." But here springing from the benevolence of his parishioners, this minister sees not simply one Tract speaking to a single family, but 6000 Tracts, speaking to 6000 families, and telling them words by which they may be saved. And the avails of these tracts will furnish for circulation 6000 more; and the avails of those, 6000 more; and so onward, continually. And if one copy of a single Tract has been the means of the conversion of 4 persons in one family, what, he asks, may we not hope from the circulation of thousands and thousands, from generation to generation, to the end of time?

An aged and venerable Judge, who has been, for many years, upon the bench of one of our Probate Courts, and a distinguished benefactor of the fatherless, remarked that he found no difficulty in taking care of their property; but he wished that something might be done for their *souls*. The law, said he, points out the reciprocal *civil* duties of Guardians and Wards; but they need something to point out, more explicitly, their reciprocal *moral* and *religious* duties. And he has engaged to give $100, to print a Tract for the spiritual benefit of *Guardians* and *Wards*. This Tract is designed to point out the reciprocal moral and religious duties of each; and to be such as may be distributed, with great advantage, by Judges and Registers of Probate, to all Guardians and Wards, throughout the country. And when we look abroad, amidst the ravages of death, among 10,000,000 of people, over this widely extended country; and see the large and increasing number of fatherless, and in many cases, motherless children, whose property is indeed, in some measure protected by the laws, but whose souls are in the utmost danger of being neglected; we cannot but admire that christian philanthropy, which, while it officially operates with fidelity, to secure for the widow and fatherless, "the meat that perisheth," operates with still greater watchfulness and ardour, to secure for them also, "that meat which endureth unto eternal life."

It will be recollected by many, that proposals were made by the Agent, in the Boston Recorder, for publishing the Memoirs of Mrs. Emerson as a Tract, provided means could be obtained to defray the expense. Soon after this, he received a letter from the Rev. Daniel Smith, Pastor of the church in Louisville, Kentucky. "The account," says he, "of the conversion of Mrs. Emerson is one in which I have long felt a deep interest. The events narrated in that little Tract, transpired in my father's family, and within my *own* recollection. I think it worthy the most extensive circulation; and calculated to be eminently useful. Many readers may think the colouring of the narration too high. But when I read it, having a distinct recollection of the facts contained in it, I did not think that it at all exceeded the sober truth. I have," says he, "$500, from the late lamented Mrs. Margaret Douglass, of Natchez, Mississippi, a lady who, during my residence in that place, left the world with a triumphant faith in the Saviour of sinners. This money was committed

to me for charitable purposes; and $100, of it, I give to the American Tract Society to print that Tract."

About the time of receiving Mr. Smith's letter, the Agent received another letter, from another part of the country. The writer of this says, "Your proposal to publish as a Tract the Memoirs of Mrs. Emerson was peculiarly gratifying to me. I have ever considered that Tract as one of the principal instruments in the hands of Divine Providence, of drawing my attention to the things of eternity. I enclose you $30, to defray, in part, the expense of its publication." Other donations have been received from other individuals, for the same object.

Can we not here see reasons why angels rejoice "over one sinner that repenteth?" The conversion of Mrs. Emerson has, we trust, resulted in her eternal salvation. The account of it, written by herself, is already known to have been the means of the hopeful conversion of several others; and some of them are now distinguished benefactors of the Church. These, and others whose hearts have been warmed and animated by the history, lay the foundation for its perpetual circulation. Well may angels rejoice; for the circulation of this Tract may be the means of greatly increasing the number of their companions; and adding multitudes, to the multitude which no man can number, who will shout unto their God and ours, harmonious songs of salvation forever and ever.

This Tract is printed, and already in circulation.

The Committee have, during the past year, printed 76 other Tracts, making in all 77. Sixteen of these are *new* Tracts, viz.

Of 13 of the *new* Tracts, the Committee have published 6000 copies each; of 2 of them, 7000; and of one, 9000; making 101,000 *new* Tracts published the last year. Of 60 of the old Tracts they have published a new edition of 6000 copies each; and of one, a new edition of 9000, making in all 369,000. So that the whole number of Tracts published the last year, is 470,000. These Tracts will average about 10 pages each, making 4,700,000 pages; a greater number than has ever before been published by the Society in one year. The whole number of Tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these Tracts there have been 7 editions, of 6000 copies each, in 9 years.

Of the first 5 volumes 1000 copies have been bound; and 200 copies of the 6th volume. An additional number of this volume, and 500 copies of the 7th, will shortly be bound, so that all persons who wish, may be supplied with complete sets. These volumes are bound in strong, neat, full binding, gilt, and lettered. They contain 300 pages each, and are sold at fifty cents a volume. Few books, it is believed, if any, beside the Bible, will be more useful, especially to children and youth. And the Committee view it as exceedingly desirable, that a complete set should be owned by every family. For $3,50, parents may obtain 7 volumes, containing no less than 2,100 pages of important matter, exhibited in a striking and impressive manner; and in the very form in which it has already been blessed to the salvation of thousands.

The Committee have also, during the past year, published No. 3 of the Christian Almanac. This Tract of 48 pages with an Astronomical Diary prefixed to it, contains an extensive collection of facts, relative to the present state of Christian and Heathen countries; numerous tables, exhibiting condensed views of the various Benevolent Societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country.

This Tract has been published for the Society, in Boston; in Washington, District of Columbia; in Pittsburg, Pennsylvania; and in Roches-

ter, New-York. Of those published in Boston, there has been a circulation of nearly 39,000. How many have been circulated, of those published in the other places, the Committee have not yet been informed. If there have been half as many in all, as of those published in Boston, it will make about 58,000 copies.

The Committee have also, during the past year, established 14 new Depositories; making the whole number, now belonging to the Society 92: viz. 13 in Massachusetts, 8 in Maine, 10 in New-Hampshire, 7 in Vermont, 6 in Connecticut, 2 in Rhode Island, 20 in New-York, 2 in Pennsylvania, 1 in Delaware, 3 in District of Columbia, 4 in Virginia, 5 in North Carolina, 1 in South Carolina, 3 in Ohio, 1 in Kentucky, 1 in Tennessee, 1 in Georgia, 1 in Missouri, 2 in Michigan Territory, and 1 in Lower Canada.

Each of these Depositories is under the care of an Agent, appointed by the Committee, who sells the Tracts and returns the money, reserving to himself, if he chooses, ten per cent. for his trouble. Around these Depositories are numerous Tract Societies, and individuals, who purchase the Tracts; and thus they are extended through the surrounding country.

To supply that part of the country which lies East of the Mississippi River, South of Maryland, and West of Pennsylvania, we need in addition to those we now have, more than 100 Depositories, Supposing each Depository should supply with Tracts 2500 square miles containing 30,000 inhabitants, we need, in addition to those which are already established, 20 Depositories in Virginia, 15 in North Carolina, 9 in South Carolina, 9 in Georgia, 12 in Ohio, 16 in Kentucky, 13 in Tennessee, 5 in Indiana, 3 in Alabama, 1 in Mississippi, and 2 in Illinois. In Virginia alone, is a portion of country of more than 40,000 square miles, containing an extensive population, in which there is no Depository. Farther south is another of more than 200,000 square miles, containing nearly a million of souls, exceedingly destitute of the means of grace, and needing, according to the above estimate, 30 Depositories, in which there is not one. In Ohio is a tract of country of 30,000 square miles, embracing the whole of the Connecticut Reserve, in which there is not one. In the whole states of Indiana, and Illinois, containing a population of more than 200,000 souls, deplorably destitute of the means of grace, there is no Depository; and but one in all the country west of the Mississippi River. And yet from numerous parts of these destitute regions, there are pressing calls for Tracts.

To meet these, and the numerous other calls for Tracts, the Society *must* have GREATER FUNDS.

It has sent out, during the past year, more than 389,000 Tracts. More than 20 of its numbers are now out of print; and yet the Depositories now established, have not upon an average, Tracts to the amount of 50 dollars each. To furnish the numbers now out of print will require 1000 dollars. And to establish and supply Depositories over one *half* of the country which now remains destitute, and where, had we the means, they might be established to the greatest advantage, we need funds to the amount of 10,000 dollars more.

And yet our country is only a small part, even of this continent, which is destitute of Religious Tracts, and which greatly needs a supply. Upper and Lower Canada, Mexico, and all South America, containing a population of many millions of people, deplorably destitute of the means of salvation, are in pressing need of Tracts.

Nor is the want of Tracts confined to this continent. Immense fields are opening for their distribution on other continents.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people all speaking one language. Nearly all of them are destitute of the Gospel, there being only 3 missionaries among them.

And, writes one of these missionaries, "The distribution of Tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go, and preach to them the Gospel, cannot be obtained. We must print and circulate Tracts, or millions and millions of the present and future generations of India must go down, in unbroken succession, through pagan darkness, to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New-England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta Country.

The American Board of Commissioners have also a printing press at Malta. And from the present indications of Providence, it may be expected, that ere long all Western Asia will be stretching out her arms for Tracts. There is now no effectual obstacle, could they be furnished, to their immediate, and extensive circulation. And not only could they be circulated, but they would be read, and with most lively interest. A gentleman, lately from that country, who had himself distributed numerous Tracts in ports around the Mediterranean, remarked on his return to England, to those who had supplied him, "I thank you, gentlemen, ten thousand times, for the Tracts which you gave me. I had often been told that it was of no use to think of offering Italians, Greeks, Portuguese, and Spaniards, religious books; for they would not read them, they dare not take them. But I now know better. You can have no idea how welcome the Tracts were, in all the ports where we touched along the Mediterranean. The people ran after me in the streets, and pulled me in their houses, in order to obtain them: and that too, after I had distributed all I had. And I could hardly pacify them, but by telling them that I would bring them more, when I should come again. I assure you that I became well known; and I hope to carry out a good supply the next time, knowing how glad they will be to see me, and the good books."

From persons acquainted with the subject, the Committee learn that Tracts can be printed, at Malta, at even a less expense than they can be in the United States. And from Malta, Jerusalem, Smyrna, and ports around the Mediterranean, they may be sent to more than 20,000,000 people. Here then is an immense field for the distribution of Tracts.

British Munificence.—*Continued.*

Port of London Society.

In the fifth report of this Society, read at the annual meeting May 12th, it is stated that there is now scarcely a port in Britain where the Gospel is not preached to seamen; and they receive it with avidity. There are numerous instances of conversion from the grossest profaneness and ignorance by the efforts of this Association. The Society being truly Catholic, they have invited Ministers of all sects to the pulpit of the Floating Chapel for seamen, taking only care that they be men of good report in the Church. The Committee strongly recommend the formation of small libraries on board our trading vessels.

Naval and Military Bible Society.

The report read at the annual meeting May 13th, states that the institution had received strong aid from the Auxiliary Societies in Ireland and Scotland, and also from the Ladies' Association, at the head of which was the Dutchess of Beaufort. The exertions of the ladies in the behalf of the soldiers and sailors had been by far the most efficient, and they had made the greatest subscription to the Society. The Society had appointed an officer to travel from station to station, and offer Bibles and Testaments to the soldiers; and he had distributed altogether nine thousand copies of the Scrip-

tures, and had succeeded in getting in return upwards of £100. This agent had been eminently successful in supplanting blasphemous and seditious tracts, which he feared had been extensively circulated amongst the soldiers. Notwithstanding the endeavours which were made by persons to seduce the soldiers, there was a strong desire amongst them for the Scriptures, which desire was manifested by the actual purchase of them. Nothing could be better than the plan of selling the Scriptures at the cost price; for the chance was, that the man who paid for them would read and prize them more than if he had them for nothing.

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Wesleyan Missionary Society.

After the usual preparatory sermons, which were this year preached by Dr. Clarke, Rev. W. Jay of Bath, and Mr. R. Wood; and after the Annual Meeting of the London District Auxiliary;—on Monday, May 5, was held the Annual Meeting of the Wesleyan Missionary Society, at the City Road Chapel, J. Butterworth, Esq. M. P. in the chair, when the chapel was crowded, as usual, at an early hour. Soon after 11 o'clock the Chairman opened the meeting by a short introductory address, wherein he congratulated the meeting on the favourable circumstances, under which they again met; and at the same time lamented that many millions of heathen were still "sitting in darkness and the shadow of death," whose circumstances, and, in some cases, their earnest wishes called for Christian benevolence to be still farther extended; and he (Mr. B.) remarked on the advantages which this country possessed from her navy and her commerce, to carry the Gospel "from sea to sea, and from shore to shore."

The Report was then read by the Rev. Mr. Watson, (one of the Secretaries,) and contained as usual, a circuit through all their missionary stations. Beginning with Europe, it remarked, that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from continental India, but the prospects in Ceylon are very encouraging. At new Zealand, circumstances have been very unfavourable, owing to the late war: but letters, up to November last, state, that the missionaries are in safety, and enjoy free access to the heathen natives. Van Diemen's Land requires the greatest number of missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of missions in West and Southern Africa, the latter groaning under slavery; as well as the West India Islands, where the readiness of the poor negroes to receive the Gospel calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being £31,748 and the balance remaining due to the Treasurers, £2,702.

The receipts of the anniversary were £1,158.

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Society for promoting Christianity among the Jews.

From the report of the Society's Committee read at the annual meeting, May 9th, it appears, that, during the past year, the total amount of subscriptions was £10,924 (exceeding last year £230;) 8,824 copies of the Scriptures, in whole or in part, had been issued, and 74,000 tracts.—An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. From the first institution of the Society, about 300 children of the Jews had been educated in the Christian faith, none of whom had, to the knowledge of the Society, ever renounced their profession.

A converted Jew, the son of a Rabbi, returned his thanks to the Society, in behalf of his nation. In the north of England he met with a man of talents who spoke very lightly of the object of the Society, and its effects. He did not suppose they would convert more than 100 alto-

gether. "Be it so (said he) you are a skilful calculator—take your pen now and calculate the *worth* of a 100 immortal souls!"

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London Hibernian Society.

From their 17th Report, read May 10th, at the annual meeting, it appears that the number of schools in Ireland, under the patronage of the Society, is considerably increasing. They are divided into three classes, as follows:

Day Schools,	553	Scholars,	51,889
Sunday do.	103		6,824
Adult do.	128		8,160
Total,	784		66,873

Of these last nearly nine tenths are Roman Catholics, and of the whole, about five sixths.—The increase within the last year, upon the whole is 13,640 scholars.

The Society also has 22 readers of the Scriptures, in daily employ, and 8 principal Inspectors in uniform circulation through the scene of its labours.

The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been,

Testaments, Eng.	11,107	Irish,	822
Bibles, do.	1,015	do.	100

These making 92,600 Bibles and Testaments since the commencement of the Society; and the Society's funds were, through recent legacies, &c. in a flourishing condition. Instead of being in debt as formerly, they have £3000 in the hands of their Treasurer.

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Merchant Seamen's Auxiliary Bible Society.

From the report read at the annual meetings May 8th, it appears, that the number of Bibles, sold by the Society the past year, at Gravesend, was 730 and 79 Testaments. The total distribution, from the commencement of the Society in 1818, is 7,190 Bibles, 9,279 Testaments.

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AMERICAN ASYLUM.

It appears from the Seventh Report of the Managers of the American Asylum, at Hartford, Con. for the instruction of the Deaf and Dumb, that during the six years in which the institution has been in operation, one hundred and ten persons have enjoyed its advantages. Of these, forty-four, most of whom were from families in moderate circumstances, have defrayed their own expenses, and sixty-six have been supported, either by the charity of their townsmen, or by the bounty of the state to which they belonged—receiving in some instances, a partial support from the funds of the institution.

The following extract from the Managers' Report contains several facts which may not be uninteresting to our readers—although they are perhaps too limited to furnish any general principles in relation to the physical or intellectual character of our species.

"There have been sixty-four male, and forty-six female pupils. Fifty-four were born deaf, and thirty-six lost their hearing, in infancy or childhood, by disease; while of twenty it is unknown or uncertain in what way this misfortune befel them;—so that, probably, three-fifths of the whole number owe their deafness to some natural defect in the organs of hearing; and two-fifths, to the diseased state of these organs, since their birth.

"These one hundred and ten pupils have come from ninety-five families, twenty-eight of which have contained more than one deaf and dumb child.—In one family the father is deaf and dumb, and also four of the children. In another the father and two children are deaf and dumb.—These are the only instances in which either of the parents of the pupils, has laboured under this defect, while in many other cases, which have come to our knowledge, one or both of the parents have been deaf and dumb and their children have heard perfectly well; so that, it does not as yet appear, that the malady is an hereditary one. It seems, rather to pervade certain families and their collateral branches. Thus two of the pupils, sisters, have had fourteen kinsfolks deaf and dumb, the whole

sixteen being descended from the same great-grandmother, while, what renders this fact the more singular, is, that their common ancestress, all her children, and all her grand-children possessed the faculties of hearing and speech.—One of the twenty-eight families, above alluded to, contains four deaf and dumb children; another, five; and another has had in it seven, all of whom were born deaf. From this last family, one sister and two brothers have been members of the Asylum, and, from another, three sisters, the only children of their parents. There have been, also, among the pupils, four pairs of sisters; three pairs of brothers; and four pairs consisting each of a brother and sister. The ages of the pupils at the time of their admission were as follows: Forty-six, under fifteen years of age; twenty-six, between fifteen and twenty; twenty, between twenty and twenty-five; ten, between twenty-five and thirty; and eight upwards of thirty. The number of pupils of advanced age, has proved no small embarrassment to the instructors, and the difficulty of teaching them to read and write language was so great, while in many instances, it was found impracticable, that the Directors deemed it advisable to adopt the general regulation, not to admit any pupils over thirty years of age."

Specimen of the Composition of the Pupils in the Institution.

AN ACCOUNT OF HIS JOURNEY.

By a young man 18 *years of age.*

When I was in the old asylum, next to the city hotel, at the city of Hartford, I wrote to my father to ask him to permit me to go home on the earliness of April, 1818. He answered his letter to Mr. G. one of the instructors of the American Asylum; my father said, that he let me go home at that time. My heart was filled with much gladness of it. On Saturday, I made a preparation for my taking leave of Hartford, and for my going to Boston. Soon after my packing my clothes into my trunk, I set out on an unpleasant journey for Boston, during one day, with my deaf and dumb friend, and two persons, who took good care of him and me. While the snow continued to fall from heaven, it was difficult for the stage to run in the snow and mud. The three persons and myself had no dinner, therefore we were in a sharp hunger. After the set of the sun, we arrived at the inn, to eat supper and I did not know the name of the village. After supper we rode in the stage all night, and slept not very well; because the stage ran with difficulty in the road on the snow and mud. It was my expectation of reaching Boston in the midnight; but I was very much disappointed and highly sorry for not reaching that city at that time. The sun being risen we discovered the town of Providence; we approached towards that place, the capital of Rhode Island. We arrived in the town safely at 6 o'clock, A. M.—We went up the stairs of the front of the hotel, when we took a beautiful and pleasant view of the town and landscape. Then we began to eat a good breakfast. At nine o'clock, A. M. we took leave of the town, and went to Boston for one day when it was a pleasant weather. We had a very good appetite, in expectation of eating a good dinner at the tavern. After a dinner, we left it, and rode in the stage for Boston. When we discovered the city of Boston and approached to that place we expected to reach there in safety at 5 o'clock in the afternoon. Soon after our arrival, we were dispersed from the stage. My deaf and dumb friend, with me, went to Mr. E. L's house and the other two persons were out of the stage. I had a desire to go to my native place but I was disappointed that my father was out of the city. On the Sabbath I remained with Mr. E. L. My father said that I should be going to my birth place after the Sabbath. I was not willing to stay in Boston, for one day, and I also was somewhat fatigued of remaining in that city, because I had a wish to go home. After the Sabbath, I took leave of Boston with great pleasure, and rode

in the stage for H. in hopes of arriving at this town in safety, and of making my parents and friends visit during the vacation, and because my continual remaining in the old Asylum, for a considerableness of time made me wearisome, and also the same time, which I did not see them, I wished to take off my weariness to enjoy very good health, and to visit my parents and friends, for the vacation. But only two weeks, I continued to stay in H. and I must again return to the Asylum; because the vacation would finish in one week, and because my father said that the late instructor of the American Asylum would go away with me and my friend. I was very sorry for not staying home any longer.

A SUMMARY VIEW OF THE

HOUSES FOR PUBLIC WORSHIP,

IN THE CITY AND COUNTY OF NEW-YORK, A. D. 1823.

Title.	*Situation.*	*Denomination.*	*Dimensions.*	*When founded.*	*Materials.*	*Ministers' Names.*
South Dutch,	Garden-st.	Ref. Dutch,	66 by 86	1693	stone,	J. M. Matthews,
Trinity,	Broadway,	Episcopal,[a]	74 101	1696	stone,	
	Haerlem,	Ref. Dutch,	30 57		wood,	C. C. Vermeule,
Du St. Espirit,	Pine-st.	Episcopal,	50 70	1704	stone,	H. Peneveyre,
First Presby.	Wall-st.	Presbyterian,	68 97	1719	stone,	P. M. Whelpley,
Middle Dutch,	Cedar-st.	Ref. Dutch,[b]	75 100	1729	stone,	
Synagogue,	Mill-st.	Jews,[c]	35 58	1730	stone,	M. Peixotto,
	Liberty-st.	Friends,	44 56		brick,	*Unoccupied,*
St. George's,	Beekman-st.	Episcopal,	72 104	1750	stone,	J. Milnor,
	Fulton-st.	Moravian,	33 44	1751	brick,	B. Mortimer,
St. Paul's,	Broadway,	Episcopal,	72 113	1752	stone,	
First Baptist,	Gold-st.	Baptist,	65 80	1760	stone,	Wm. Parkinson,
South Baptist,	Nassau-st.	Baptist,[d]	36 56	1765	stone,	C. G. Sommers,
Brick Church,	Beekman-st.	Presbyterian,	65 83	1767	brick,	G. Spring,
Christ Church,	Frankfort-st.	Ev. Luther.[e]	34 60	1767	stone,	F. Geissenhainer,
	John-st.	Methodist,	62 78	1768	stone,	
	Cedar-st.	Presbyterian,	54 65	1768	stone,	R. B. E. M'Leod,
North Church,	William-st.	Ref. Dutch,	60 100	1769	brick,	
	Pearl-st.	Friends,	48 68	1775	brick,	
St. Peter's,	Barclay-st.	Rom. Cath.	48 81	1786	brick,	
	Forsyth-st.	Methodist,	50 70	1789	stone,	
Christ Church,	Ann-st.	Episcopal,	61 80	1794	stone,	John Sellon,
St. Mark's,	Stuyvesant-st.	Episcopal,	66 100	1795	stone,	Wm. Creighton,
	Oliver-st.	Baptist,	64 94	1795	stone,	Williams & Cone,
N.Jerus.Chap.	Pearl-st.	N. J. Chur.[f]	35 50	1796	wood,	C. I. Doughty,
	Rutgers'-st.	Presbyterian,	60 80	1797	wood,	T. M'Auley,
	Duane-st.	Methodist,	56 75	1797	stone,	
	Pearl-st.	Presbyterian,	56 66	1797	stone,	Wm. W. Philips,
State Prison,	Washington-st.		34 54	1797	stone,	John Stanford,
	Rose-st.	Baptist,	26 49	1799	brick f.	J. Osburn,
Zion,	Church-st.‖	Methodist,	55 70	1800	stone,	
Zion,	Mott-st.	Episcopal,[g]	64 80	1801	stone,	T. Breintnall,
	Chamber-st.	Ref. Presby.	50 70	1801	brick,	A. M'Leod.
St. Michael's,	Bloomingdale,	Episcopal,	36 53	1802	wood,	Wm. Richmond,
	Herring-st.	Ref. Dutch,	36 62	1802	wood,	N. J. Marselus,
	Nassau-st.	Asso. Presby.	46 65	1803	stone,	A. Stark,

Title.	*Situation.*	*Denomination.*	*Dimensions.*	*When founded.*	*Materials.*	*Ministers' Names.*
	Harsenville,	Ref. Dutch,	30 by 50	1803	wood,	*Unoccupied,*
St. Stephen's	Chrystie-st.	Episcopal,	54 75	1805	stone,	H. J. Feltus,
Abyssinian,	Anthony-st.‖	Baptist,	42 60	1805	wood,	D. Wilson,
	Broome-st.	Baptist,	34 71	1806	wood,	J. Van Velzen,
	Mott-st.	Methodist, [h]	28 38	1806	wood,	
	Cedar-st.	Presbyterian,	66 81	1807	stone,	J. B. Romeyn,
Grace,	Broadway,	Episcopal,	63 113	1808	brick,	J. M. Wainwright,
N. W. Church,	Franklin-st.	Ref. Dutch,	60 80	1808	stone,	C. Bork,
	Orange-st.	Presbyterian,	40 60	1808	wood,	Robert M'Cartee,
	Mulberry-st.	Baptist,	63 90	1809	brickf.	A. Maclay,
	Allen-st.	Methodist,	55 70	1809	stone,	
	Bedford-st.	Methodist,	42 60	1809	wood,	
Asbury,	Elizabeth-st.‖	Methodist, [i]	40 55	1809	wood,	
St. John's,	Varick-st.	Episcopal,	73 111	1810	stone,	
	Spring-st.	Presbyterian,	60 80	1810	wood,	S. H. Cox,
St. James',	Hamilton-sqr.	Episcopal,	40 70	1810	wood,	Wm. Richmond,
Beriah,	Vandam-st.	Baptist,	40 55	1810	wood,	Amasa Smith,
	Murray-st.	Presbyterian,	77 92	1812	stone,	*No Minister,*
	Harsenville,	Ref. Dutch,	57 72	1814	stone,	A. Gunn,
St. P. Cathed.	Mott-st.	Rom. Cath. [k]	80 120	1815	stone,	
Alms House,	Bellvue,		50 66	1815	stone,	John Stanford,
	Duane-st.	Universalist,	67 67	1818	brick,	E. Mitchell,
Mission House,	Broome-st.	Methodist, [l]	40 50	1818	wood,	
Bowery Villa.	Nich. Wm.-st.	Methodist,	33 56	1818	wood,	
	York-st.	Baptist,	27 40	1818	wood,	Ovington & Erret,
Bethel,	Delancey-st.	Baptist,	65 85	1819	brick,	J. Chase,
	Hester-st.	Friends,	60 68	1819	brick,	
N. E. Church,	Market-st.	Ref. Dutch,	67 81	1819	stone,	Wm. M'Muarray,
Mariner's,	Rosevelt-st.	[m]	58 60	1819	brick,	Truair & Chase,
St. Philip's,	Collect-st.‖	Episcopal,	50 60	1819	brick,	P. Williams, Jun.
	Chamber-st.	Unitarian,	50 68	1820	marb.f.	Wm. Ware,
	Sheriff-st.	Presbyterian,	45 60	1820	wood,	E. W. Baldwin,
Wes. Semin.	Crosby-st.	Methodist,	40 65	1820	brick,	
	Vandewater-st.	Presbyterian,	60 78	1821	brick,	H. Cumming,
Cen. Church,	Broome-st.	Presbyterian,	60 75	1821	brick,	Wm. Patten,
	Chrystie-st.†	Methodist,	50 78	1821	brick,	
Eight,	Christopher-st.	Presbyterian,	52 66	1821	marb.f.	S. N. Rowan,
St. Luke's,	Hudson-st.	Episcopal,	48 66	1821	brick,	G. Upfold,
	Manhattanville	Friends,	25 35	1821	wood,	
St. Matthews,	Walker-st.	Ev. Luther.	60 95	1822	brick,	F. C. Schaeffer,
Bowery Ch.	Bowery,	Presbyterian,	63 80	1822	brick,	W. Stafford,
	Forsyth-st.	German Ref.	45 60	1822	brick,	*No Minister,*
Fourteenth,	Provost-st.	Presbyterian,	40 60	1822	brickf.	J. G. Ogilvie,
Christ Church,	Anthony.st,	Episcopal,	64 90	1823	stone,	T. Lyell,
	Delancey-st.†	Methodist,	25 60	1823	brick,	

[a] This church, in conjunction with St. Paul's and St. John's Chapels, is supplied by John Henry Hobart, the Bishop of this diocess, and two assistants, viz. William Berrian, and Benjamin T. Onderdonk.

[b] This church, in connexion with the North Church, is a collegiate concern, and they are under the pastoral charge of Gerardus A. Kuypers, Philip Milledoler, John Knox, and Paschal N. Strong.

[c] The religious congregation of Jews in this city, is known by the name of *Shereth Israel,* (remnant of Israel,) and is incorporated according to law. Gershom M. Seixas (predecessor to their present minister) officiated as the head of the Synagogue upwards of 50 years.

[d] This house was founded by the German Reformed Church, where they continued to worship till the year 1822, when they disposed of it to the *South Baptist Church.* This society of christians, now meet in a commodious new building in Forsyth-street, and are in connexion with the Reformed Dutch Churches in this city.

[e] The German language is used in this church, and the English tongue in St. Matthew's.

[f] This building was erected by a congregation of *Evangelical Lutherans* that seceded from the mother church in Frankfort-street, where they worshipped till the erection of Zion Church, in Mott-street. This house has been in the hands of many denominations of christians since it was vacated by the Lutherans.

[g] Zion Church was erected by a congregation of Lutherans, and continued in that connexion till the year 1810, when it was received into union with the Episcopal Church.

[h] This house was built by a society of *Welsh Baptists*, and was occupied by them about 7 years, when the church dissolved; since which, it has been partially occupied by the Baptists till the year 1820, when it fell into the hands of a society of coloured Methodists.

[i] This house was built by a society of Congregational Presbyterians, who continued to worship in it till 1813, when it was taken into the Methodist connexion, and assumed the name of Asbury.

[k] This church, together with St. Peter's, is also an associate concern. Their ministers are John Connolly, *Bishop;* and John Power, and Philip O. Gorman, *Assistants*, who officiate alternately in both houses.

[l] This house was built by public contribution and subscription, and was under the control of the *Young Men's Missionary Society*, till the year 1820, when the Methodist church obtained a lease of it.

[m] This house was built by the liberality of different denominations, and is consequently open to all ministers of the Christian Religion.

The following Ministers, (over and above what is mentioned in the body of this work) reside in the City and County of New-York.

Reformed Dutch.—Robert M'Lean.

Episcopalian.—William Harris, President, and John M'Vicar, Professor, of Columbia College; Samuel H. Turner, and Bird Wilson, Professors in the General Theological Seminary; William Hammel, and Cave Jones, residing in New-York; Augustus Fitch, (teacher,) George W. Doane, Assistant in Trinity Church, and Manton Eastburn, Assistant in North Christ Church.

Presbyterian.—J. S. C. F. Frey, Matthias Bruen, and Samuel E. Cornish.

Baptist.—Elkanah Holmes, Daniel Hall, John Smitzer, Sylvain Bijotat, and John Sears, ordained ministers.

A. R. Martin, Isaac Chase, George Hadley, Garret Conrey, John D. Hart, Thomas Powel, Daniel H. Barns, John Smith, W. G. Miller, Licensed Ministers.

Methodist.—William Phebus.

The Ministry among the Society of Friends, is not confined to the men. Their Ministers' names are as follows—viz.

Thomas Hawxhurst, Willet Hicks, Ann Shipley, and Hannah G. Field, *of Pearl-street Meeting.*

Anna Carpenter, Mary King, Susan Evernghim, Elizabeth Coggeshall, Phebe Palmer, Phebe I. Merrit, Mary Slocum, Sarah Collins, and John Wood, *of Hester-street Meeting.*

John Barrow, and Elizabeth Bird, *of Manhattanville Meeting.*

John Stanford, *Baptist*, Chaplain to the State Prison and Alms House.

John Truair, *Presbyterian*, and Henry Chase, *Methodist*, Chaplains to Mariner's Church.

Although it is generally known, yet it may not be amiss to remark, that the *Methodist* ministers are not stationary, i. e. they do not preach statedly in any one house, but occasionally in all the houses within the District to which they are assigned.

The preachers of this denomination of Christians in this city, are as follows: Nathan Bangs and Thomas Mason, *(Book Agents,)* John M Smith, Principal of the Wesleyan Seminary: Peter P. Sandford, presiding elder; Ebenezer Washburn, Stephen Martindale, Phineas Rice, John B. Stratton, Samuel Bushnell, and Ebenezer Brown, stationed preachers. Joel Ketchum, Seth Crowell, Nehemiah U. Tompkins, Merrit H. Smith, Joseph Sandford, Lawrence Kean, William C. Hawley, William Roy, Jonathan Hughs, and John Morgan, local preachers.

The following ministers, have withdrawn from the Methodist Episcopal church and call themselves the *Methodist Society*—have a different form of government, and their houses are marked thus;† William M. Stilwell, and James Covel, elders. George Philips, Isaac Lent, and John W. Gibbs, deacons.

The *Coloured Methodist Ministers* are as follows:

Abraham Thompson, James Varick, Lebben Smith, Henry Arden, Thomas Miller, Benjamin Rush, Abraham Marks, George White, and Edmond Crosby.

The Presbyterian interest in this city, has been considerably strengthened of late, by the accession of the three following churches to their body; viz. the Associate Reformed Churches in Cedar-street, Pearl-street, and Murray-street.

The houses marked thus ‖ are occupied by Coloured People.

The houses now going up in this city, are as follows: one Reformed Dutch Church 60 by 80, standing corner of Broome and Green-streets, brick, no minister. One Reformed Dutch, standing corner of Green and Houston-streets, 56 by 75, brick front, Stephen Ostrander, minister. One Independent Presbyterian, called *Providence Church*, standing in Thompson, near Broome-street, 40 by 60, brick front, Joseph Harrison, minister. One Universalist, standing corner of Prince and Orange-streets, 60 by 70, brick, William Hagadorn, minister. One Presbyterian, in Allen-street, near Grand, called Mission Church, 40 by 65, brick front, William Gray, minister. One African Presbyterian, in Elm, near Canal-street, 50 by 62, brick, Samuel E. Cornish, minister.

RECAPITULATION.

Denominations.	*No. of Houses.*	*No. of Ministers.*	*Square Feet occupied by each.*
Episcopal,	15	23	77,775
Presbyterian,	14	16	62,210
Methodist,	13	35	37,868
Reformed Dutch,	10	11	42,417
Baptist,	10	26	32,915
Friends,	4	15	10,683
Lutheran,	2	2	7,610
Romans,	2	3	13,488
All other Denomina.	11	11	30,907
	81	142	315,873

From the above exhibit, it is clearly to be seen that the places for public worship have kept full pace with the population of this great metropolis, for if it required 21 houses in 1790, to contain the then population, (say 33,000,) it would require only 82 houses now to contain (130,000) the supposed population; whereas we have 87, including those that are now building. The inference to be drawn from these facts, is favourable to the religious character of the inhabitants of N. Y. and we may add, that this reformation in morals, is partly owing to the blessing of a Benign Providence on Sabbath Schools, Missionary, Bible, and Tract Societies, and other humane and benevolent institutions with which our city abounds.

In laying this novel production before the public, the publisher has taken much

pains and devoted a great deal of time. With a view of rendering it as perfect as the nature of such an undertaking would admit, he has, since the commencement of the present year, attended public worship in the different places herein enumerated, and he most gratefully acknowledges the assistance which he has received from several of the presiding ministers, and other gentlemen of respectability belonging to the different congregations.

The dimensions of most of the buildings, have been ascertained by actual measurement, and others from master builders, or official records. It may be observed, however, that in a work of this kind, some errors will inevitably occur, and these, it is hoped, a judicious public will overlook.

The subscriber respectfully assures the public, that in this undertaking, he has aimed at impartiality, that he has been influenced by no sectarian considerations, and that his principal object was to snatch from the grasp of oblivion, some important information, which, he trusts, will entertain the aged, revive in the recollection of those who are now in the meridian of life, some of the toils and privations they submitted to in erecting those edifices for the worship of Almighty God, and transmit to the rising and succeeding generations a memorandum, which, it is believed, will afford not only pleasure, but instruction. JONATHAN WEEDEN.

July 4th, 1823.

Death of Miss Catharine Brown.

DIED,—On the 18th July, at the residence of Dr. Campbell, Miss CATHARINE BROWN, daughter of Mr. J. Brown, of the Cherokee nation. The Christian community at large will deplore the loss of this interesting female —but the dispensation will be more severely felt by the little church at Creek-Path, of which she was a distinguished member. This intelligent and pious young lady furnished additional proof of the powerful influence of Christianity in refining the mind, improving the taste, and fortifying the heart against the seductive snares of the world and the fear of death. A few years ago she was immured in all the darkness of the savage state; her mind was alike a stranger either to intellectual or moral improvement. The approach of the missionaries to the land of her forefathers was to her a happy era. Catharine was among the first of their pupils. She applied herself with diligence, and soon made very respectable attainments in learning. From these heralds of the cross she first heard of that Saviour who soon opened her heart to attend to things that pertained to her salvation. From this period she became a devoted Christian; she interested herself deeply for the salvation of her poor benighted friends; nor were her labours in vain. She was made the honoured instrument of bringing a number of them to a 'knowledge of the truth.' Her course was short but brilliant. Attacked with a pulmonary complaint, she wasted away rapidly, and in a few months was so far reduced as to preclude all hopes of her recovery. As a last resort she was removed, for the sake of medical aid from her father's residence to Dr. Campbell's, of Limestone county. Under the hospitable roof of this gentleman she received every attention her situation required. By this removal her life, no doubt, was prolonged, but no skill of the physician, nor the kind attentions of Christian friends could prevail against the decree of heaven. —— [*Alabama Repub.*

Death of the Rev. Wm. Ward, of Serampore.

THE following is a copy of a note from Dr. Carey, one of the Baptist Missionaries at Calcutta, announcing the above affecting intelligence. Mr. Ward had been ill but one day. The fatal disease was the cholera morbus:—

"Our dear brother Ward breathed his last about half an hour ago, viz. a quarter before 5 o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta on that painful occasion. I am yours, &c.

"*March 7*, 1823. W. CAREY.

"HE THAT IS CALLED, BEING A SERVANT, IS CHRIST'S FREE MAN."

To the Editor of the Ev. and Lit. Magazine.

SIR,—Should you think the following narrative worthy a place in your Magazine, you may make that use of it. I will only say that it is a recital of facts. I may not always give the precise words, but the substance may be relied on.

The Rev. P. had occasion to spend part of the summer of 1812 in the neighbourhood of the Mineral Spring westward in Virginia, in the Counties of Bath, Greenbrier, &c. That whole district of country is rough and broken—much intersected with mountains, among which several considerable streams have their source. In many places the settlements are almost entirely confined to a slip of land along the watercourses; and owing to the distance of these settlements from each other, and the nature of the country which intervenes, they have but little intercourse. These scattered settlements labour under many inconveniences; and not to mention others, they are poorly supplied with the ministrations of the Gospel. Many neighbourhoods have no regular preaching: and some do not for years see the feet of him that bringeth good tidings and publisheth peace.

Learning their destitute condition, P— felt desirous of making his visit to those parts useful. With this view he embraced such opportunities as offered of preaching the Gospel: and for the same purpose, he visited several neighbourhoods, which lie out of the usual route of Travellers. He visited among others, a small settlement, not far from the mouth of Jackson's river and spent a Sabbath there. He had forwarded an appointment for preaching but did not reach the place until late on Saturday evening: and then so fatigued was he from the length of his ride, the badness of the road, and the mountain he had crossed, that he retired to bed as soon as family arrangements would allow. The night's rest however refreshed him, the Sabbath morning was delightful. The coolness and freshness of the morning, mountain air; the wild, grand and romantic scenery with which he was surrounded, induced P— to exchange the house for the woods, as soon as an early breakfast permitted. The contemplations of the surrounding landscape, however, soon gave place to thoughts of a more serious character. It was the Lord's day: "The day the Saints his triumphs spread, and all his wonders tell." He had visited the settlements

for the purpose of preaching Christ. From all he could learn they were perishing for lack of knowledge. His mind pondered on their destitute condition, and felt strongly desirous, that God would make the preaching of the gospel that day the power of God to the Salvation of many.

When the hour for worship drew near, P— left his retirement, and returned towards the house. As he left the woods in which he had spent the morning, he saw at the end of the lane which led to the house, a Negro man, sitting, with his face towards the woods, apparently watching for some person. As soon as P— came in sight, the Negro man fixed his eyes on him, with such an humble and supplicating look, that P— could not but notice it. He had so chosen his seat that P— had to pass near him in going to the house. As P— approached him, the mingled expression of his countenance became more strongly marked. He was an old man, covered with gray hairs, and wasted away with disease. Many things indicated that his days were almost numbered.

His whole appearance and the look with which he regarded P— induced P— to stop and enter into conversation with him. In answer to P—'s inquiries respecting his health, he saidhe was very unwell—had been sick a long time—did not know what was the matter with him—but that he was wearing away, and could not live long.

After expressing his sympathy for him, P— attempted to lead his thoughts to religion as the only real support in affliction, as the needful preparation for death. He reminded him that affliction and death were the portion of all—that we are a fallen, sinful race of creatures,—and that our great business in this world is to prepare for another—that God has provided salvation, and invites all to come to him that they may live. That God had spared him to old age, but appeared now about to call him to render up his account. What were his prospects? What were his hopes beyond the grave? What account could he render?

The sick man replied that this was what lay most heavily on his mind, and gave him all his trouble. He knew that he was a poor sinner, and that without an interest in Christ, he must perish. He said he once hoped that he possessed religion. Many years past he was brought to feel that he was a sinner,—that he could not save himself—that he must be pardoned and made holy before he could be made happy. That he sought unto God for pardon and acceptance through Christ—for grace to change his heart and make him holy. That for a time he appeared to get worse, until he almost

despaired of being saved. But that at last the way of Salvation through Christ was made plain to him—that Jesus appeared just such a Saviour as he needed, and he felt happy in giving up all into the hands of Christ. That if ever he felt really happy, it was when he was enabled to see how a sinner could be saved from sin and wrath, and was enabled to trust every thing in the hands of God through Christ.

About that time there was preaching sometimes, he said, near his Master's; and it was his delight to attend and be taught the things of religion. He did delight to meet God's people, and join with them in praising God, and hearing his word. He said that the Lord's Supper was once administered there, and that he told the preacher how he felt on religion, and the preacher received him as a member and admitted him to the Lord's table.

Since that time a great change had taken place in that neighbourhood. Some of the pious people had died—some had moved away, and for some reasons, he did not know what, there had been no preaching there for a long time. He had tried, he said, to serve God and do the will of his Saviour. And sometimes he felt that he did love religion and was happy. But at other times, he had fears that all was not right—that he was deceiving himself.

He had for near a year been sick, and it had been a time of great trial and distress. His mind was often in great darkness. He could not see as he once did how he could be saved. He could not take hold of the promises—could not feel that confidence in the Saviour which he once could. He was filled with doubts and fears, and at times ready to give up all for lost. He felt that he was wearing away—that he could not live long; and feared that he was not ready to die, and did not know what to do. He could not read God's word—had no one to read it to him,—had no religious friend to talk to him and instruct him, and felt himself a poor lost creature.

He said he had much wished to meet with some one that would talk to him on religion. That he had longed to see a preacher once more, who would instruct him and tell him what to do.

He had heard a few days past that P— was coming to preach at his Master's. It made him so glad that he wept for joy. It appeared like God had answered his prayer in sending him; and a hope sprung up in his heart that God would make it a good time to him. From the time he heard of P—'s coming, he had been looking for him every day, and

praying that God would remember him. That on Saturday he could hardly keep from the door all day long, but kept looking out to see if P— was coming; and when night came and he had not come, he began to think that he would not come,—was quite cast down,—felt sick, and went to bed.

When he heard that P— was come, he could not tell how much joy it gave him. He hoped God would bless him. He had in the morning waited and watched about the door that he might talk with him, but found no opportunity before P— walked out to the woods. He had followed him out to the end of the lane, and was waiting to see him as he returned to the house.

P— listened to his simple account of himself with no little interest, and would willingly have listened longer but soon saw that it was given to lead P— to talk to him on those parts of religion, on which he so deeply felt his need of instruction and advice. His whole appearance and manner presented such evidences of sincerity, his countenance, and voice indicated such deep heartfelt concern, that P— could not doubt the statement which he had heard.

P— gave him a short statement of the Scriptural account of man as sinful and fallen—of his state of condemnation—of his deep depravity—of his utter inability to satisfy the claims of the divine law, or recover himself from the power and pollution of sin. He spoke of the salvation provided in Christ —of the satisfaction made for sin—of the provision made for justifying, enlightening, renewing and sanctifying the sinner. He explained to him the nature of the change that must take place on the heart of man—the evidences and effects of this change—the new views which the soul has of God, of Christ, of the law, of itself, of sin and holiness, and of the way of salvation through the Lord Jesus Christ.—The change that takes place in the tastes and relishes of the mind—the desires, hopes, and fears, and anxieties—all are now directed to religion and the favour of God.

In answer to some inquiries which P— put to him respecting his religious difficulties, he said that at times he felt a most distressing darkness respecting the way of salvation, and the state of his own heart. A cloud appeared to come over all. He did not know what to make of it. Did God's people, after having the way of salvation, and their interest in it, made plain to them, ever get in the dark so as to seem to know almost nothing about it?

P— told him that it was so at times with many a child of God. That few but the pious experienced such things. That

it was the Holy Spirit that enabled the soul to have those clear views of the things of Christ:—and that he at times withheld his enlightening influences when our sins offended him; and at those times the soul would feel its blindness and ignorance.

The sick man said that at times all appeared wrong within him. His heart was hard—he could not feel—he could not repent—He could not love—he could not trust in God, nor submit to him as he ought—he could do nothing that was good. He went bowed down. He tried to pray, and repent and love God, but all appeared wrong. Was it so with God's people? Did they ever feel as if they had no religion, and yet that nothing but religion could make them happy? Did they ever feel as if their prayers were too sinful to be heard—did no good, and yet they could not keep from praying almost constantly?

P— assured him that this was often the case. That the soul after tasting the love of God and the sweets of religion, could not be deprived of them without mourning their loss. That God often left his people to struggle for a time with the disorders of their hearts. He often left them to feel their inability to help themselves, or derive benefit from any thing without the aids of his grace. But when the soul felt habitually that the favour of God was better than life, and placed its dependence for acceptance on the unmerited grace of God—when it continued earnestly to seek unto God and call on his name, it need not fear. In due time God would meet with it and bless it. God had promised that those who thus seek shall find him. The sick man inquired if God's people were ever troubled with sinful thoughts—with hard thoughts of God,—with murmurings against his providence—with thoughts that God had dealt hard with him—that he did not fulfil his promises—that it was vain to serve him? Saying that he had suffered much from such thoughts—that he knew they were wrong—that his soul loathed them and himself for having them. But that they would follow him from place to place, and from duty to duty: and at times he could not pray on account of them: and yet could not get clear of them.

P— told him that many had experienced trials of the same kind. That he had known persons, whose minds at times were filled with vile blasphemous thoughts about God and Christ, and every good thing of which they might think. That for a time all their efforts were not sufficient to remove

them. That they were almost driven to despair by them; but that God in his good time afforded them relief.

P— assured him that all the trials which he had mentioned were common to the people of God—That many felt that darkness of mind—many felt the hardness of heart—many felt the coldness and deadness, and many were troubled with wicked thoughts which gave them much distress. These were trials well calculated to make us feel our nothingness before God, our need of divine grace in all things, and the greatness of that mercy which spares and provides for our Salvation. The Lord Jesus Christ knew all the weaknesses and trials of his people. He would not leave them nor forsake them, but make all things work together for their good.

Had P— been an angel of light he could hardly have been heard with more eager attention. Never did he see the workings of a mind more strongly painted on the countenance. Much of the sick man's distress evidently arose from the impression that his case was singular. He appeared not to know that really pious persons ever passed through such trials. And now to hear that such trials were common to God's people—that few but pious people had such trials—that they were a part of that warfare which the child of God has to carry on, with the world, the flesh and Satan—that these struggles with sin, this mourning over it, these hungerings and thirstings after righteousness, instead of filling us with fears, were evidences of a work of grace going on in the heart; appeared to give him new light on the whole matter, and fill him with a delightful surprise.

The assembling of the people for worship, made it necessary for P— to break off the conversation. Expecting to ride to another part of the settlement as soon as worship was over, and thinking it most likely that if he should again visit that place, it could not be in time to see this interesting old man alive, P— gave him such instruction and advice as he thought his case required. He reminded him of the love, and compassion, and faithfulness of God to his people—repeated to him some of the precious promises which suited his case—assured him that God's people found these promises fulfilled to them—exhorted him to take comfort from what God had done for him. He had prayed to see some one who would talk to him and instruct him. God had granted his request. God had given him some comfort. Now he ought to trust in God for the time to come. God had promised that he would not leave nor forsake his people: but that his

grace should be sufficient for them. He ought now to trust in God for the time to come, and rest on his faithful promises.

The sick man appeared fully impressed with the belief that he should live but a few days—declared his impression that P— was the last minister of the gospel that he should see in this world—expressed his hope that he would meet him in heaven.

He manifested strong emotion at parting—eagerly grasped the hand which P— held out to him—thanked him for what he had told him—said he could not tell how much relief, how much consolation he had afforded him—hoped he would remember and pray for a poor old sinner, whose only hope was in the Lord Jesus Christ.

About six weeks afterwards P— revisited that settlement. On inquiring for the old servant who was sick when he was there before, he was informed that he was dead. Respecting his closing scene, he learned nothing. Whether hope cheered or fear depressed—what were his views of Christ and his interest in him—who attended him in his last moments—whether any child of God stood over him and pointed him to the Saviour, and reminded him of his love and faithfulness, and cheered him with the promises, P— did not hear. The persons, who could have given him most information on these matters, he had not an opportunity, during a very short stay, to talk with. Perhaps he might have learned more, had his feelings been different from what they were. Why should he sorrow at the death of a poor old servant among the mountains of Bath? He did not doubt that great was the gain of the deceased. He did not doubt, but that he was before the throne, rejoicing in the presence of the Lamb—that he now looked back on all the way in which he was led, and with unutterable delight saw that all had worked together for his good—that God had done all things well. Yet P—'s heart was full. He thought of the lot assigned that poor afflicted child of God—the disadvantages under which he had groped his way to heaven—a Slave—one who enjoyed almost no religious advantages—was never taught to read God's word—seldom heard the gospel preached—had almost no religious society—left to grope his way in the dark—travel towards heaven almost alone—oppressed with fears—assaulted with temptations—and borne down with sickness; yet he was not forgotten of his Saviour and his God. That God who sent Philip to meet and teach the Eunuch—who sent an angel to direct Cornelius where to find Peter, had so ordered it that a poor servant who feared him, should in his time of need, meet with

one who could teach him the words of peace and consolation. Should no other benefit result from P—'s visit to those parts, he felt that he was amply compensated for all his fatigue, in the assurance that he had cheered the latter days of one who loved the Lord Jesus Christ. Thy ways, O Lord, are in the sea, and thy path in the great waters, and thy footsteps are not known: yet mercy and truth shall go before thee.

OMICRON.

DESULTORY NOTES.

I HAVE just read "Political and Literary Anecdotes of his own times. By Dr. William King, principal of St. Mary Hall, Oxon."

Dr. King was born 1685, and died 1763. He lived in an interesting period in the History of England; was a man of sense and learning, but a strong Jacobite. He had prejudices, that may almost be considered violent; yet he was a man of veracity and honour. His statement *of facts* then may be relied on; but his opinions respecting men and measures ought to be received with many grains of allowance.

Of this the following affords a striking specimen. "A Presbyterian teacher," says he, "or one designed for that office, though he changes his condition, and has an opportunity of conversing with the politest men in the kingdom, yet will always retain his original cant. CHANDLER, the *Popish* Bishop of London, and SECKER, Bishop of Oxford, are both converts from Presbytery. They are frequent preachers; but the cant of their education renders their discourses very disagreeable to a good ear. Their parts are moderate and nearly equal; but their characters are very different. Chandler is a real convert, and as void of all hypocrisy, as he is free from pride and ambition."

Of this Chandler, I know nothing. Secker was afterwards Archbishop of Canterbury; and if any primate since the days of Cranmer, has done honour to that high station, Secker is that man. He was learned, exemplary, and liberal. His works have been published, and posterity has passed a favourable judgment on them. Tillotson was also a Dissenter. It is useless to give his character.

Dr. King says that Dean Swift drank too much wine. His physician allowed and prescribed a pint of claret, which the Dean never exceeded. It however visibly affected him,

and made him complain of his head next day. Note; the physician invariably drank two bottles of claret after dinner.

Pope wrote thus,

> Reason's whole pleasures, all the joys of sense,
> Lie in three words, health, peace and competence:
> But health is gained by *Temperance* alone,
> And peace, O virtue! peace is all thine own.

The Principal of St. Mary's tells this story.

"A man who has contracted the pernicious habit of drinking drams, is conscious that he is taking slow poison, and therefore he will never own it, either to his friend or physician, though it is visible to all his acquaintance. Pope and I, with my Lord Orrery and Sir Harry Bedingfield, dined with the late Earl of Burlington. After the first course, Pope grew sick, and went out of the room. When dinner was ended and the cloth removed, my Lord Burlington said he would go out and see what was become of Pope. And soon after they returned together. But Pope, who had been casting up his dinner, looked very pale, and complained much. My Lord asked him if he would have some mulled wine, or a glass of old sack, which Pope refused. I told my Lord Burlington that he wanted a dram. Upon which the little man expressed some resentment against me, and said that he would not taste any spirits, and that he abhorred drams as much as I did. However, I persisted, and assured my Lord Burlington that he could not oblige our friend more at that instant, than by ordering a glass of cherry-brandy to be set before him. This was done and in less than half an hour, while my Lord was acquainting us with an affair that engaged our attention, Pope had sipped up all the brandy. Pope's frame of body did not promise long life; but he certainly hastened his death by feeding much on high seasoned dishes, and drinking spirits."

The following representation, illustrative of a national custom, will be read with surprise by many of our plain republicans.

"The CUSTOM of giving money to servants is now become such a grievance, that it seems to demand the interposition of the Legislature to abolish it. How much are foreigners astonished, when they observe that a man cannot dine at any house in England, not even with his father or his brother, or with any other of his nearest relations or most intimate friends and companions, unless he pay for his dinner! But how can they behold without indignation or contempt a man

of quality standing by his guests, while they are distributing money to a double row of his servants? If, when I am invited to dine with any of my acquaintance, I were to send to the master of the house a sirloin of beef for a present, it would be considered as a gross affront: and yet as soon as I shall have dined, or before I leave the house, I must be obliged to pay for the sirloin, which was brought to his table, or placed on the sideboard. For I contend that all the money which is bestowed on the servants, is given to the master.—I remember a Lord POOR a Roman Catholic Peer of Ireland, who lived on a small pension which Queen Anne had granted him: he was a man of honour, and well esteemed; and had formerly been an officer of some distinction in France. The Duke of Ormonde had often invited him to dinner, and he as often excused himself. At last the Duke kindly expostulated with him, and would know the reason why he so constantly refused to be one of his guests. My Lord Poor then honestly confessed that he could not afford it: "but," says he, "if your grace will put a guinea into my hands as often as you are pleased to invite me to dine, I will not decline the honour of waiting on you. This was done; and my Lord was afterwards a frequent guest in St. James' square.—My Lord *Taaffe* of Ireland, a general officer in the Austrian service, came into England a few years ago, on account of his private affairs. When his friends, who had dined with him, were going away, he always attended them to the door, and if they offered any money to the servant who opened it (for he never suffered but one servant to appear,) he always prevented them, saying in his manner of speaking English, "If you do give, give it to *me*, for it was *I* that did buy the dinner."

A custom like this, in the United States would be railed against by all the world.

Admiration of the writings of Horace was once so fashionable, that no man of literary pretension ever travelled ten miles from home without an edition of Horace in his pocket. Dr. King tells us of a man who was *Horace-mad*. His name was Douglass, a physician of some note in London. "His library was a large room, full of all the editions of Horace which had ever been published, as well as the several translations of that author into modern languages. If there were any other books in this room, as there was a small number, they were only there for the sake of Horace, and were on no other account valuable to the possessor, but because they contained some parts of Horace which had been published with select pieces, or *excerpta*, out of other Latin authors

for the use of schools; or because translations of some of the odes and satires were printed in miscellanies, and were not to be found any where else."

All this folly seems to have been pardoned by Dr. King, because Douglass had studied his author with great care and application, and understood him.—What would be said by polite scholars and fashionable critics, of a man who should feel in relation to his Bible, as poor Douglass did towards this elegant but often filthy and licentious writer?

Dr. King records an admirable repartee of Atterbury, the famous Bishop of Rochester. While opposing a bill which had been brought into the House of Lords, he said "that he had prophesied last winter this bill would be attempted in the present session, and he was sorry to find he had proved a true prophet." He was followed by Lord Coningsby, who in an intemperate speech, desired the House to remark, "that one of the Right Reverends had set himself forth as a prophet; but for his part he did not know what prophet to liken him to, unless to that furious prophet Balaam, who was reproved by his own ass." To this part of the speech Atterbury replied, "since the noble Lord hath discovered in our manners such a similitude, I am well content to be compared to the prophet Balaam: but, my Lords, I am at a loss to make out the other part of the parallel. I am sure that I have been reproved by nobody but his Lordship."

The foregoing is a specimen of Dr. King's anecdotes of his own times; a book with which a man may pleasantly enough pass off a lonely or an idle hour.

From the Christian Spectator.

THE INFLUENCE OF CHRISTIANITY ON THE POLITICAL AND SOCIAL INTERESTS OF MAN.

THE history of nations does not present a change in the affairs of men, nor the history of the human mind, a change in their opinions, so wonderful in its nature, or so important and durable in its consequences, as that great moral revolution effected by the introduction and establishment of Christianity. The influence of this upon the *temporal* interests of society it is my present purpose to contemplate. In doing this, I might proceed to detail the principles and precepts of our religion, and show how they must bear upon society, how

they must produce the several virtues of public and private life, how, by touching every secret spring and chord of the social machine, they must give to all its movements not only that order which promotes general security, but also, if I may so say, those harmonies and melodies, which impart to life a new and higher zest. All this, however, might perhaps be called mere fine spun speculation. It is better therefore to look at facts, to consult the pages of history. But here is a difficulty.—Historians have thought nothing important but battles, and blood-shed, and sieges, and captures. They would have been undone for materials, says Socrates the theologian, had men been honest and peaceable. The influence of Christianity we must learn, therefore, mainly from their incidental remarks, and from contrasting the different states of society which thus betray themselves. Besides, in investigating this subject, we must bear in mind what Paley has well observed: "Religion operates most upon those, of whom history knows the least, upon fathers and mothers in their families, upon men-servants and maid-servants, the quiet villager, the manufacturer at his loom, the husbandman in his field." Still it is true, Christianity has stamped upon the social and political condition of men new and interesting features.

I need not here exhibit the state of the world, when its Author appeared in the flesh. Suffice it to say, it is properly termed the *fulness of times*. An impression had gone abroad that a splendid character was about to come upon the stage—the tumults of battle were hushed—the din of politics stilled, and the whole world put, as it were, into an attitude of silent and anxious expectation. Jesus was born. But the Jews despised him; the Romans gave themselves to their amusements and luxury. Yet our religion made a silent progress. It soon gained its way to the capital, and even to the imperial palace. Roman governors became jealous—pagan philosophers affected to despise—idolatrous priests were alarmed and enraged—all united to oppose and destroy it. Still it moved on. Superstition gradually gave way, and Christianity after a variety of fortunes, became in the reign of Constantine the established and national religion. This event has secured for Constantine a lasting remembrance.

The throne of the Cæsars on which he sat has crumbled to dust—the city on which he bestowed his wealth and his name, having exchanged the cross for the crescent, presents now in the hands of the Turks few mementos of its founder: but the

religion which he cherished still lives, and its effects are felt over almost the whole of the habitable globe.

In pursuing my subject let me call your attention, in the first place, to such changes in the *Roman* administration as appear connected with Christianity. You will not suppose that under the circumstances of the Roman empire, Christianity, even when made the national religion, could produce its full and genuine effects. There was a vast counteracting influence in the number, rank, and authority of the pagan population, who were attached to old principles and policies. Besides, in all cases, the features of government, like those of individual character, change but gradually. Still there are traits in the administration of Constantine and some of his successors which exhibit the influence of Christianity.—I will mention but two or three.—Religious toleration is one. This you hardly expected perhaps, because the enemies of revolution have maintained that this was a trait of ancient paganism, and endeavoured to disparage our religion by contrasting the factions of the christian world with the cool and forbearing spirit, which they ascribe to pagan rulers, philosophers, and priests. But this is not justified by facts. In Rome, from the earliest periods of the republic, magistrates were requested to prohibit all religious worship which was not conformed to the national mode. In the most polished state of the empire, we find the patron of philosophy and letters (Mæcenas,) saying to Augustus, that he ought to worship the gods of his country, and to *hate* and *punish* those, who followed a new religion. And from the edicts of the persecuting emperors after this period, it appears that the same principle of requiring all to follow the customs of the nation actuated them. The christians, they say, depart from the ceremonies of their fathers. Indeed, you can hardly account for the persecutions, if toleration had been a trait of the Roman government. The christians could not give the emperor any occasion to fear their *influence at court*, for they had none, nor their *influence among the people*, for they were advocates of passive obedience. And the jealousies of individuals, the interested suggestions of the pagan priesthood and the superstition of the populace, which were perhaps the real source of the persecutions, could not have induced them to sanction violence and cruelty so enormous, had it not been consistent with Roman politics to punish religious innovations. In fact in the third century this subject had become so important a part of Roman jurisprudence, that the constitutions relating to it were published and commented on, and

made a serious study of the civilians. You will find that rational and conscientious toleration first discloses itself under the christian religion. Constantine had something of this trait. Do you say, so had Julian? He had the semblance of it. But what if he had the reality? Paganism could claim no praise for it. He had received a christian education—he had been a reader in a christian church—and it was here that he learned those higher and sounder principles which Gibbon has so complacently exhibited as the fruits of Paganism.

There was a change also in the Roman affairs in relation to the poor. From the time that Rome began to extend her arms, and exact her tributes from conquered provinces, she had made some provision for the poorer classes of her citizens. A portion of her income was periodically distributed among them. As the empire was enlarged these distributions became more frequent and liberal, till finally they afforded a daily supply of provisions to a proud and lazy multitude. This policy was bad. It left the poor population idle, and of course discontented and vicious, ever ready for the designs of the demagogue. It gave them meat and drink, but furnished them with no means of those more lasting comforts equally essential to domestic ease. It furnished no shelter in the storm—no couch for the day of sickness—no retreat for infirmity and age. Besides this, the distribution extended only to Roman citizens; all others were excluded, and had no place in public or private regard. But Christianity had no such distinctions. The rich churches made contributions to their poorer brethren. They educated orphans. They extended their charities to persecuting enemies. During the famine and pestilence under Maximin, the Christians distributed bread among the destitute pagans, and took a generous care of multitudes, whom their pagan relatives had forsaken. Before the persecution of Dioclesian, the churches had gained possession of landed property, and were able to make regular establishments, and systematic exertions for the distressed. When Constantine ascended the throne he entered fully into their benevolent designs, and manifested a regard for the poor, which was altogether novel in a wearer of the purple. Afterwards the empress of the great Theodosius was found in the hospitals administering to the sick with her own hands. Pagans themselves acknowledged the change. Even Julian confesses it. In his ardor to save the dying cause of idolatry, he earnestly exhorts his pagan priests to imitate the christian teachers in shunning scenes of amusement, and especially in practising benevolence and charity.

Another effect of Christianity is disclosed in the edicts of Christian emperors against those impure and licentious indulgencies, which pagan officers had not only permitted but countenanced and increased by their own example.

But I hasten to the last circumstance of change to which I shall now allude, those customs which tended to destroy the feelings of humanity.

The custom of punishing by crucifixion fostered in the Roman citizen a proud sense of superiority to all other men, and an idea that they might inflict on them any species of cruelty. This was abolished when Christianity became the established religion. Superstition might and probably did operate in this. But the custom indicated and cherished a cruelty which could not co-exist with the tender spirit of our religion.

The influence of the gladiatorial shows was still greater. They were a school of savage and remorseless cruelty. They originated in revenge—the slaughter of innocent captives to appease the *manes* of those, who had been slain in battle. They were cherished by government to foster the spirit of war, and at length became necessary to gratify the love of blood-shed which they had created. They infused such a spirit into the nation, that the noblest citizens and sometimes even females engaged as combatants, while thousands of all ages and classes and of both sexes sat around the amphitheatre, delighted spectators of the bloody contest. And often when the vanquished gladiator tremblingly looked for the sign of mercy, in thoughtless glee they would devote him, which they could do by merely raising the thumb, to be slain on the spot and dragged through the sand by a hook. You will not wonder that under such institutions, the most civilized people were the most cruel—that the mildness of a Claudius was changed to the cruelty of a Nero. But all this was utterly dissonant with the principles of Christianity, and christians were never found at these spectacles, unless compelled by their persecutors to die at the hands of a gladiator, or called to animate in the hour of martyrdom their brethren thus devoted. As our religion gained influence, this institution declined. The shows were forbidden by Constantine, and were completely abolished after the division of the empire. The progress of christianity is the progress of humane and benevolent feeling.

Before I proceed further I would offer one remark. In this whole discussion it is to be understood, that other causes may have operated with Christianity. Where the cause is

complex, it is difficult to assign to each part its appropriate influence. Experience and the progress of knowledge are no doubt important agents in improving society, and I would allow them their full influence, although a few moments' discussion might show that even these are in a great measure indebted to Christianity for their power.

I may now without fear of misapprehension proceed to point out some characteristic peculiarities in the social state and political principles of *Christian* nations.

We will attend first to *external relations*. The grand basis of national law among Christians is a sentiment which in a great degree is peculiar to them, the sentiment that nations in their intercourse are to be regulated in general by the same laws of nature and humanity, which should regulate individuals; that in the most important respects one state is to another what a man is to his neighbour. This just and profound principle is first developed in the history of Christian nations. It was not at any rate the basis of intercourse among the ancients. A nation rather looked upon itself as a separate order of beings, bound to another nation by no ties but those of custom or convention. This was the natural consequence of the local religions of paganism. Even the Jewish system, divine in its origin, but designed only for Palestine, had a similar effect. "O Lord," say the Jews in Esdras, "thou madest the world for our sake; as for the other people, who came out of Adam thou hast said they are nothing, they are like unto spittle." The Romans, styling themselves the favourites of Jupiter, called the rest of men barbarians, and felt at perfect liberty to murder and enslave them, provided they consecrated in the capitol some trophy as a token of gratitude to the national deity. And those restless savages of the North, who ravaged their city and finally demolished their empire, claimed the same right to seize the cultivated fields and enjoy the sunny climate of Italy.

As the principle which is the chief corner stone of a just national intercourse was not understood, so the peculiar duties which result from it were disregarded. It is a phenomenon in ancient politics to find a nation aiming to promote the preservation, the rights, the internal improvement of another. It would be a still greater one to find a nation sending relief to distant distress. Show me, if you can, in the records of paganism, a parallel to London repairing at Lisbon the desolations of an earthquake, cheering its terrified and ruined inhabitants with the substantial consolations of money and bread. Show me, if you can, the counterpart of Boston pour-

ing, in generous profusion, upon a conflagrated island, the means of subsistence, and comfort, and renewed prosperity.

Further, I ascribe to this same ignorance of the true foundation of international duty, the fact that the grand secret of modern politics, the balance of power, never seems, at least in any definite shape, to have entered into the politics or conceptions of ancient statesmen. In the republic of Greece, if any where, we should expect to discover this principle. But neither Lycurgus nor Solon understood it. The wisdom and authority of the Amphictyons, had they conceived it, could not have brought it into operation. For neither of the states would surrender its own chance of getting the supremacy. Hence the alternate sunshine and cloud in individual states, and the ceaseless commotions in the whole. The balance of power made no part of the Roman policy. Had Rome understood its value, she would not have tarnished her power by a cruel and faithless demolition of Carthage. It was unknown in the states which existed in perpetual conflict after the destruction of the Roman Empire. I have the authority of Villers for saying that it first appeared in the tumults of the reformation.

I have said that ancient nations felt themselves bound to each other only by the ties of convention and agreement; I may even say these were not inviolable. There was indeed a certain idea of sacredness attached to them, and a violation of treaties is often mentioned as a crime. But it is plain at the same time that a nation measured its obligations by its interests, and observed its engagements or not, just as advantage dictated. And often the most contemptible quibble was thought sufficient to justify the basest violations. The Platæans engaged to restore the Theban prisoners, but returned them lifeless corpses. A Roman general having agreed to restore to Antiochus half his fleet, caused each of the ships to be sawed in two. On this subject, the Romans never thought of consequences as to individual citizens. The treaty at the Caudine Forks was broken, although it involved the lives of the Consuls. Fabius was obliged to sell his patrimony to fulfil an engagement, which the Senate would not recognise. Still in many cases the Romans exhibited a noble superiority to the meaner artifices of state. They made known to Pyrrhus the treachery of his physicians, and sent back in chains to the Falisci the man who had offered to betray the children of the king. I cannot dismiss the subject of treaties without alluding to the custom of guarantying them by hostages. It was one of the earliest practices of

ancient nations and has sometimes been imitated by the moderns. The lot of those who were given as hostages was unfortunate indeed. The treatment of such was regulated by no fixed and acknowledged rules. In case the treaty or stipulation was violated, their persons and lives were in jeopardy, and history is swelled with stories of their sufferings. The influence of Christianity has been manifest in prescribing more humane rules for their treatment and in gradually doing away the custom itself.

On this subject of international relations I will mention but one topic more, the custom and accompaniments of war. The history of the world before the Christian era is but the history of war. The subsequent periods present a picture most lamentably similar. Forbearing and peaceable as Christianity is, it has not been able to eradicate this cause of desolation and woe. Even in this age, we may say in the language of Dwight,

> War's iron car in thunder rolls,
> From medial climes to distant poles.

It is a still more melancholy fact that religion has been associated with so barbarous a custom. It was not strange that the Koran should be imposed by aid of the sword—but that while the successors and followers of the imposter were doing this, Charlemagne should be ravaging the Saxonies to establish Christianity is a phenomenon indeed. That superstitious sensibility should weep because Jerusalem was profaned by the Saracen, was natural enough; but that the Christian Church, her priests and her laity, should think it praiseworthy to drench the world in blood for its rescue, is truly singular. Strange inconsistency! The man who could say he would not wear a crown of gold where his master had worn a crown of thorns, could yet conduct an expedition, which brought death to thousands, and misery to thousands more. Christian bishops who dared not to use the sword or the musket, lest they should be guilty of shedding blood, have yet been seen armed with clubs, and leading to the field of battle their retinue of vassals.

It has been said that the primitive Christians abhorred the custom, and that it was not till Constantine converted the cross into a standard that they were brought to fall in with a practice so totally at variance with their principles and feelings. The Cross was omnipotent. If in addition to this we consider the original character of those northern people from whom the Christian nations of Europe are derived, we shall

not wonder perhaps that as yet our religion has done no more to exterminate war. That it is tending to do it, I fully believe. Christianity has in every age produced some who were genuine peacemakers. Sometimes her ministers have been known to rush in among infuriated combatants with their bibles and crosses, that they might quell the rage of war. And ever since the reformation, both its necessity and its justifiableness have been questioned. Here is not the place to discuss the subject. I only say that I ascribe the labours of Erasmus and of his followers down to Philo Pacificus, to the influence of Christianity; and when I remember how many cruel and now exploded customs were once thought even by christian nations to be necessary and right,—when I remember that for a long time it was usual to burn heretics, to propagate the gospel by violence, to judge the accused by the ordeal or by judicial combat,—when I remember that in the eleventh century the Scotch were in the habit of bartering away their wives, and even in the fifteenth there was at Bristol a regular market for selling children to the Irish,—when I remember these things and consider that they have all disappeared before the progress of Christian light and knowledge, I cannot believe with our venerable Adams, that wars are as necessary to the political world as volcanoes and earthquakes are to the physical; I cannot think it an enthusiastic dream to expect that at some future period the sword will be changed into the ploughshare, and the spear into the pruninghook, and men learn war no more.

But if Christianity has not destroyed the custom, it has lessened its evils. The use of gunpowder and of new species of weapons has done much to diminish the horrors of actual conflict, but religion has done more in amending the rules of warfare. It has introduced new and better principles as to *the occasions of war—the extent to which it should be carried —the conduct of private subjects of billegerent states—the mode of celebrating victories—and the effects of conquest.* In all these points I might exhibit a striking difference between christian and heathen views. But it is in *the disposition towards the enemy* that Christianity has achieved the greatest miracle. The old precept "hate thine enemy" was fully exemplified in Pagan warfare. That courtesy, which is now so common between the commanders of opposing armies, hardly entered the conceptions of a Grecian or Roman general. The hostile heroes of Homer would not have understood the conduct of him, who sent the finest of his melons as a present to the king he was besieging: it better comported

with their character to call each other dogs and drunkards. —A still greater contrast appears in the treatment of prisoners. Modern practice secures their lives and property and honour—and sends them upon a bare parole to enjoy the blessings of country and home. For the wounded it furnishes hospitals, and surgeons, and nurses. We have known an English officer bid the surgeon away from his own bleeding body to dress the wound of his prisoner. But in an ancient warfare the fate of the captive was, for the most part, slavery or death. I know you can point to striking instances of humanity in ancient story—you can tell me of Scipio and of Titus at Jerusalem; and you can point to striking instances of cruelty in modern times—you can tell me of the soldiers who were drowned in the straits of Calais—you can say that even our venerated forefathers beheaded the captured Sachems and enslaved their women and children. But these on both sides are exceptions. Humanity is the general feature now—cruelty was the general feature then.

It is time to pass to the subject of *internal relations*. I mention first, the principles of legislation and the character of the laws. There is very little of fixed principle in heathen legislation. You will find more of this in Roman than in Grecian affairs, but in both it was not *principles*, but *circumstances*, which ruled in their deliberations. Hence, let me say in passing, the favourable influence of their government upon eloquence. To carry a point an orator had only to dwell upon the circumstances of the occasion. A modern orator must aim at principles.—I do not mean that ancient lawgivers did not seek the permanency of their institutions. Most of them did. We know the story of Lycurgus. But their institutions were in the outset arbitrary, founded upon *circumstances*, not upon settled principles of morality and right. Christianity does in civil affairs what it has done in the little kingdoms, and republics in its own bosom—it developes principles, which are to guide in every change of affairs.

And as to actual laws if we were to compare a pagan and a christian statute book, we should find here overwhelming testimony in favour of the true religion. We should find the laws of the latter in the main far less severe, and at the same time far better calculated to secure obedience.—In fact I might go through the whole structure of government, and show that the tendency of Christianity is to promote freedom, security, and prosperity. Just compare in your own recollection, a christian and a pagan or Mahometan government. Take for instance Turkey, and run over the other nations of Eu-

rope, and you will be struck with the fact that as our religion is the more unadulterated, the contrast is the more obvious. —In the catholic countries whose religion is polluted with pagan superstition there is an approximation to pagan despotism. The testimony of Montesquieu confirms my views. "Christianity," says he, "is a stranger to despotic power!" Further, it is a curious fact, that in most christian countries we find a civil constitution, which the profoundest of ancient historians considered a political dream. In all nations, says Tacitus, the people, or the nobility, or a single individual governs, for a form of government composed of all three at once, is but a brilliant chimera. "The existence of such a government," remarks Chateaubriand upon this quotation, "was reserved for a religion, which while it maintains the most perfect moral equilibrium, admits the establishment of the most perfect political balance." The divisions of the three orders, unknown to the ancients, has produced among the moderns a system of representation which may be classed among the three or four discoveries, that have created another universe."

I mention, secondly, a peculiarity in modern politics, which deserves particular notice, the separation of civil and ecclesiastical affairs. In pagan nations they are intimately connected. In Rome the machinery of government could not be moved without the agency of the priests. They had almost complete control over civil and military affairs. A magistrate could not risk an induction into office unless sanctioned by the sacred lightning, nor could a general or admiral hazard a battle if the chickens refused to eat. Few in such cases would dare, like Claudius, to throw them into the sea, with the contemptuous sneer, "then let them drink."

The office of Chief Pontiff was so important that the Cæsars found it necessary to secure it for themselves, and even the christian emperors were obliged to do this so long as pagan priests retained their authority over a superstitious populace.

There was the same connexion of civil, and religious powers in Egypt and Greece. The Grecian priests were ranked next to their kings and chief magistrates, and often enjoyed an equal dignity. A single instance will illustrate their influence in military affairs. In the battle between Alexander and Darius, when the Macedonians were on the point of giving way, the soothsayer of Alexander advanced into the front rank, clothed in white, and exclaimed that he saw hovering over the king's head an eagle, the token of victory, and pointed

with his finger to the heavens. The soldiers believed it—rushed afresh to the contest—and gained the victory.—No one could discharge the duties of king, in Egypt, till he was vested with the title and authority of priest, nor in Persia till he had understood the discipline and wisdom of the Magi. Even the emperors of Japan and China, it is said, have formerly possessed the pontifical function.—But in the original system of christianity there was nothing analogous to this. The primitive teachers never intermeddled with the political affairs of converts, and never made politics a matter of instruction except to enjoin upon all to render to Cæsar the things which are Cæsar's, and to God the things that are God's. The officers of the church for a long time possessed only censorial and advisatory powers. But their authority was enlarged by the christian emperors. They gradually gained influence in the state. At length they declared themselves amenable only to ecclesiastical tribunals. The verdicts of Bishops were clothed with the authority of law, and the Judges were obliged to execute their decisions. The splendid revenues bestowed on them, advanced their influence, and ecclesiastical assumption proceeded from one step to another till in the latter part of the middle ages the church became an engine of vast political power. The pope enjoyed a supremacy incomparably greater than any Roman Pontiff, or Jewish high priest. He held in his disposal ecclesiastical benefices the world over, and thus the whole clergy of the various nations constituted one body connected by every tie of superstition, and selfishness, and always marshalled at his pleasure. In the plenitude of his folly he presumed to destroy treaties, and to absolve monarchs and subjects from their oaths. The vast lands which fell to the church was another source of her political power. The Clergy held over these lands the same civil jurisdiction that the feudal barons had over their estates. It often excluded the monarch. The produce of the lands was employed so as to promote the same object, being spent in hospitality to their retainers, or charity to the wandering knights of chivalry, or devoted to the service of public institutions.—These various circumstances supported the domination of the Romish church till Luther blew his war trumpet so fearlessly against the mother of abominations. Men may dispute perhaps about the effects of this protracted reign of religious tyranny. But whatever may be thought on this point, the final result is this—it has come to be an admitted principle that religion, although it must when not diverted from its legitimate uses, shed its benign influence upon all the affairs

of men, is yet never to be brought down, as in all but christian countries, it is, from its dignified elevation, to serve as the tool of human government.

Another peculiarity in christian countries is found in the general impression as to those inequalities in rank and property, which are the invariable result of civil society. Look over pagan nations and you see the happiness of the social state constantly disturbed by evils flowing from this source. In some, as in ancient Rome, you see the poorer class in a state of restless jealousy, and envy, attributing all their sufferings to the avarice and tyranny of their superiors, and ready on every occasion to kindle the fires of domestic war, and willing even at the risk of friends, and fortune, and life, to pull down the civil edifice, if they could but destroy the objects of their hatred. In others, as in ancient Egypt and modern India, you find the eternal fetters of cast, binding by an unalterable fate the son to the rank of the father—paralyzing every effort of intellect, and deadening every moral sensibility, and producing through the whole extent of the population a most revolting torpor. But christian societies present a different aspect. Religion on the one hand teaches that the lawgiver has no right to assign one portion of men to a state of eternal degradation and poverty, and secure to another portion, titles and wealth and power;—and on the other hand she enables her votaries in whatever condition they may be placed, therewith to be content. Her lessons of freedom and equality check the growth of distinctions. Her lessons of obedience and contentment still the agitations of jealousy. Besides, even in the civil statutes, Christianity makes provision for those who suffer. I have already mentioned what it did for the poor in Rome. I need not tell you what it is doing for the poor in Christendom—I will not inquire whether it is the wisest policy of a state to provide for its poor by law; I only say the fact that such an interest is excited in their welfare, proves how much our religion is superior to all others in strengthening and improving the sympathies of men.

I do not doubt that had ancient writers instead of dwelling upon wars, furnished us with facts upon the common arts of life, agriculture, manufactures, and commerce, we might mark, in the history of these, peculiarities resulting from our religion.—In the first place, it is obvious that where christianity supplants a system of refined idolatry, it must to a considerable extent affect the manufactures, some of them becoming useles and others unlawful. I need not remind you of the silversmith of Ephesus, nor dwell upon the fact that

shrines, and utensils for the idol temples constituted one of the most important and lucrative branches of ancient manufactures. Just suppose the general conversion of India,—would it not in this respect affect her manufactures? and who can doubt that the change would be beneficial to her political well-being? Christianity makes men active. See its effects on the arts of life among the Hottentots, among the natives of New-Zealand and Otaheite. It was so in the early times of the church. Says Tertullian in his apology:—"We go to sea, cultivate and improve our ground, exercise mechanic arts, and sell our manufactures. None can complain that we are unprofitable but magicians, wizards, or astrologers, whose lucre must be injurious to the state."—In the second place, the records of ecclesiastical history present the clergy of the middle ages as the fathers of European trade and arts. The vast wastes which belonged to the monasteries were brought into cultivation by the monks and in part by their personal labours. They also cherished in all their establishments the various manufactures, and of course there grew up in them a species of fair, which, in most cases, are the beginnings of commerce. The income from this source was, as I have before said, devoted to hospitality, or to public works. In this way were built bridges, roads, colleges, villages, and portions of the larger cities. "Europe," says Chateaubriand, "owes half its monuments and useful foundations to cardinals, abbots and bishops."—Finally, just in proportion as the precepts of Christianity are applied to the commercial intercourse of men, there must arise, in all its departments, a higher degree of confidence and security and success. Let all classes of our traders settle their cases of conscience under the force of christian truth as presented in the overwhelming eloquence of a Chalmers, and we should hear less about debts, and forgeries, and failures. Our legislators would be less disturbed with the petitions and remonstrances of bankrupts and creditors.

Another important peculiarity in the internal state of Christian nations is the mode and object of education. On this topic I will not expatiate. Just cast your reflections back to the objects and modes of education in ancient states, Rome, Persia, Sparta, Athens—glance at the state of education at the present time in Pagan or Mahometan countries,—and then reflect upon our own institutions, or those of Scotland, and the contrast will strike your conceptions with more vividness than I can paint it.—But you must not stop here. Contemplate the influence of the old monastic establishment

upon learning: think of the scientific miracles of the Benedictines and Jesuits; especially notice the gratuitous efforts of the monks to instruct the poor;—then look to those institutions which during the last thirty years have sprung into being, as it were by miracle;—run through their several gradations from the Sabbath School up to the national Education and Bible Societies—consider how they bear upon the social interests of the rising generations and on the political prosperity of their several countries;—and, if you please, follow out their influence upon pagan nations, and remember that all these are the offspring of Christianity alone:—do this, and you must feel with me a new obligation to the *light* which beamed from the lake of Galilee, and rejoice, that although the prince and the powers of darkness have struggled eighteen centuries to obscure it, it is bursting forth afresh, and its rays shall soon fall upon every dwelling of man.

But some of the most striking peculiarities distinguishing christian from pagan countries, consist in customs and principles, which relate specially to the domestic circle. In the first place, Christianity at the same time that it discloses a future state of being infinitely more glorious than the present, brings forward motives to endear to us *this life*, such as a pagan could never conceive. Hence the fact, that in pagan countries life is valued *so little*, and in christian countries is valued *so much*. You will see how this bears upon domestic happiness if you direct your thoughts a moment to the subject of *suicide*. The superstitions of all pagans encourage this. The Indian widow willingly throws herself upon the funeral pile of her husband. The lover even in the cold forests of the Druids was advised to follow his beloved into the land of shadows. And with the Romans, philosophy added her sanction to the impulse of superstition. A full-blooded Roman could hardly wish for greater glory than to die like Cato.—But let these notions prevail, and who could count the number of orphans, or tell the story of their woes? Again, Christianity strengthens the affection between parents and their offspring. Paganism in all its shapes destroys or weakens it. The pagan mother can throw her infant to the monsters of the desert or the deep—the pagan son can leave his aged father to pain and want. The Ethiopean, before religion humanized him, used to bind to a furious beast the old man, who could no longer labour. The man of *perfect humanity*, as painted by Terence, exposed his infant daughter, and even the elegant and philosophic Plato viewed the custom as a prescript of right reason. But I need not go back to antiquity. You

remember the babe rescued by our missionaries from the jaws of the tiger—the dying female devoured by the jackals on the banks of the Hoogley. How different is all this from the feelings and customs of Christian countries.

On this branch of my subject you will expect me to mention slavery. Would to God that I could enumerate among the achievements of religion, the universal and complete abolition of a practice so detestable and so horrid. But if she is not entitled to a full triumph, she has gained even here honourable trophies. *Christianity has removed many of the causes of slavery.* With the ancients the conqueror could enslave his captive—the creditor his debtors and their families—even the father his children; and it was no compensation for such extensive power that the slave sometimes received a liberal education, became skilled in the arts, or was raised to offices in the state. *Christianity has softened the rigours of slavery.* The slaves even of the most cruel West India planters enjoy a milder fate than the christian captives in Barbary or the Helots of ancient Sparta.—*Christianity has promoted the emancipation of slaves.* The Romans often emancipated their slaves: but religion has multiplied the instances. Christian councils recommended it, and bishops set the example. *Christianity has at length effected a formal abolition of the trade.*—The memory of Granville Sharpe, of Wilberforce, and I ought to add, of the Friends, will be forever precious to the sons and daughters of Africa.—*Christianity will complete this glorious work.* We may for a season still hear the sighs of the captive, and the clanking of his fetters; but they must cease. We will pray for it; we will labour for it.

The last topic to which I will ask your attention, is the condition of females. I should be doing an insult, were I to offer a single remark on the connexion between domestic happiness and the rank and influence of the gentler sex. But we are apt to forget how much we are indebted to Christianity for those ten thousand nameless charms of private and social life, which result from the character of females. When our beloved missionaries tell us of the degradation of women in India, we hardly suspect that in the polished cities of Athens and Rome her fate was similar. But it was so. And it was so in all the pagan nations, with but a single exception, and that only an apparent one. The northern tribes of Europe had a sort of reverence for the females; yet we totally mistake, if we suppose it the same tender and respectful regard that Christianity inculcates, that chivalry promoted, and the moderns cherish as the sunshine of life; it was simply this; towards

a few they indulged a feeling analagous to that with which we look upon Meg Merrilies, or the witches in Macbeth, a kind of mysterious awe, because they thought them able to interpret dreams, predict the future, and bind the elements with their spells. In the politics and literature of pagans we can trace all the peculiarities and the evils which flow from female degradation,—despotism and licentiousness in the politics,—dearth of sentiment in the literature.—It has been said that the first work, except the Bible, in which a woman is exhibited as worthy of respect, is a novel by a bishop of the fourth century. Before this, the Greeks had often painted her as beautiful—their sculptors had transformed the marble into a goddess: but neither philosophers nor poets had conceived a lady of moral and intellectual accomplishments.—What the highest point of civilization then could not do, Christianity has done. On this point I only add, would that every female in Christendom might know the greatness of her debt to the gospel, and feel her obligation to do all she can to send it to rescue her sisters from bondage. And she can do much. "Women can be valiant in a cause they love." A christian female converted the natives of the rocky Caucasus. Christian females can convert the world.

From what has been said it is plain that Christianity has a most beneficial influence upon the temporal interests of man—that it has improved the political state both as to external and internal relations, wherever it has been embraced.—But I have not exhausted the subject. Volumes might be written. To show you fully what our religion has done, I must lead you through the history of every nation upon which its light has shone, and tell what it was when enveloped in the mists and clouds of Paganism and what it became when these vanished before the rising sun of righteousness.

But I will close with merely directing your thoughts to three. Think of the ancient Gauls, of the German nations, and of our Saxon ancestors. Wander for a moment among the oaks of the Druids—witness their cruel mysteries—enter the hall of Odin—the paradise of heroes where they drank healths in the skulls of slaughtered foes.—Look now at the same countries under the influence of Christianity. Look at *Christian France* and contemplate the miracles of Massillon and Bourdaloue. Look at *Christian Britain*, by her commerce uniting in friendly and advantageous intercourse the most remote and most dissimilar nations, and carrying by her navies the blessings of civilized life through the Northern and Indian and Pacific Oceans. Above all, contemplate

Christian Germany. I would have the enemy of missions look here:—I would have every honest statesman and every lover of freedom look here. It was *Christian Germany*, that sent out in the person of her *reformers* the principles which are to renovate the world,—the principles that kindled a *flame of liberty*, which, in spite of every effort of civil and religious tyranny to smother it, went on brightening and rising, —shot across the opposing waters of the Atlantic,—consumed the fetters which held in bondage our beloved and unequalled country—and is now reflecting back upon the old world its light and heat;—a flame which will continue to blaze and extend itself till every hiding place of despotism shall be, as it were, tried by fire, and our world come forth, in the splendor of a new creation to a destiny full of happiness and glory.

A DISCOURSE ON CHRISTIAN COMMUNION, BY THE REV. JUSTIN EDWARDS.

Romans xv. 7.—*Wherefore receive ye one another, as Christ also received us, to the glory of God.*

The communion of all real christians is an object dear to Jesus Christ. He bore it upon his heart, in prospect even of his own dissolution. And in his dying prayer, when their immortal interests lay with inexpressible weight upon his mind, he could ask nothing better for them than, "that they all may be one." To open the way for this, he laid down his life. To accomplish it he now intercedes in heaven. But it is an object exceedingly difficult to accomplish. Had he not divine power he could not effect it.

The apostacy divided men, first from God, then from one another. There were as many separate interests after the fall, as there were separate individuals. Each one was seeking, supremely, his *own*, and not one the things of God.—This course if pursued will end in eternal death. All men are naturally disposed to pursue it. And all who continue to pursue it, will be forever wretched.

To prevent this evil is the object of the plan of mercy; and God designs to remove the evil, by removing the *cause*. Hence, the way becomes opened, by the sufferings and death of Christ. The Holy Ghost is sent down, to convince men of the guilt of seeking supremely their own: show them the danger of this course; lead them to forsake it; return to God from whom they have revolted; choose him as their portion; his service as their employment; and his favour as their reward.

This will make them, in their interests, affections, and pursuits, *one with God.*

And by becoming one with *him*, a foundation is laid for union among themselves. Having the same spirit, and seeking the same object, they will become one.

This is the way in which God designs to unite men; and this is the union which Christ had in view, when he prayed, "that they all may be one."

He did not pray that men may be one in sin; but one in God; "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

This is the union for which he prayed—*a union in God.* And it is the only permanent union that ever can be formed. If men cannot be united in God, they must remain divided forever. There is no center of the moral system but Jehovah. To him, by supreme affection, all real christians are united; and around him they will move, in harmonious order, to everlasting ages.

But as he who has begun their sanctification, has not yet finished it, there is a constant tendency, even in *them*, to depart from God. The remains of that depravity, after their conversion, which was wholly predominant in them before, tend continually to draw them from God.—They still, inordinately, seek their own. This is the case with individuals; and it is the case with bodies of men. And just so far as they inordinately seek their own, they depart from God. And so far as they depart from God, they depart from one another; as the lines of a circle, the farther they go from the center, the farther they go from one another—so with christians; the farther they go from God, the farther they are from holy union among themselves. Hence one saith, I am of Paul; and another, I am of Apollos; and another, I am of Cephas. This has been one cause of all the divisions, which have ever existed, among real christians.

Another cause has been, wicked men, who had no union of heart, either to Christ, or his people, have sometimes, outwardly united with them. Those of course have been divided, and where they have had influence, have divided others.

Another cause has been, the effort of the devil. He has always tried to divide real christians, on the principle, that a house divided against itself, cannot stand. Hence he has tempted them to have unkind thoughts, of one another; to set up walls of separation, which Jesus Christ has demolished; and enclose themselves in hedges, which he never placed around his fold.

To remove these, and lead all real christians to receive one another, as Christ received them, is the object of the text.

Jehovah speaks, by the mouth of the apostle, and commands, "Receive ye one another, as Christ also received us, to the glory of God." To illustrate and apply this command, will be the object of this discourse.

It is plain from the text, that Christ receives some men, and treats them as his disciples. And it is equally plain that they are bound to receive one another, as he receives them.

Hence the first inquiry is, how does Christ receive men? On what account does he treat them as his disciples?

Not because they belong to this particular nation, or to that: for in every nation, he that feareth God and worketh righteousness, is accepted of him. He is no respecter of persons.

He does not receive men, because they are rich, or honored in the world. His disciples are often poor; and sometimes despised. Those who have very little of this world, are often rich in faith, and heirs of the kingdom.

Christ does not receive men, because they are learned, intelligent, or powerful. Foolish things has he sometimes chosen, to confound the wise; and weak things to confound the mighty, that no flesh should glory in his presence.

Nor does he receive men because they are poor, despised, illiterate, or feeble. Sometimes the rich and honoured—learned and powerful, are humble, obedient followers of Jesus Christ.

He does not receive men because they are born in a christian land, and have grown up under the light of the gospel: nor because they have received christian baptism; or partaken of the Lord's Supper. Many have done all this, to whom he will say, I never knew you: depart from me, ye that work iniquity.

Nor does Christ receive men, because they belong to one particular denomination or sect of christians; or on account of their particular form of church government or external worship; nor does he receive them because they attend outwardly to the ordinances of the gospel at this or that particular time; or in this or that particular way.—Nor does he for any one of these ever reject them. And to sum up all, in one word, *Christ does not receive men on account of any merely external distinction whatever. Nor does he on account of any merely external distinction ever reject them.* But Christ receives men, let it be written as with a pen of iron, and the

point of a diamond, Christ receives men, because *they receive him:* as their prophet to teach them the will of God: their Priest to atone for their sins: their King, to rule in their hearts: receive their choicest affections, and govern their lives. "I love them that love me." "And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "And my Father will love him, and we will come unto him and make our abode with him."

To be received of Christ, then, "one thing is needful." This is not any thing which is outward merely in the flesh; it is that which is inward in the spirit. This is true religion. Christ receives all who have it: Europeans, Asiatics, Africans, Indians, Jews, Greeks, Barbarians, Scythians, bond and free, of every description and of every name.

In the darkness of human depravity, and at a great distance from God, they may surround themselves with little badges of party distinction. But Christ knows none of them after these distinctions. He inquires not, do men belong to this particular part of my followers, or to that; but do they belong to *me!* Is my love shed abroad in their hearts, by the Holy Ghost? And do they do the will of my father, which is in Heaven? If so, they are "my brother, and sister and and mother." Presbyterians, Congregationalists, Episcopalians, Baptists, and persons of every denomination, who embrace the Lord Jesus Christ as Jehovah, their righteousness; and to whom he is the end of the law for righteousness, as he is to every one that believeth; who love him more than father or mother, wife or children, houses or lands, or their own life, are received of Christ.

He receives them, however, not because they belong to one particular part of his followers or another, but because they belong to *him.* He that believeth on the Lord Jesus Christ shall be saved. Let it be told to all generations, He that believeth on the Lord Jesus Christ shall be saved, let him belong to what people he may, and "he that believeth not shall be damned." This, then, is the one thing needful; faith in the Lord Jesus Christ, that faith, which is the gift of God which worketh by love, and which overcometh the world; or in other words *true religion.*

Hence the second inquiry is, What is true religion? Is it merely a name? No. Men may have a name, that they live; and yet be dead. Is it merely a profession? No. Men may, in words, profess Christ, when in works they deny him. Is it merely being honest in the sight of men? No. Men must

render, not only to Cæsar the things that are Cæsar's, but unto God the things that are God's. Is true religion merely supplying the temporal wants of men; or being zealous for some favorite opinion? No. Men may give not only half, but all their goods to feed the poor, and their bodies to be burned, and yet it profit them nothing. What then is true religion? True religion, the religion of a sinner who is naturally at enmity with God, begins in *reconciliation* to him. "You that were sometimes alienated and enemies in your minds by wicked works, yet now hath he *reconciled.*" "We pray you," said the apostle, "in Christ's stead, be ye *reconciled* to God."

The apostacy consisted in departing from God: setting up a separate interest, and seeking that interest with all the heart. Religion begins in renouncing that separate interest, and going back to God. I will arise and go to my father, and I will say to him, Father I have sinned. The way back is Jesus Christ. "I am the way; no man cometh to the Father but by me."

Convicted by the Holy Ghost of his guilt and danger, condemning himself for his departure, and disposed to return; enlightened to behold the spiritual beauty and glory of the Son of God, set forth as a propitiation for sin; by believing in whom the guilty may be pardoned, and received into favour, the penitent, returning sinner, believes on him and finds rest to his soul. Reconciled by the blood of the Lamb, and disposed eternally to adore him, he cries, "Whom have I in heaven but thee; and there is none upon earth that I desire beside thee." This is the commencement of true religion in the soul. The wanderer goes back. The rebel becomes a son: and passes from death unto life. "This my son was dead and is alive again; he was lost and is found." Such a soul is penitent, humble, submissive, believing, obedient, grateful. And all who have this spirit, Christ receives, and treats as his disciples. This is not because they are perfect: or because they have, in all respects, righteousness. But it is because they believe on him, and his love reigns in their hearts. They hate sin, love holiness, and delight to do the will of God. On this account he receives them. And all christians, when this is manifested, so that they have reason to believe that Christ receives them, are bound also to receive them. I say they are *bound*—I do not mean by civil laws; but by the law of Christ. He can judge with absolute certainty, who receives him, and who does not. They can judge only by appearance. He receives all who *do* receive

him. They must receive all who *appear* to receive him. This appearance consists in profession and conduct. If from these they give reason to believe that Christ receives them; all christians are bound to receive them.

I now proceed to mention some reasons *why* they are bound to receive them.

I. They are bound to receive them because they have reason to believe that they are real christians. And all real christians are essentially *alike*. I say *essentially*. They may be circumstantially different. But they are all essentially alike. They have all seen the evil of sin, and they abhor it. They have all felt their need of Christ; and have embraced him as their hope of glory. His love is shed abroad in their hearts, by the Holy Ghost. And they delight to do his will. They are all engaged in the same business; are going to the same place; and are to join forever in the same employment.

This, says one, may be true: yet they do not all agree with us, in the mode of baptism; in the time of partaking of the Lord's Supper; in the best way of ordaining ministers; of governing the church; and in the form of many other external things. I admit it. But do they receive Jesus Christ as the Lord their righteousness? And does he receive *them*, notwithstanding they differ from *us?* If so, we must receive them. They are children of Christ's family. We are nothing more, even if we are real christians. And let it be remembered, that it belongs to the head of the family, to make laws, by which the family shall be governed; not to the members. Christians, of any class, are only members of Christ's family. He is the head. And what is his law? "Receive ye one another, as I have received you. He that cometh to Christ, shall not be cast out." And if he is not cast out by the head of the family, let him not be cast out by the members. But let the spirit of the head, pervade all the members, and bind them in one holy, and everlasting communion. It is possible that Jesus Christ does not love other christians less, because they differ in some external things from us, or love us more, because we differ in some external things from them.

But allowing the utmost that can be wished, that they differ from us, as much as you suppose; and that we are right, and they are wrong; do they differ from us, as much as we do from Jesus Christ? Yet if christians, he receives *us*, freely, for his own name's sake; and he commands us to receive *them*. And we shall have no excuse if we do not obey.

II. All christians are bound to do this, because it would be an evidence of their religion. It would be an evidence of it

to their own minds, and a bright exhibition of it to the minds of others. It was not religion, which divided men, at first, but sin. And after men are born of the spirit, and are united to Christ, it is not religion that keeps them apart, but sin.—Just as far as they have the remains of that abominable thing which the Lord hates, they will be divided. And so far as they have that, which he loves, they will be united. True religion, in its very nature, is a spirit of holy union, to God and all his people. Sin, in its very nature, is a spirit of division. And this spirit of division, so deeply rooted in the human heart, nothing but divine grace will cure. Nothing will lead men cordially to receive all, who receive the Lord Jesus Christ, but a *reception* of Christ. Nothing will lead men to receive all who have true religion, and simply because they have it, but religion itself. And when men have so much of this, as to break out from the narrow limits which human depravity assigns them, and rise superior to all sectarian distinctions; open the arms, and the heart of christian communion, and receive all, of every description, who receive the Lord Jesus Christ, and simply because they do it—they make a glorious exhibition of his heavenly Spirit; and if he who gives only a cup of water to a man, because he belongs to Christ, shall in no wise lose his reward; what will be his reward, who opens the arms and the heart, and receives all who receive the Saviour? The Spirit himself will bear witness, with his spirit, that he is a child of God: while the happiness which he will enjoy, in imitating Christ, will be a foretaste of heaven. A man cannot be so much like Jesus Christ, as to receive all whom he receives, without having a foretaste of the meeting of the general assembly and church of the first born; that multitude which no man can number, out of every nation, and kindred, and people, and tongue; stripped of all party distinctions, and mingling with one heart, and voice, before the throne, "unto him that loved us, and washed us from our sins in his own blood, and that made us kings and priests unto God, and his Father: to him be glory, and dominion, forever and ever."

III. All christians are bound to do this, because it will do great good. There will then be but one great distinction, in all the world, and that will be between saints and sinners. This will have a powerful tendency to impress the minds of the ungodly. They can hardly see such a distinction running through the human race, and swallowing up all other distinctions, without feeling, that "he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Let religion be acted out as a reality; and one strong enough to bind the hearts of all who have it, in bonds of holy communion, with God and one another; and it will carry conviction to the hardest heart. Light from on high, will break forth with such brightness, that men will glorify their Father which is in heaven. Zion will arise in her loveliest, her most subduing, and her most triumphant form. She will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Who can withstand, when the east and the west, the north and the south, are giving up? When all the the kindred spirits under heaven, come together, on the foundation laid in Zion, and with united strength, raise a monument to the glory of their King? A voice will be heard, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." Christians! would you hasten this day of glory?—bury all other distinctions in the love of Christ. And if any wonder, and ask you why you do it? Tell them, Christ does it; and we do it to imitate him. Tell them, Christ commanded us to do it; and "the love of Christ constraineth us."

From this subject we learn,

1. That no man will fail of heaven for want of natural endowments, or external distinctions; and that no man, merely because he has these, will ever obtain it. Men are prone to place great reliance upon natural endowments and external distinctions; and sometimes to despond, for want of them. When they are told of their guilt, and their danger, and are urged to flee from the wrath to come; some mention their natural endowments, and external distinctions, as reasons why they should escape. Others, when they are told of the preciousness of Christ, and his readiness to receive them, and make them sons and daughters of the Lord Almighty, mention their want of these, as reasons why he will not receive them. But natural endowments, and external distinctions, are not what Jesus Christ requires: he requires a humble, believing, affectionate heart. All other qualifications without these, are "as sounding brass, and a tinkling cymbal." But let any man, whether of small abilities, or great; poor, or rich; ignorant, or learned; bond, or free; go to Christ, with the humble, believing, affectionate heart, and embrace him as his Redeemer, and Christ will receive him:—"though his sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Ho! every one that *thirsteth*, come *ye* to the waters, and he that hath no

money: come ye, buy and eat; yea, come, buy wine and milk, without money and without price." "Let him that is athirst, come; and whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me, and drink;" and "him that cometh to me, I will in no wise cast out." And if Christ receives all who come to him, and christians are bound to receive them, we learn,

2. That those christians, who suppose that others are received of Christ, but will not receive them themselves, because they have, as they suppose, mistaken views, about some external forms, of some external things, do exceedingly "err, not knowing the scriptures." They do not receive others, as Christ receives them. But they make something essential, in order to be received by *them*, which Jesus Christ does not make essential, in order to be received by *him*; and thus act directly against his prayer, "that they all may be one." Is it right for men to make that essential, in order to be received by them, which Jesus Christ does not make essential, in order to be received by him? Can it be right, for sinners on his footstool, who have been redeemed by his blood, and all whose hopes are founded on his mercy, to make that essential, in order to be received by them, on earth, which Jesus Christ does not make essential, in order to be received by him in heaven? Suppose, a moment, that it is right; and that they should differ as much from Christ, after they get to heaven, as they do now, and not receive some whom he receives? O, what a discord there would be in heaven!—Glory to God in the highest, that all such feelings must be done away, before men arrive there. Never can an individual enter that blest abode, till he is prepared cordially, with the whole heart, to receive *all* whom Christ receives. This will be done in heaven: and ought not the temper of heaven to reign; and the business of heaven to be begun here below? How sweetly then, the millions of the redeemed, even on earth, would "sing the song of Moses, and the song of the Lamb!"

And if christians are bound to receive one another, as Christ receives them; we learn,

3. That those christians do wrong, who receive others, without their giving any evidence, that Christ has received them. While some do not receive all, who give such evidence; others receive those, who give no such evidence.—They receive those who do not even believe themselves, that they have ever been "born of the Spirit;" or have "passed from death unto life;" or have been "created in Christ Jesus unto good works;" and who give no evidence of such

change to others. But Christ does not receive men in this way, without any evidence of their being his true disciples. Nor if christians obey him, can they.

We learn from this subject,

4. The reason, why a person, who has been received by others, as a christian, but who, afterwards, becomes openly immoral, and continues so, notwithstanding all the means, which Christ has appointed to reclaim him, should be excluded from Christian communion. It is because he gives reason to believe, that he was never received by Christ. His introduction to christian communion, was an imposition on men. They supposed him to be a friend to Christ and his cause. But when he proves by his works, that he is an enemy, and continues in open rebellion against Christ, notwithstanding all the means which he has appointed to reclaim him: he must be, to the friends of Christ, as an heathen man, and a publican. They must not receive him, or treat him as a disciple of Jesus. But should he afterwards see the error of his way, and turn from it unto God; confess his sin and forsake it; appear to be humble, believing and obedient; and give reason to believe, that he is received of Christ—all christians must receive him, freely, for Christ's sake: and it will be to the glory of God.

5. Two things are needful, in order to introduce the Mellennium, The first, for all men to receive Christ as their Redeemer, give to him their hearts, and their lives. The second is, for all to receive one another, as Christ received them. And the whole earth would be filled with the glory of God, as the waters cover the seas.

My hearers—have you done the first thing? Have you received Christ as your Redeemer, and given him your hearts? Have you, who were enemies to God, by grace been reconciled, through the blood of the Lamb? And are you now, through boundless mercy, sons and daughters of the Lord Almighty? If so, can *you* who have been saved from the bottomless pit, and are, through the love of Christ, to stand forever on Mount Zion, withhold the hand, or the heart of communion, from any whom Christ loves—for whom he shed his own blood—on whom he has stamped his blessed image—who are graven on the palms of his hands, and borne about continually upon his heart—who are kept as the apple of his eye—and who will be greeted, the moment they enter heaven, by ten thousand thousand of the Church of the first born; can *you* reject them? O forbid it Lord, and help us to receive them, as thou hast received us, to the glory of God.

SCRIPTURAL ILLUSTRATIONS FROM MODERN TRAVELS.

ISAIAH xiii. 21. "*But wild beasts of the desert shall lie there.*"—"In my second visit to Birs Nimrood, while passing rapidly over the last tracts of the ruin-spread ground, at some little distance from the outer bank of its quadrangular boundary, my party suddenly halted, having described several dark objects moving along the summit of its hill, which they construed into dismounted Arabs on the look-out, while their armed brethren must be lying concealed under the southern brow of the mound. Thinking this very probable, I took out my glass to examine, and soon distinguished that the cause of our alarm were two or three majestic lions, taking the air upon the heights of the pyramid. Perhaps I never had beheld so sublime a picture to the mind, as well as to the eye. These were a species of enemy which my party were accustomed to dread without any panic fear; and while we continued to advance, though slowly, the hallooing of the people, made the noble beasts gradually change their position, till, in the course of twenty minutes, they totally disappeared. We then rode close up to the ruins; and I had once more the gratification of ascending the awful sides of the tower of Babel. In my progress I stopped several times to look at the broad prints of the feet of the lions, left plainly in the clayey soil; and, by the track, I saw that if we had chosen to rouse such royal game, we need not go far to find their lair. But while thus actually contemplating these savage tenants, wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting on how faithfully the various prophecies have been fulfilled, which relate, in the Scriptures, to the utter fall of Babylon, and abandonment of the place; verify, in fact, the very words of Isaiah, 'Wild beasts of the desert shall lie there, &c.'"—*Sir R. K. Porter's Travels in Persia.*

MATT. xxii. 12. "*And he saith unto him, Friend, how camest thou in hither not having a wedding garment?*"—By the following statement it will appear how peculiarly necessary it was, and still is, to possess, in the East, what may be termed a dress of ceremony for special occasions. "There is a vulgar rumour, that, when a Christian wishes for an audience, a message is delivered to the Grand Signor, setting forth, that a dog, naked and hungry, begs to be admitted: to which is given this reply, Clothe him, and feed him, and

bring him in. The pelisse is a badge of honour in Turkey, the same as the garter or court robes are in England. But perhaps the humiliating expression of clothing may arise from the nature of the Frank's dress, which is considered by the Turks as no dress at all. It is reckoned indecent, in the short oriental or Mameluke costume, to make an ordinary visit without that outer garment which covers one like a college gown."—*Sir F. Henniker's Notes during a Visit to Egypt, &c.*

LUKE X. 30. "*A certain man went down from Jerusalem to Jericho, and fell among thieves.*"—The following narration furnishes a good illustration of this passage: "About eight o'clock in the morning a janissary was in waiting. Having been repeatedly assured that there was no danger on this side of Jericho, and scarcely believing that there was any on the other, I had resolved upon having no other attendant. I was at the same time provided with a letter to the governor of Jericho, commanding him to furnish me with an escort. As we were on the point of starting, Nicholai expressed a wish to see the Jordan: a horse was procured: he girded on his sword, and with my fowling-piece in his hand, we sailed forth. The route is over hills, rocky, barren, and uninteresting. We arrived at a fountain, and here my two attendants paused to refresh themselves: the day was so hot that I was anxious to finish the journey, and hurried forwards. A ruined building, situated on the summit of a hill, was now within sight, and I urged my horse towards it; the janissary galloped by me, and, making signs for me not to precede him, he rode into and round the building, and then motioned me to advance. We came next to a hill, through the very apex of which has been cut a passage, the rocks overhanging it on either side. I was in the act of passing through this ditch, when a bullet whizzed by, close to my head: I saw no one, and had scarcely time to think, when another was fired, some short distance in advance. I could yet see no one; the janissary was yet beneath the brow of the hill, in his descent: I looked back, but my servant was not yet within sight. I looked up, and within a few inches of my head were three muskets, and three men taking aim at me. Escape or resistance was alike impossible: I got off my horse. Eight men jumped down from the rocks, and commenced a scramble for me: I observed also a party running towards Nicholai. At this moment the janissary galloped in among us with his sword drawn, I knew that if blood were spilt I should be sacrificed, and I called upon him to fly. He wounded one man that had hold of me: I receiv-

ed two violent blows, intended, I believe, for him. From the effect of one I was protected by my turban; I was not armed. The janissary cut down another Arab, and all the rest scrambled up the rocks. The janissary turned his horse, and and rode off, calling on me to follow him, which I did on foot. In the mean time the Arabs prepared their matchlocks, and opened a fire upon us, but only few of their shots came very near. We had advanced about a league, when two of the banditti made a show of cutting us off. A sudden panic seized the janissary: he cried on the name of the prophet, and galloped away. I called out to him that there were but two; that with his sword and pistols, if we stooped behind a stone, we could kill them both. He rode back towards the Arabs: they had guns, and the poor fellow returned full speed. As he passed, I caught at a rope hanging from his saddle: I had hoped to have leaped upon his horse, but found myself unable: my feet were dreadfully lacerated by the honey-combed rocks. Nature would support me no longer: I fell, but still clung to the rope: in this manner I was drawn some few yards, till, bleeding from my ancle to my shoulder, I resigned myself to my fate. As soon as I stood up, one of my pursuers took aim at me: but the other casually advancing between us, prevented his firing: he then ran up, and with his sword aimed such a blow as would not have required a second: his companion prevented its full effect, so that it merely cut my ear in halves, and laid open one side of my face; they then stripped me naked.—*Ibid.*

2 KINGS v. 17. "*And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?*"—"On their return, my muleteer, as an offering of gratitude, presented me some sacred cakes, made of the earth which had borne the tent of their martyr (Hossein,) and which are kept in a sort of sanctuary, near the entrance of his tomb, being close to the spot where he was assassinated. The earth, even in its simple state, is purchased with avidity by the pilgrims, and is said to possess the most miraculous properties."—*Sir R. K. Porter's Travels.*

Intelligence.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(Concluded from P. 436.)

It being the order of the day to hold an election of Trustees of the General Assembly, an election was held to fill the vacancy in the Board of Trustees occasioned by the death of Jared Ingersoll, Esq. and Charles Chauncey, Esq. was duly chosen.—Resolved, that no further election of Trustees be held this year.

A Summary View of the present state of the Widows' Fund, May 22, 1823.

Number of annuitants now on the fund, fifteen.		
Amount of annual payments to annuitants, -	$1446	63
Of the above annuitants, five being children, their annuities will terminate after 1, 1, 3, 4, 5, payments respectively.		
The amount of annuities not called for, - -	222	86
Annual expenses, secretary's and treasurer's salaries, about - -	285	00
Number of contributors, including six permanent deposits from churches, &c. and eight permanent deposits for life, thirty-nine.		
Amount of annual payments receiveable from contributors, - -	540	00
Arrears of annual rates, -	1863	13
Interest due on arrears of rates, - - -	424	64
Amount due on bonds, *Principal*,	40775	50
Interest, -	3676	29
Hence the whole annual expenditure is - -	1749	63
And the whole annual income, if duly received, is - - - - -	2968	13
The whole amount of interest now due, is -	4100	93
And that of the annuities, unpaid (as above) -	222	86

(*Signed*) R. Patterson, *Treas.*

The consideration of the report of the committee to which was referred the report of the Board of Directors of the Theological Seminary, was resumed, and the report being read and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Directors be adopted.

2. That an appropriation of four thousand five hundred dollars be made to meet the current expenses of the Seminary the ensuing year.

3. That the General Assembly respectfully decline for the present, to accept the act of incorporation of the legislature of New-Jersey, entitled "An act for incorporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New-Jersey." And that the act be referred to the Board of Directors to procure, if practicable, a repeal of the last clause of the act.

4. That the Assembly highly approve of the suggestion in the Report of the Board of Directors, respecting the founding of scholarships by wealthy and liberal congregations, the said congregations vesting in their sessions the right of nominating the several incumbents on the funds thus created. And they recommend the attention of the churches to that part of the report of the Board of Directors.

5. That while the Assembly feel thankful to those liberal associations and individuals who have contributed to the Student's Fund; they regret to find that a number of associations which have given their aid in former years, have discontinued their exertions, in consequence of which, several students of promise have been obliged to withdraw from the Seminary, and others have been discouraged from entering.

6. Whereas the Board of Directors report that the contingent fund is entirely inadequate to meet the current expenses of the ensuing year, Resolved, that the directors be required to write to such congregations as they may think proper, and request that a collection be immediately taken up to assist in meeting the current expenses of the year.

7. Resolved, That the Treasurer of the Assembly be, and he is hereby authorized to borrow for the use of the contingent Fund of the Theological Seminary, (if the same should be necessary) a sum not exceeding two thousand dollars, on the best terms on which he can effect said loan.

The following question was overtured, and being read was put on the docket, viz.

The memorial from the Associate Reformed Synod of New-York, claiming the Library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was with the leave of the Assembly, withdrawn by one of the commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other commissioner had left the city several days previous. The memorial having been withdrawn, the following resolutions were adopted, viz.

Resolved, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New-York, shall at any future time send any of their candidates for the Gospel Ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

Resolved, 2. That Drs. Nott, Blatchford and Chester, be a committee to confer with the Associate Reformed Synod of New-York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian church in the United States; and that said committee report to the next assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations.

After these resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions than he would have been by the Assembly's granting the claims of the memorial in their whole extent.

Resolved, That Dr. Miller, Dr. Green, Dr. Alexander, Mr. M'Cartee and Dr. Janeway, be appointed a committee to inquire whether any, and if any, what measures ought to be adopted for the better conducting of the business of the General Assembly, and that this committee report to the next Assembly.

Resolved, That Dr. Ely, Rev. Timothy Alden and the Rev. John M. Duncan be a committee to confer with a committee from the General Synod of the Reformed German Church of North America, if such a committee should be appointed by that body, on the subject of a connexion by correspondence between the two churches, and to make a report to the next General Assembly.

The committee appointed to draft an answer to the following question, overtured from the Presbytery of Georgia, viz. "Whence do the General Assembly derive authority to empower the Moderator of a church session to administer an oath?" reported the following, which was adopted, viz. "An oath for confirmation, (saith the Apostle,) is to men, an end of all strife," Heb. vi. 16. It is a solemn affirmation, wherein we appeal to God, as the witness of the truth of what we say; and with an imprecation of his vengeance if what we affirm is false, or what we promise be not performed. Its force results from a belief that God will pun-

ish false swearing with more severity, than a simple lie, or breach of promise; because perjury is a sin of greater deliberation, and violates superior confidence.

That oaths are lawful is evident from the fact that our Lord when interrogated on certain occasions, answered upon oath. See Matt. xxvi. 63, 64. Paul also uses several expressions which contain the nature of an oath. See Rom. i. 9. ix. 1. 1 Cor. xv. 31. 2 Cor. i. 18. Gal. i. 20. They are solemn appeals to God. It is manifest that oaths are not to be used on light or trivial occasions. We are expressly commanded not to take God's name in vain. But as the Bible does not point out the particular occasions when oaths are to be used; nor the persons who are to administer them, these circumstances are left to the discretion of individuals and communities. The necessity of oaths is founded in expediency; and all associations whether civil or ecclesiastical, have a right to use them for confirmation, when, in the exercise of a sound discretion, they are deemed important. It is lawful for every community, in the compact on which their union is founded, to point out the cases in which oaths shall be used, and who shall administer them. The authority of Moderators in the Presbyterian church to administer oaths, is not derived from the General Assembly, but from the constitution, or articles of compact, which our churches have adopted, and by which they have agreed to be governed as a Christian community. It may be proper also to add, that the oaths prescribed by ecclesiastical authority and administered by civil authority, in no respect interfere with our relations to civil society. Nor can the administering of them if rightly viewed, be considered as a violation of those laws of the state, which prescribe the manner in which civil oaths, shall be administered.

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; and it was agreed that the following part be entered on the minutes, viz.

From the Compendious View it appears that at the present time there are under the care of this Assembly 12 Synods and 71 Presbyteries. Reports for the last year have been received from 7 Synods and 51 Presbyteries. 51 Presbyteries have reported on the number of communicants added during the year; on the whole number of communicants and on the baptism of adults and of infants. On collections for Presbyteries, 8 have reported; 33 have reported on the education fund, 40 on the missionary fund, 49 on the commissioners' fund and 14 on the Theological Seminary. From the reports that have been received, the whole number of congregations under the care of this Assembly does not appear; as only 1177, certainly much below the real number, have been reported. Of these 578 have reported on the number of communicants, added last year, 679 have reported on the whole number of communicants, 410 have reported on the baptism of adults, and 602 on the number of infants baptized. It is therefore manifest that the Compendious View affords a very imperfect exhibition of the state of the Presbyterian Church, either as to ministers, churches, communicants, baptisms or contributions. Twenty Presbyteries have made no report on any subject. The smallest number of congregations that have reported on any subject is 8, while the largest number is only 679, little more than half the number of congregations that have been reported, and certainly less than half the whole number under the care of the General Assembly.

The undersigned Commissioners, appointed by the last General Synod of the Associate Reformed Church to settle all accounts belonging to the same, and to transfer the library and such funds as may be found in the hands of the Treasurer, after defraying all just claims, to the Theological Seminary at Princeton, reported, and

their report was read, and is as follows, viz.

That they had fulfilled their appointment, and that on the 27th of May, 1822, the library was delivered by them to the commissioners appointed by the Board of Directors of the Theological Seminary at Princeton—that the amount of funds received from the sale of stocks transferred by the Treasurer of the Theological Seminary of the Associate Reformed Church was eight hundred and forty-nine dollars and eighty cents—and the claims which have been allowed and paid amounted to six hundred and eighty-four dollars and six cents, as per statement and vouchers below, and the balance being one hundred and sixty-five dollars, seventy-four cents has been paid over to the Theological Seminary at Princeton, as per receipt accompanying this. There has been transferred one hundred and fifty dollars in the stock of the Manhattan company of the city of New-York, to the name of Dr. Ashbel Green, and there remains to be transferred one hundred and twenty-five dollars in the stock of Schuylkill Bridge company, which now stands in the name of James R. Smith, the former Treasurer of the Theological Seminary of the Associate Reformed Church, together with sixty-two dollars and fifty cents due as dividends on the same. This last will be transferred to the Trustees of the General Assembly as soon as practicable.

W. W. PHILLIPS. } *Commissioners.*
A. FALCONER. }

New-York, May 19, 1823.

The following recommendation of a day of thanksgiving, humiliation, and prayer, was adopted, viz.

Whereas the dispensations of Divine Providence toward our country, and especially toward the church under the care of the General Assembly, have been, during the past year, of a mixed character, calling, at once, for lively gratitude and for deep humiliation; the Assembly would respectfully call the churches of their communion to public and solemn exercises of a corresponding character.

They would, therefore, earnestly and affectionately recommend to all the churches under their care, to set apart the first Thursday of November next, as a day of thanksgiving, humiliation and prayer—to abstain on that day from all labours and recreations—to assemble in their respective places of worship—to offer their united and fervent thanksgiving to the God of all grace, for his many mercies to our country, and to our beloved Zion, in the course of the year; and to pray, that the Holy Spirit may be poured out upon our churches, and upon all the churches of Christ in our land and throughout the world; that religion may be every where revived; that the progress of error may be arrested; that every thing unfriendly to the reign of righteousness may be destroyed; that Christians of all denominations may be more and more united in affection and effort; that the missionary cause and the cause of Bible Societies, may be extended and made to triumph in every part of the world; that wars may cease to the ends of the earth; and that the glory of the latter day may be hastened.

The report of the committee on the communication from the secretary of the United Foreign Missionary Society, was taken up, and being read was adopted, and is as follows, viz.

Resolved, That this Assembly deem it a duty and privilege to make very special exertions for the extension of the Redeemer's kingdom in Pagan lands.

Resolved, That this Assembly very gratefully acknowledge the smiles of a kind Providence, upon the operations of the United Foreign Missionary Society hitherto, and cherish the hope that this union in benevolent exertions, will strengthen the bonds by which the different ecclesiastical bodies composing this society are united.

Resolved, That the congregations within our limits be requested to increase their exertions in aid of the funds of this society, either by annual contributions, or by forming and by

rendering more efficient auxiliary societies, or by collections at the Monthly Concert, or in any other method which by them may be deemed expedient.

Resolved, That it is highly important and necessary, that this society should have an official organ of communication to the public, which shall be considered as the property of the society, and as primarily devoted to its interests; and as the American Missionary Register, printed in New-York, and edited by the Secretary of this society, has become this acknowledged organ, it is further resolved, that the Register be recommended to the patronage of the congregations under the care of the Assembly, as the means of increasing the funds of the society, while it spreads necessary and important information.

The following question was overtured, viz. "Is a Presbytery constitutionally censurable at the bar of a Synod, for receiving under their care a congregation which has been dismissed by the Presbytery to which it formerly belonged?"

Resolved, That it is unconstitutional for a Presbytery to dismiss a congregation under their care, and for any other Presbytery to receive the congregation so dismissed without the approbation of the Synod to which such Presbyteries respectively belong.

Drs. Miller, Green, and Alexander, were appointed a committee with full powers to employ suitable persons as agents to solicit contributions for the Contingent Fund of the Theological Seminary, to prescribe their routes, give them instructions, and do whatsoever else in their judgment may be necessary, to ensure success to a measure so important.

The committee to which was referred the communication from the Board of Managers of the American Colonization Society, reported, and their report being read, was adopted, and is as follows, viz.

That the members of this society are zealously and successfully prosecuting the noble object for which they were associated; that they have already planted, at Cape Montserado, a healthy spot on the western coast of Africa, a colony consisting of about one hundred and thirty free persons of colour: and that they have a fair prospect of speedily increasing the colony, and placing it in a safe and advantageous condition, should the friends of humanity and of religion come forward and give it their prompt and cordial support. Believing that the cause of suffering Africa is deeply involved in the success of this society, and that important benefit would result to our own country from conveying to the land of their fathers, such of our free people of colour as are willing and prepared to go, your committee recommend the adoption of the following resolutions, viz.

1. Resolved, That the Assembly still cherish toward the objects and labours of this society, the same sentiments of high and honourable regard which they expressed on a former occasion.

2. Resolved, That from the facts laid before the Assembly, they are of opinion that the operations of this society have reached a crisis which loudly demands the attention of the pious and benevolent, and which, if properly regarded, may speedily open the way for relieving the miseries of Africa, by introducing into that oppressed and degraded country, the blessings of civilization and religion.

3. Resolved, That the Assembly cheerfully and earnestly recommend to the individuals and churches under their care, to favour the object and sustain the efforts of the Colonization Society, in such way as to them may be found most practicable and convenient.

Resolved, That all the Presbyteries under the care of this Assembly be, and they hereby are required, as soon as possible, after their several sessions immediately preceding the meeting of the Assembly, to send up to the corresponding secretary of the Board of Education under the care of the Assembly, a report, stating what monies they have collected for the education of poor and pious youth in

their bounds; and what candidates or students they have on their charitable funds.

Resolved also, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the Treasurer of said Board of Education, that the same may be appropriated according to the constitution of the Board.

Resolved, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of education by the Presbyteries as well as the auxiliary societies, and that hereafter the Assembly will act on the report of the Board of Education and not require the Presbyteries to report immediately to the Assembly.

The committee appointed on the subject of obtaining more full and accurate reports from the Presbyteries, reported, and their report being read, was adopted, viz: Resolved, That the stated clerk of the Assembly be directed to address a printed circular to the Moderator or some other member of each Presbytery, calling their attention to the orders of the Assembly on the subject of Presbyterial reports, and pointing out the deficiences which have occurred in this part of official duty; at the same time urging the Presbyteries to adopt such measures as may secure full and accurate reports to the Assembly; especially as a list of the names of the ministers and congregations and the number of communicants are to be published the ensuing year. If no safe private opportunity presents, the Assembly recommend that reports be forwarded by mail.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the third Thursday in May, 1824, at 11 o'clock, A. M. Concluded with prayer.

THEOLOGICAL SEMINARY AT PRINCETON, NEW-JERSEY.

Abstract of the eleventh Annual Report of the Board of Directors, presented to the General Assembly of the Presbyterian Church in May, 1823.

The number of Students at the date of the last report was *Sixty-five.* During the summer session *eight* were received; and *three* were regularly dismissed.

At the close of the session, certificates that they had completed the whole course prescribed, were given to *seven* Students.

During the winter session *Forty-four* additional Students were received; *seven* withdrew in good standing; *ten* were regularly dismissed; and *two* died.

The whole number of Students connected with the Seminary during the winter session was *Ninety-six.* The number now in connexion with it is *eighty-five.*

Since the last Annual Report *twenty-two* Students have been licensed to preach the Gospel.

The Semi-annual examinations of the Students have been satisfactory to the Board.

The benefactions during the year for the support of necessitous Students, as reported by the Professors, amount to $1,910 63¾, exclusive of several articles of clothing.

"The number of books presented to the library through the year past has been small, compared with preceding years. Only twenty volumes have been received. To these the Board have the pleasure to report, have been added the valuable library of the late Theological Seminary of the Associate Reformed Synod.—Shortly after the last Assembly rose, this library, together with the valuable cases in which it was contained, were delivered by a committee of the late Associate Reformed Synod, to a committee of the Board of Directors. The books and cases were received into the Seminary in the month of June last. On this subject, the li-

brarian in his report to the Board remarks, "The number of volumes is between 2400 and 2500. They are, with some exceptions, in very good condition as to binding, &c. generally excellent editions, and making altogether a collection equally rare and valuable, and fully answering, it is believed, any expectations that may have been formed respecting it." The whole library now consists of about 4,500 volumes, and nearly 600 pamphlets."

The last Assembly appropriated for the general purposes of the Institution, including the unexpended balance of the former year, the sum of $5,430 23.

The expenditures of the year have amounted to $5,358 95½; leaving $71 27½ of the appropriation unexpended.

At the last session of the Legislature of New-Jersey, the application for an Act of incorporation was renewed; and an Act passed that Body, which with this report was laid before the General Assembly.

One new Scholarship had been founded during the year by Mr. Wm. Scott, a member of the First Presbyterian Church in Elizabethtown, New-Jersey; making the whole number of Scholarships *nine*.

"The principles on which this generous endowment has been made, the Board beg leave to report to the Assembly, in the words of the written communication of Mr. Scott.—"The terms on which I found a Scholarship are the following: I retain in my own hands the right of nominating the scholar as long as I live, and, if I leave a widow, she is to have the same right during her life; and after her decease, the right is to be vested forever, in the session of the First Presbyterian Church, Elizabethtown.

"The Board would here respectfully suggest to the Assembly, whether there are not some wealthy and liberal congregations, who would be willing to endow scholarships in the Seminary, vesting in their own sessions the right of nominating the students who from time to time shall receive the benefit of the funds thus created. The raising of sufficient funds for the support of indigent Theological Students, is an exceedingly important object. Much has been done in years past by the liberality of Female Societies, and the Board fondly hope that these salutary streams of benevolence will continue to flow; but these associations cannot be relied on as affording a permanent aid. Already many have been discontinued, and many promising Students cannot receive the important benefits of our Seminary for want of the means of support.

"The report of the Professors made to the Board at their meeting the last week, contains, on this subject, the following paragraph, to which the Board beg leave to call the attention of the Assembly.—"Several of the Students have been obliged to withdraw from the Seminary, and apply themselves to teaching as a means of support. The Professors fear that other students, who have been hitherto able to pursue their studies with tolerable comfort, will be obliged, on account of the failure of their funds, to resort to the same means. The funds for the aid of indigent students, in the hands of the Professors, are almost entirely exhausted. And, in consequence of this, they have been under the painful necessity of returning an unfavorable answer to a number of applications for aid, which have been presented by young men of hopeful piety and promising talents, and who are likely, on this account, to be prevented from entering our Seminary." The facts in the above paragraph, the Board would remark, loudly call upon the friends of the Seminary and the friends of religion, to awake to renewed exertion to provide the means of support for indigent students, who may desire to receive the benefit of the instructions of the Theological Seminary.

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Professors in the Seminary.

Rev. Archibald Alexander, D. D, Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

Officers of the Board of Directors.

Ashbel Green, D. D. *President.*
John Woodhull, D. D. 1*st. V. Pres.*
Jacob J. Janeway, D. D. 2*d. V. Pres.*
John M'Dowell, D. D. *Secretary.*

Present Directors of the Seminary.

Ministers—Samuel Blatchford, D. D.; John E. Latta; Francis Herron; John Johnston; David Comfort; Joseph Caldwell, D. D.; John M. Duncan; Eliphalet Nott, D. D.; John H. Rice, D. D.; Asa Hillyer, D. D.; John Chester, D. D.; John Woodhull, D. D.; Thomas M'Auley, D. D.; Gardiner Spring, D. D.; Ashbel Green, D. D.; John M'Dowell, D. D.; John B. Romeyn, D. D.; William Neill, D. D.; Jacob J. Janeway, D. D.; James Richards D. D.; Ezra S. Ely, D. D.

Elders—Divie Bethune; Alexander Henry; Eleazer Lord; Zechariah Lewis; John Van Cleve, Elias B. Caldwell; Samuel Bayard; Thos. Bradford, Jr.; Benjamin Strong.

From Israel's Advocate.

LETTER FROM COUNT VON DER RECKE.

The following communications were addressed by Count Von der Recke to Mr. Jadownicky, who translated them from the German, and transmitted them to the Board of Directors of the American Society for Meliorating the Condition of the Jews. They will be read with interest and pleasure by Christians, and by every reflecting and benevolent Jew. They are a triumphant refutation of the charge, that all plans to improve the spiritual and temporal condition of that interesting portion of the human family, are visionary. *Something, it will be seen, has been already done,* and through the instrumentality of a *single individual;* and if Christians more generally harmonized on this subject, and manifested more of the zeal and enterprise of this benevolent nobleman, we should, with the blessing of God, soon *see greater things than these.* The believer in Old Testament prophecy did not, indeed, want *this* proof, that Jew and Gentile can be associated together in one fold, under one shepherd. Infidels alone deny this. Yet it must encourage his heart, and strengthen his hands in his efforts to graft the branch, which has been broken off, into the olive tree. Such things partially *realize* the visions of the seers, and cherish the joyful anticipations of that day, when the Jews shall be brought in with the fullness of the Gentile nations. [*Ed. Adv.*

Dusselthal, April 11, 1823.

Dearly Beloved Friend,

I cannot tell you how many difficulties the work at Dusselthal had to encounter before it became, in some degree, according to my wishes. I took possession of Dusselthal in the month of April last, without having a single individual in whom I could confide; but I struggled thro', in the sure and joyful confidence that the Lord would not forsake me. In the day time all the external concerns of the Asylum lay upon me, and in the evening and night I answered the most necessary letters, until I sunk down through fatigue. Yes, my dear friend, I cannot tell you how difficult it was to sustain myself under these troubles: besides which, I had my afflictions and persecutions *from Christians.* In this situation I was reluctant to write you. I could not give you joyful intelligence, and I waited in hopes of better times. These are now appearing as a reward and triumph of faith, as you will see from the account of our establishment, annexed to my letter, for the information of your Society.

The Jewish youth under my care give promise of improvement. Among them are three Jewish girls; a young man has just arrived, and many others are on their way hither. Mr. Simon, from Arolsen,* a licensed preacher, who is living with me, is

* Two persons of this name, it will be observed, are mentioned in the letter, one from Arolsen, and the other from Poland.

also a Jew, but was baptized when young. He is an humble devoted disciple of Jesus, and a faithful witness and teacher of the truth.

Your letters and communications I have duly received, and I fervently thank the Lord that he has heard my prayers, been with you, and given you wisdom and grace when you were in need of them. May he be still with you and bless you, according to the richness of his goodness. To excite an interest for the cause of the Jews in Germany, I publish your communications by extracts. I have also issued addresses to all benevolent associations in Germany, soliciting their co-operation in our work at Dusselthal. We have already about eighty christian children of both sexes, among whom the grace of God is richly displayed, and who live happy and contented in our asylum. Reckoning the Jews of the institution, our number is about one hundred and twenty, to whom the hand of the Lord gives out of free grace, daily bread, and to whom, Oh admire his mercy! to whom unto this time no good thing has been wanting. True, I live here entirely separated from my parents and family, but amidst such immensely great labours that I have no time, either to mourn my separation or to feel my desolated situation.

If the establishment of a Jewish settlement in America goes on as favourably as its commencement promises, I shall continue my endeavours to prepare settlers for that station; I shall omit the erection of houses for individual Jewish colonists around this place, and confine myself to teaching them agriculture and the mechanical arts. I daily expect brother Marc from Frankfort, to preside over an institution established not long since at Stockamp, a little estate of mine in this vicinity; the object of which is to educate such of the Jewish converts as have talents, to become teachers of schools, and missionaries. Mr. Simon,* who came here with his lady, in May last, from Rotterdam, has been living at Stockamp since that time. He is now gone to see his old father, the Rabbi, in Sloppa, near Posen in Poland, and to preach the gospel to him; and intends to embark for America next year, together with twelve young Jews. All my friends desire to be affectionately remembered to you. They have not forgotten you in their prayers before the throne of grace. Let this encourage you in your labours for the good of your brethren according to the flesh. Yes, my dear friend, let us continue to labour while it is day, looking to heaven for a divine blessing upon our small endeavours to meliorate the condition of the ancient covenant people.

Farewell, my dear friend and brother. Jesus be with you, and bless you richly. Remember me most cordially to brother Frey, and give my best respects to all the members of the Board. In the arms of love I embrace you as my brother in the Lord.

Albert Count Von Der Recke und Volmarstein.

* See note, page 496.

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ACCOUNT OF THE INSTITUTION AT DUSSELTHAL.

For many years it has appeared to me a matter of great importance to effect a melioration in the moral condition of the Jews, by more salutary means than have hitherto been adopted. At first, I formed the plan of a colony which should be entirely separated from the mass of Christians. I soon however saw, that the Jews thus insulated, would, though renewed in spirit, yet remain Jews in habits and customs, and stand solitary in the midst of Christendom. I therefore relinquished this plan and proposed to place the Jews who should become proselytes to Christianity in an asylum I had already established for the children of indigent or wicked parents, and for which purpose I had bought the estate Dusselthal, formerly constituting a Roman Catholic convent, near Dusseldorf on the Rhine. A part of the building, together with the lands belonging to

it, without the walls of Dusselthal, I proposed to devote to Jewish settlers; assigning to each a house and a few acres of land: instituting various trades in which the Jews, in common with the youth of the asylum, should receive instruction; also to build a chapel and maintain a clergyman and to erect an elementary school in which both Jewish and Christian children should be taught the common branches of education. I further proposed that there should be a Treasurer, whose duty it should be to keep an account of the expenses of both branches of the establishment, and conscientiously expend the money received, only for the object for which it was given. Into the general Treasury both the Jewish settlers and the youth of the Asylum were to pay a fixed price for board and tuition, either from their own funds or the funds of the respective Institutions. It was to be left to the choice of the convert, after having finished his apprenticeship, to remove to a distant part of the world, or to settle as a colonist on the lands of Dusselthal, and pursue his trade or husbandry. To carry all this into execution, we have, until this time, been incessantly at work, and with the small means that were at our command done incredibly much.

What in a very short period has already been accomplished, may here be mentioned. We must not, however, expect very considerable results; for how could this be reasonably expected, since the work only began lately. To raise our edifice we needed first a foundation, and then building materials. A germ that has just began to shoot, cannot be expected to be at once matured. Such was the case with the greatest and most glorious work, the spreading of Christianity: wherefore our Lord compares it to a mustard seed. And so it is with our small work. It has only commenced, for it is not a year since Dusselthal became the Lord's property; that is, a property wholly and exclusively dedicated to his service, and the advancement of the kingdom of Christ. These are only the first elements for building up a little Zion here; but if we continue to labour in faith, and grow not weary of our work, we shall see its walls raised, its watchmen placed over it; and by the gracious aid of the divine Spirit, a people of the Lord gathered into it from among the descendants of faithful Abraham.

Dusselthal presents one of the most suitable localities for such an undertaking. Besides the main point, the spiritual pasture which an increaing flock of Jewish disciples of our Saviour will find here, by the institution for forsaken youth, they will want no external benefits necessary for such a colony. A large two story house with wings, to which, if circumstances require it, an addition can be easily made, enables us to afford shelter to a number of persons immediately. Should colonists come, we shall proceed to erect little houses for them; and likewise enlarge our factories and workshops, if many should come desirous of learning a trade. We would also keep in view the object of opening a refuge to the poor Jews who are desirous of embracing Christianity; assigning them a place where provision is made for, and they could uninterruptedly seek after, the real salvation of their souls; and where at the same time, they could prepare themselves to become useful members of society, and be secured against necessity and want.—Children and adult persons are both received, as is shown in the accompanying card, which I caused to be circulated throughout Germany.—They may here settle and support themselves by trade or husbandry. Special care will be taken to give the Jewish youth religious instruction. For this purpose, an able minister of the Gospel, whose heart is inflamed with love for the salvation of the Jews, is already found and will be employed as soon as we are able to provide for his support. For the present, the spiritual care of the converts is intrusted to Mr. Simon, a young divine of eminent piety and zeal, from Arolsen, in the province of Waldeck. The reason of our having

as yet so few Jews, may be ascribed principally to our want of an able clergyman, without whom we cannot receive our converts by baptism into the Church, nor give regular instruction to those seeking after the truth. When our Institution shall be supplied with a faithful pastor, the proselytes will have every possible opportunity, both of hearing the whole counsel of the God of their fathers, and of acquiring those sciences which are useful and necessary in common life. As to the latter, we introduce various professions and trades into our establishment, and communicate the knowledge of them to our pupils, according to their different talents and abilities.

The following is a true statement of what we have already done towards the advancement of our object. An extensive farm belongs to Dusselthal, on which agriculture, the breeding of cattle, and the whole business of farming, are carried on upon as large a scale as possible. This enables us to give to our pupils practical instruction in husbandry, an employment, which, every colonist, whether it be his intention to reside here or in the contemplated settlement in North America, or any where else, will find indispensably necessary; by which he can easily obtain a support in our own country, and which will always be of great value to him, even if, in the providence of God, he should hereafter be destined to follow another occupation. Connected with this branch is the finer art of gardening, to the acquirement of which, various opportunities are afforded to the pupil by a large garden, kept in the best state of cultivation. A large mill, a brewery and malt-house are erected; also a baker's, tailor's, shoemaker's, saddler's, joiner's, and turner's shops. A wagon-maker and a smith have opened shops, and are ready to receive apprentices. A glazier and a varnisher will also take some youth in their business. Cotton and silk weaving are about to be introduced. For persons of weak constitutions, who are not able to follow any of the above trades, we have introduced wool-spinning, the fabrication of pasteboard articles, of balls, of hair and wire chains; and a school in which maps and copper-plate prints are coloured. These afford to the ingehious, who by delicate health are unfit for harder labour, an easy and profitable employment. Those who exhibit talents and abilities will be trained up for schoolmasters.—They must, however, acquire a trade besides, in order to have a sure resource for their living. It is not our object and design to educate the young Jewish converts for Missionaries. The Missionary life, unassuming, and most self-denying as it is, appears to youth in a different aspect, and they might embrace it merely through a desire to traverse the world, and have their names in the public prints. But we give them a general education, and train them up in some trade, by which they may earn their bread; leaving it to them to decide in riper age, whether they are called by the grace of God to a spiritual office, and are willing to exchange comfort and ease for the toils and labours of a missionary.

This is in a short compass, what by the grace of our Lord has been brought about in less than a year's time. Innumerable difficulties and oppositions have, by the aid of our blessed Saviour, already been overcome in faith; it only requires continued labour in faith and patience, and the work will undoubtedly succeed.

As I said before, the results of our first labours must not be expected to be considerable. Something however has already been done for the salvation of immortal souls, which, to the praise of Almighty God, I would mention here briefly. A Jewish orphan boy, from Hamburg, found wandering about, begging alms, was received, and hopefully gained over to the truth; he has talents, and we willingly concur in his wish to become a schoolmaster, and receive an education accordingly. Another boy, who was added to a Christian church in the vicinity of Frankfort, was sent here for instruction, of which he

stood much in need; he is received and follows the occupation of a barber. A man about thirty years of age, from France, who was formerly a Jewish teacher, was received, by a public profession of his faith into a Christian church in Frankfort, he is attending here a course of instruction, preparatory to his assuming the office of Christian teacher. A youth from Denmark, whom we found in a very sad condition, in the highway to misery, we received as an enemy to Christianity, but he became soon a warm friend to it; he was at first put to the joiner's trade, but we have since thought it best to place him as an apprentice to a silk weaver. A Jewish teacher from Hesse, quite an elderly man, who in the eleventh hour tasted that the Lord was gracious, found a refuge here, and is engaged as a clerk. A youth from the vicinity of the Rhine, lately baptized, who formerly followed mercantile business, is devoting himself to gardening. An elderly man from Hanau, converted to the Christian faith, sought for a refuge, and found it here; he is employed in domestic occupations. A youth from Cassel, lately baptized, follows the saddler's trade. A young boy from Amsterdam, was recommended to us by government, his parents being under their care in the house of correction. A young man from Warsaw, formerly a Jewish teacher, became converted, and served the missionary Hoff as an interpreter. Mr. Hoff sent him to us, and he is now learning the tailor's trade.

From the above communication, you will perceive what advancement has been made through the grace of God, in our settlement, and its present prosperous state.

May all who know and love the Lord be made instruments of extending his kingdom, entertaining faith in his declaration to his disciples, 'Lo, I am with you always, even unto the end of the world.' Let us not be weary, but fight manfully under the standard of the Captain of our salvation, and esteem no sacrifice too great in his cause, who gave his life a ransom for our sins.

Let us be one in love and faith, that the Jews may bear testimony that we are the real disciples of Christ.

Translation of a Hebrew Card, circulated by order of Count Von Der Recke.

INFORMATION FOR THE CHILDREN OF ISRAEL.

In Dusselthal, near Dussendorf, is an Institution for poor forsaken children, where Jewish children also will be received, without expense to their parents, to be instructed in the principles of Christianity, and afterwards to be taught useful trades. Boys and adults likewise, who are desirous of being instructed in the Christian religion, and to learn a trade, will find here a comfortable asylum. Beloved brethren of the house of Israel, improve this invitation! Consider what belongs to your peace! If you have no peace—which you cannot have, because no one hath it, who hath no living faith in Christ—hearken to the entreaty, and seek peace and rest for your immortal souls by Jesus who is the true Messiah, blessed for ever! Amen.

AMERICAN BOARD OF COMMISSIONERS.

The fourteenth annual meeting of the American Board of Commissioners for Foreign Missions was held at the Court-house, in the City of Boston, September 17th and 18th, 1823. Present,

The Hon. John Hooker,
Hon. S. Van Rensselaer, LL.D.
Rev. Samuel Austin, D.D.
Rev. Jedediah Morse, D.D.
Hon. Jonas Platt,
Rev. Calvin Chapin, D.D,
Hon. William Reed,
Rev. Leonard Woods, D.D.
Rev. Jeremiah Day, D.D. LL.D.
Rev. Henry Davis, D.D.
Rev. John H. Church, D.D.
Rev. William Allen, D.D.
Jeremiah Evarts, Esq.
Hon. Samuel Hubbard, and
Rev. Warren Fay.

The Rev. Luther F. Dimmick took a seat as an Honorary Member.

The President of the Board having been removed by death, in the course of the year past, and the Rev. Dr. Lyman, the Vice-President, though in the city for the purpose of attending, being detained from the meeting by bodily indisposition, the Hon. John Hooker, pursuant to a by-law, took the chair.

The session was opened with prayer by the Rev. Dr. Austin, and, on the second day, by the Rev. Dr. Davis.

Mr. Evarts presented his Report as Treasurer for the month of September, 1822; and Henry Hill, Esq. as Treasurer for the remaining eleven months of the year, from Oct. 1, 1822, to Aug. 31, 1823; which reports, as examined and certified by the Auditor, were accepted.

From these statements it appeared, that the receipts of the Board, during the year preceding Aug. 31, 1823, were $55,808,94, and that the expenditures were $66,379,75.

The Corresponding Secretary read the introduction to the Report of the Prudential Committee; and, at several different times during the session, gave a verbal account of the missions under the direction of the Board.

A letter from William T. Money, Esq. and a letter from William Wilberforce, Esq. both members of the British Parliament, were read, expressing the deep interest, which these gentlemen take in the Eastern Missions conducted by this Board: Whereupon,

Resolved, That the Board entertain a grateful sense of the very kind attention paid by William T. Money, Esq. to our Missionaries at Bombay; of the testimony he has promptly given to the wisdom of their measures, and the fidelity with which they prosecute their object; and of his readiness to afford every facility in his power to promote the full influence and ultimate success of the American Mission; and that the Corresponding Secretary be desired to communicate this resolution, with all due respect to Mr. Money.

Resolved, That the thanks of this Board be presented by the Corresponding Secretary to William Wilberforce, Esq. for the deep interest he has taken in the objects of this Board; particularly in introducing the blessings of the Gospel in the East Indies; and for what he has done and generously offers to do in future, for the attainment of these objects: and that the Board very sincerely reciprocate his wishes for a cordial union and co-operation in carrying forward the great schemes of benevolence, which have been devised and adopted in both countries, for the conversion of the world.*

The following officers of the Board were chosen for the year ensuing; viz.

Rev. Joseph Lyman, D.D. *President.*
Hon. John C. Smith, LL.D. *V. Pr.*
Hon. William Reed,
Rev. Leonard Woods, D.D.
Jeremiah Evarts, Esq.
Hon. Samuel Hubbard, and
Rev. Warren Fay.
} *Prudential Committee.*
Jeremiah Evarts, Esq. *Cor. Sect'y.*
Rev. Calvin Chapin, D.D. *Rec. Sec.*
Henry Hill, Esq. *Treasurer;* and
Chester Adams, Esq. *Auditor.*

The Rev. Edward D. Griffin, D.D. and the Rev. Heman Humphrey, D.D. of Massachusetts; S. V. S. Wilder, Esq. late of Paris, now of Massachusetts; the Rev. Bennet Tyler, D.D. of New-Hampshire; the Rev. Lyman Beecher, D.D. of Connecticut; the Rev. John H. Rice, D.D. of Virginia; and Edward A. Newton, Esq. of Calcutta, were unanimously elected members of the Board.

The Committee, who were appointed at the last annual meeting of the Board to report what sum, in their opinion, should be allowed the Corresponding Secretary from the

* In the part of his letter, to which allusion is here made, Mr. Wilberforce says: "I can truly declare to you, that I never can be employed in any manner more gratifying to my feelings, than when I am co-operating with my Christian brethren of the United States for the accomplishment of any common labor of love.—It has been delightful to see, that the institutions of both countries, for the purposes of Christian benevolence, have had the blessed effect, besides their direct object, of cementing the mutual attachment of all good men, on both sides of the Atlantic, towards each other."

profits of the Missionary Herald, so that he should receive, in all, no more than a fair compensation for his whole time devoted to the concerns of the Board, reported, in substance, that in case one thousand dollars annually should be paid from the Treasury to the Corresponding Secretary, an additional sum of one thousand dollars should be allowed to the same officer, as Editor of the Missionary Herald, from the profits of that work. The report was signed by Samuel H. Walley, Henry Gray, William Ropes, and Thomas Vose, Esqrs. (the Rev. Mr. Dwight being absent from Boston when it was drawn up,) and referred to a previous report of the same Committee, in which the reasons of their decision were stated at large. The principal reasons were, in brief, that the Corresponding Secretary should, in order to the uninterrupted discharge of the duties of his office, be free from care and anxiety as to providing the means of support for his family; and that the sum specified is no more than a suitable support.

A document was communicated to the Board, containing a statement of clear profits of the Panoplist, and another document containing an account of the clear profits of the Missionary Herald for the years 1821 and 1822.

The Hon. Jonas Platt, the Rev. President Allen, and the Hon. John Hooker, were appointed a Committee to report on the avails of the Missionary Herald, and the application of those avails.

The Hon. William Reed, the Rev. Dr. Austin, and the Rev. President Davis, were appointed a Committee to report the amount of compensation, which Jeremiah Evarts, Esq. ought to receive for his services as Corresponding Secretary, and as Editor of the Missionary Herald.

The Rev. Joshua Bates, D.D. was chosen preacher for the next annual meeting; and the Rev. Samuel Austin, D.D. was chosen to preach in case of his failure.

Resolved, That the appointment of an Assistant Secretary, in the department of Corresponding Secretary, is necessary.

At 7 o'clock in the evening of Wednesday, public worship was attended at Park-street Church; and the annual sermon before the Board was delivered by the Rev. President Day, from Nehemiah vi. 3. *And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?*

When the Board met, on Thursday morning, the Rev. Drs. Morse, Austin, and Davis, were appointed a committee to present the thanks of the Board to the Rev. Dr. Day for his sermon, and to request a copy for the press.

A letter was communicated from Tamehameha, (usually denominated Riho-Riho,) king of the Sandwich Islands, composed and written by himself, and addressed to the Board: Whereupon,

The President and Secretaries of the Board were appointed a Committee to prepare and transmit to the king an answer, expressing the thanks of the Board for his letter, and for his kindness to the missionaries; together with such other sentiments, as they shall deem advisable.

The Hon. John C. Smith, the Hon. Benjamin Talmadge, Gen. Daniel B. Brinsmade, the Rev. David L. Perry, and the Rev. Charles A. Boardman, were chosen Agents of the Foreign Mission School in Cornwall.

Resolved, That the Hon. John C. Smith, the Hon. Jonas Platt, the Rev. Dr. Morse, Jeremiah Evarts, Esq. and Gen. Van Rensselaer, be a committee to prepare a memorial to the Government of the United States, on the general subject of the Indian Tribes within the limits of our national territory.

William T. Money, Esq. member of the British Parliament, was unanimously elected a Corresponding Member of this Board.

The Committee on the subject of compensation to be allowed the Corresponding Secretary reported, that they entirely concur with the Com-

mittee, appointed by the Board last year, in the sum reported by them, as predicated upon a reasonable and economical estimate of the expenses to which the Secretary is necessarily subjected by his office, in supporting a family in Boston, and to which the entire devotion of his time and talents to the service of the Board eminently entitle him, together with the gratitude of the Christian community. They therefore recommend, that the sum of one thousand dollars be granted to Jeremiah Evarts, Esq. as Corresponding Secretary of the Board; and that the further sum of one thousand dollars be allowed to him as Editor of the Missionary Herald, to be included in the expenses of that publication.* This report was accepted.

The Committee on the subject of the avails of the Missionary Herald, and the appropriation of those avails, reported,

That they find the profits of that work, for the year 1822, already received, amount to the sum of $4,200,51,—or, deducting the sum allowed for editorial services, and the sum charged for copies of that volume distributed gratuitously, the clear profits already received, amount to the sum of $1,225,51.

The committee also recommended, that, for the present, the clear profits of the Missionary Herald, after paying the compensation of the Editor, be placed in the general funds of the Board. Accepted.

Resolved, That the Board approve the conduct of the Prudential Committee in appointing suitable Agents to visit the Missionary stations among the Indians, from time to time, and recommend a continuance of similar measures.

*Since the meeting of the Board, five gentlemen in Boston, well acquainted with the circumstances of the case, all of them liberal contributors to the general objects of the Board, and four of them subscribers of 100 dollars annually to the Printing Press for Western Asia, have addressed a letter to Henry Hill, Esq. Treasurer, expressing their full acquiescence in the above report, and engaging to pay 100 dollars each towards the support of the Corresponding Secretary, for the next year; thus leaving 500 dollars to be drawn from the Treasury, and 1000 dollars from the profits of the Herald.

The Rev. Dr. Morse, the Rev. Dr. Day, and the Hon. Jonas Platt, were appointed a committee to communicate with the Prudential Committee on the subject of a missionary establishment at Green Bay.

Mr. Rufus Anderson was elected Assistant Secretary, in the department of Corresponding Secretary.

The Corresponding Secretary was directed to present the thanks of the Board to the Mayor and Aldermen of the city of Boston, for the use of a room in the Court-house, during their present session;—

To the members of Park-street church for the use of their house of public worship, in the religious services of the annual meeting;—

To the choir of singers for their presence and aid on the same occasion;—and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved, That the thanks of the Board be presented to all auxiliary societies, churches, and congregations, and to all individuals who have contributed to the funds, or in any other way promoted the objects of the Board.

Resolved, That the success attending the labours of the missionaries, at several stations under the care of this Board, and the progress of missions generally, have been such as to afford abundant reward for past sacrifices, and great encouragement to future exertions.

Resolved, That the urgent claims of many parts of the heathen world, now open for evangelical exertions, and the recurring wants of the missions already established by this Board, make it the imperious duty of the Prudential Committee to use the most efficient means in their power to obtain resources adequate to the demands for increasing expenditures.

Resolved, That the Board are concerned to find, that the deficiency of receipts during the present year, compared with the expenditures, has been considerable. They confidently believe, that American Christians

will never relinquish any of the benevolent objects which they have undertaken; and that they will increase their efforts, till the messengers of salvation shall have visited every country, and the proclamation of mercy shall have been made to all the children of men.

Resolved, That the next annual meeting of this Board, be holden in the city of Hartford, Conn. on the third Wednesday of September, 1824, at 9 o'clock, A. M. and that the Recording Secretary, make the arrangements necessary for the accommodation of the members of that meeting.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a Report including their Report for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's Accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information, as they shall deem calculated to promote the great and benevolent objects of the Board.

The session was closed with prayer by the Rev. Dr. Church. [*Mis. Her.*

ORDINATION.

On the evening of Thursday, the 25th inst. the Rev. Edmund Frost was ordained, in the Tabernacle Church at Salem, as a missionary and evangelist, with a view to his labouring in connexion with the mission at Bombay.

The Rev. Messrs. Aaron W. Warner, Ansel D. Eddy, Nathan W. Fiske, Isaac Oakes, and George Sheldon received ordination, at the same time and place, as evangelists.

The Rev. Samuel Walker made the introductory prayer; the Rev. Elias Cornelius preached the sermon from Exodus xiv. 15. *Speak unto the children of Israel that they go forward;* the Rev. B. B. Wisner gave the Right Hand of Fellowship; and the Rev. Warren Fay made the concluding prayer.

The nature of the services, together with the recollection that, in that same house, nearly twelve years before, the first missionaries from this land to foreign nations were set apart for the solemn service, and ultimately settled in the same place to which Mr. Frost was designated;—imparted to the occasion a great interest.

Mr. Frost, with his wife and Mrs. Graves, embarked in the ship Pagoda for Calcutta, on Saturday the 27th inst. with the intention, should it be the will of Providence, of proceeding thence to Bombay. To the prayers of God's people they commend themselves, and are commended by the Committee. [*Ib.*

LITERARY NOTICE.

A Prospectus has appeared of a Greek and English Lexicon of the New Testament, translated from the Latin and German work of M. Chr. Abr. Wahl, senior Minister of Schneeberg, Saxony. It is to be translated by Mr. Edward Robinson, assistant instructor in the department of Sacred Literature, in the Theological Seminary at Andover, and to issue from the Codman Press.

Such a work as this will doubtless afford important aid to the Biblical student. The Original is in high repute not only in Europe, but as far as it is known, in this country. It was published at Leipzig in 1822, and the Author has carefully availed himself of all the light which has been thrown upon the Greek language, especially, the Hellenistic, or Hebrew Greek, which is found in the New Testament. This work contains what is most valuable in Schleusner, and others; and by excluding such matter as does not properly belong to the province of a Lexicographer, it is reduced to a convenient and economical form. A specimen of the work subjoined to the Prospectus, seems to justify the commendations which it has received in Germany and elsewhere. When completed, it will correspond with the Lexicon of the Old Testament by Gesenius, which is now in a course of publication. And we take pleasure in recommending it to the attention of Biblical students.

For the Evangelical and Literary Magazine.

CAN THE INFINITE GOODNESS OF GOD BE DISCOVERED BY THE LIGHT OF NATURE ALONE?

THERE are some who tell us that the Bible is altogether unnecessary; the light of nature alone is sufficient to teach us the knowledge of God, and of our duty. Instructed by this light, they believe in the existence of one God; and in his infinite goodness, justice, wisdom and power. To Him they ascribe the creation of the world, with all its endless variety of being. Some of those who reject revelation, profess to believe that the Creator is also the Governor of the world; or in what is generally termed, the providence of God. To the works of creation and providence, and also to the exercise of the mind itself, we are referred, with the assurance that from these sources we may obtain, with sufficient clearness to answer all purposes, the knowledge of infinite goodness. On this subject a few remarks will be offered.

In what manner do we ascertain the existence of goodness, or benevolence, in man? Not by intuition; for this is the prerogative of God alone; not by penetrating the heart, and discovering the principle there; for we possess not the faculties requisite for this task; but through the medium of external evidence. From a series of benevolent actions, we infer the existence of goodness as a principle, to which these actions may be referred, and from which they flow, as their source. One single action is not sufficient to justify the conclusion, that the man who performs it, is a benevolent man. The action itself may be of this character; but as we cannot search the heart, we are not, and cannot be, sure, that it does not flow from motives widely different from those of goodness. But if we see this man acting habitually in this manner; relieving the distresses, and contributing to the happiness of all around him, as opportunity offers, to the utmost extent of his ability; if we see him, for this purpose, sacrificing all that is dear to other men, his time, his ease, his fortune, his health, his life itself; if this course of conduct is pursued for years, without intermission, and without applause from the world; we are furnished with abundant evidence that the man is actuated by the principle of benevolence, and that he possesses this principle in a very high degree. Our opinion respecting the strength of this principle will be regulated by the proportion which his actions bear to his means and opportunities of doing good; for our belief ought always to be graduated by the evidence on which it is founded. Thus we are justified

in saying of two men, both of whom are benevolent, that one is much more so than the other; and thus we are authorized to affirm of the late John Howard, of England, not only that he was benevolent, but that he was unrivalled in the degree and activity of his benevolence; no man ever surpassed him in judicious efforts, through a series of years, calculated to lighten the pressure of human suffering.

But if we should see this man sometimes promoting the happiness, and sometimes the misery of others; one day relieving their sufferings, and the next, through his own agency, inflicting these sufferings; one day bestowing a favour, and the next, taking it away, when its possession was as necessary as when at first bestowed; one day, shielding from the oppression of enemies, the next, permitting them to perform their work with relentless fury; or if we should see him bestow his favours on a worthless and profligate wretch, whose necessities we could not perceive, while he left another, distinguished for usefulness and virtue, to sink, unaided, under the pressure of increasing distress; if, while he is, with one hand, relieving and comforting one class of men, he is, with the other, afflicting and depriving of enjoyment, another class, equally needy and deserving with the first—what conclusion should we form of this man's character? Could we believe, and declare him to be, a benevolent man? Certainly we ought not. No benevolent man would thus inflict misery, when he might impart happiness. Could we believe him to be a cruel and malignant man? The good which he does, the sufferings which he prevents or mitigates, seem to forbid this belief. The only conclusion, founded on his conduct, is, that he is a mutable, capricious man, governed by no fixed and paramount principle. His disposition, alternating from evil to good, and from good to evil, renders him utterly unfit for all the important relations and offices of friendship. The helpless and afflicted can look to him with no cheering hope of obtaining relief. He has sometimes relieved, and sometimes increased the misery of others. His conduct to-day is no pledge of what it will be to-morrow. His capricious efforts disappoint all calculation, and extinguish all hope.

Such is the manner in which our minds must form their conclusions of human character; and such, it may be added, is the only manner in which we can obtain this knowledge—through the medium of external evidence. In the same manner, if we close the volume of inspiration, must we obtain the knowledge that God is good, and that his goodness is infinite.

For this purpose let us turn to the works of creation and providence—the only sources from whence this information can be obtained.

That there is a great deal of good in the world, is too obvious to be denied; but that there is a great deal of evil in in the same world, is also too obvious to admit of the least doubt. To enumerate the instances of either good or evil, of enjoyment or suffering; or to specify the more immediate sources from whence they flow, the proximate causes of which they are the result, would be as impossible as it is unnecessary. Every human being has, in some degree, enjoyed the blessings and suffered the evils of this life. Nor can it be denied, that these evils, either directly or indirectly, must be referred to the agency of God, as the Governor of the world which he has made. It is alleged by some, indeed, that much of this evil is to be ascribed to the design and agency of man. This is readily admitted; yet not so, as thereby to exclude the agency of God. It is also true that much of the good enjoyed in life, may be ascribed to the same design and the same agency. So far as this fact is to have any influence on our conclusions it will diminish the amount of good probably as much as of evil, and leave the decision to rest on that degree of good and evil, in which human agency has no part.

But are we to suppose that the providence of God is entirely excluded from all those events, brought to pass by the design and agency of man? That he exercises over them no such controlling influence as to direct their course, and limit their effects? This would exclude him from the most important events of life, which are the result of human instrumentality. This would leave him nothing to do with the mighty revolutions of this world; with the rise or fall of empires; for in these changes the agency of man has always been conspicuous. This would leave, subject to his government, nothing but the rain from heaven, the bursting thunder, the desolating tempest, and such like events. This seems to imply also, that these human beings are independent agents; which is not the fact. An independent creature is a contradiction in terms. If they are dependent, they can act no longer than they are sustained by him on whom they depend; they can accomplish nothing without power, for the continuance of which they are completely dependent on his pleasure. The world, indeed, is governed by the instrumentality of second causes; but a second, necessarily implies a first, and controlling cause. Other animals, and even things without life, are also employed, in the government of the world, as

agents or second causes. All, however, are subject to the controlling energy of the Great first Cause. Whether he employs the instrumentality of man, or of other animals, or of things without life, in effecting his designs, his own agency is not excluded, but necessarily implied; of course, his providence extends to the evil as certainly as to the good; to the sufferings as well as to the enjoyments of life.

Viewing the world, then, as it is, and as it has been for a long succession of years, with its mixture of good and evil, of happiness and misery, have we sufficient evidence to believe that the Creator and Governor is good; and especially that his goodness is infinite; that it can neither be greater nor less than it is? Can we reconcile all this train of evils, these nameless sufferings, with the active and unceasing efforts of infinite benevolence? Does not the world, when viewed without the light of divine revelation, present a scene, too much like the capricious conduct of the man, whose case has been above supposed, to admit of any other conclusion than that to which the mind would necessarily be led, in that case?

Again; the governor in civil society who would permit the guilty criminal to escape with impunity, when it was fairly within his power to inflict on him the penalty of the law, and by that infliction to repair, as far as possible, the injury, defend the rights, and protect the peace and safety of the community, could not be considered either a good or a just governor. To permit the murderer thus to escape, would be to sanction, in some degree, at least, all the crimes he might afterwards commit. If at the same time, the governor should bestow on this murderer, knowing him to be such, many special favours, in consequence of which the crimes of the murderer would be afterwards more numerous and more atrocious than formerly; suppose too, that the industrious, the peaceable, the virtuous and useful citizen was neglected and left to sink under that oppression, from which the power, vested in the governor, could easily relieve him, but instead of granting this relief, should inflict on this worthy man, the punishment which the murderer ought to suffer; so far from considering this a just and benevolent governor, he would be ranked among the enemies to the good order of society, and to the happiness of mankind.

Now if we consider this world not only subject to the providence, but also to the moral government and inspection of God, what opinion can we entertain of his character, from the distribution of rewards and punishments, which we continually witness? Is the principle of strict justice, which is

but another view and another name of goodness, clearly manifested in these distributions? Do we not see those, whose crimes imprint the deepest stigma of shame and disgrace on the very earth which sustains them; do we not see the wretch, stained with the blood of repeated and numerous murders; do we not see the robber, whether called a highway-man, a defaulter, a swindler, or a speculator, it is immaterial—we mean the man, who by dishonest means, by wilful fraud, deprives his neighbour of his right—do we not see the vile seducer of unsuspecting female innocence; do we not see these, and such as these, escaping, for years, with impunity, presenting themselves to public view, daring to mingle with decent society, expecting, and too often receiving that respect, to which the good and the virtuous alone are entitled, rioting in pleasure, surrounded with what are considered the blessings of providence, the good things of this world? While at the same time, it must be admitted, that their governor and their judge has been the witness of all their conduct, and is perfectly acquainted with all their vileness and their guilt; and that his omnipotent arm could, at any moment arrest their career, and inflict on them the punishment they deserve. Do we not see, on the other hand, many of the virtuous and the good, left to spend a life of cheerless indigence, not only without the enjoyments, but without the necessaries of life, the unpitied victims of oppression, of persecution, sometimes even unto death, from the hand of these triumphant offenders? Their virtues and their sufferings are perfectly known to their judge; and he is just as able to relieve their sufferings, and bestow on them the blessings of his providence, as he is to send these sufferings and withhold these blessings. Yet this Almighty governor does not interpose in either case. The guilty are left to triumph in prosperous impunity, and grow bolder in crime; the virtuous are left without relief, in friendless and helpless want.

Now the question is; does this state of things furnish clear and satisfactory evidence of the infinite goodness of this governor and judge? We candidly think not. If a civil governor was to act in this manner, he would be considered very far from manifesting a proper regard for the interest of the community, over which he was placed. The two cases may not be, in all points, exactly similar; but the similarity is sufficiently striking to justify the same conclusion in the one case, to which the mind would be unavoidably led in the other. We are not to assume the infinite goodness of the moral governor, and then have recourse to his administration for illus-

tration and proof of that assumption. We are to assume nothing, to form no opinion of his character, until sufficient evidence, exclusively from the sources to which we now refer, is presented to the mind. Until this evidence is presented, we cannot, on the principles of reason, believe in such goodness; and we do not conceive that the present state of the world furnishes that evidence.

It is difficult, if not impossible, for us to ascertain how far our belief, on moral subjects, is produced by the light of nature alone, and how far by the light of revelation. We have been educated in a christian country, and in a state of society modified, in a considerable degree, by the principles of the gospel. Let us have recourse, then, to those nations who were, in the formation of their opinions, entirely uninfluenced by revelation. The Greeks and Romans will furnish such examples. These were not rude barbarians; their minds were highly improved by the study of the arts and sciences. In poetry, in rhetoric, in history, they have received the admiration of all subsequent ages. In some of the fine arts, they have left unrivalled specimens of excellence. Their opinions, therefore, on the subject now under consideration, founded as they were, on the pure unadulterated light of nature, are certainly worthy of regard. Passing that extraordinary lesson, taught in the school of nature—polytheism, what opinions did they entertain respecting the character of their gods? Did they believe that infinite goodness was a feature of their character? Did they ascribe to them perfection of any kind? The very reverse of this is the well known fact. They considered their gods as mutable, capricious, imperfect beings; agitated, and often influenced in their conduct, by anger, malice, jealousy, hatred and revenge. The conduct of some of them would disgrace the most abandoned of mankind. They ascribed to them not only the vices, but the weaknesses of human nature. To slight their beauty was an unpardonable offence, to be revenged on the latest posterity of those who offered the insult. They were often considered as engaged in petty broils among themselves. While they bestowed favour on some nations and individuals of mankind, they pursued others, through many generations, with the most implacable resentment. Such were the opinions which nature taught her disciples to entertain respecting their gods. The worship which she taught her disciple to offer to these gods, perfectly accorded with these opinions. This worship often consisted in acts of cruelty, and scenes of shameful debauchery, that will not bear reflection without the deepest

pain. And had our ancestors and ourselves been left exclusively to the same teacher, such, there is abundant reason to believe, would have been, at this day, our opinions and our practices. Instead of our Jehovah, his place, in our minds and affections, would have been filled by the Jove of these polished nations; instead of the pure and spiritual worship, in which we have the privilege and the happiness of engaging, we would have been employed in the disgraceful and bloody rites of these refined disciples of nature. What could have prevented this result? Are we improved in science, in arts, in military prowess, in civil polity? So were they. We ask again; what could have prevented this result?

If, however, the light of nature is insufficient to support a steady and rational belief in the infinite goodness of God, the light of revelation most happily, and most abundantly supplies that deficiency. Indeed we have felt no little impatience to escape from that chilling darkness, and those perplexing difficulties, in which nature leads us and leaves us involved; and to view this sinful, wretched, miserable world, in the light of the Bible, and to behold the character of God through the medium of that revelation which Himself has given. When the gloomy and distressing picture of human life is viewed under this light, every difficulty melts away, every inconsistency vanishes, every part of this afflictive scene, every feature of this picture, instantly assumes a new aspect, and teaches the goodness, the infinite goodness, of Him who made and governs the whole. Seen through the same medium, the Divine character is clothed with that majesty and loveliness, which bows the soul in profound adoration, and yet cheers, and elevates, and attracts it to Himself, in the exercise of love and confidence.

The case of the sinner, for whose impunity, aided only by the lessons of nature, we could not account, now becomes perfectly clear, and consistent with the highest benevolence. He is spared, for a time, that God may exercise towards him forbearance, long-suffering, and patience. Had the crime and its punishment been connected, which infinite justice certainly demands, this forbearance could not have been exercised; and of course could not have been known to the intelligent universe. Through this long-suffering, time is given for repentance; and sometimes, in numberless instances, indeed, the sinner, after years of the most provoking crime, through divine grace, is plucked as a brand from the fire, made a vessel of mercy, and prepared for everlasting glory. In this forbearance, and this salvation, the justice unites with

the mercy of God, through the death of a divine Saviour.—This is always the design with which the divine patience is exercised; that the sinner may escape everlasting death, and be qualified for eternal life. That impunity, therefore, so painfully perplexing, when viewed by the light of nature alone, is now seen to display some of the most amiable features in the character of God; the knowledge of which gives rise to a degree of joy and praise which must otherwise have been forever prevented.

In the mean time, if the sinner should abuse the patience of his Judge, and finally die impenitent, the pen of heaven is seen recording his crimes, of thought, of word, and of deed, with all their shades and varieties of aggravation; the day is unalterably fixed for his last and fearful account. Justice will then be glorified in his everlasting condemnation. Nothing less than infinite goodness could have waited so long with him; and that goodness will now inflict the punishment he deserves.

In the same manner, the trials and sufferings of the christian assume a new character, when viewed in the light of divine revelation. His Father and his God does not overlook or forget him. He limits and directs these afflictions, as the means of moral improvement. Some of the most amiable and useful dispositions of the human heart are nurtured by the hand of affliction. Without the want or the loss of something deemed valuable, no opportunity would be given for exercising resignation to the divine will; without provocation, meekness would not be cherished; unless some injury is done, there will be no opportunity of forgiving and praying for an enemy; unless afflictions are sent, patience, for want of an occasion, will not have her perfect work. These afflictions, by strengthening the pious dispositions of the Christian's heart, will have an important influence on his future and eternal state. *These light afflictions, which are but for a moment, work for him a far more exceeding and eternal weight of glory*, than he would attain without them. In consequence of them his songs of praise will be louder, and sweeter; he will rise higher, and shine brighter in the heavenly state. At every stage of his future progress, at every period of his future existence, he will be the more happy, and the more glorious, in exact proportion to the benefit derived from the afflictions of life. It is infinite goodness, therefore, which appoints these trials for the christian; and when he has furnished to the world, an example of resignation, of meekness, of forgiveness, of patience, the same goodness will call him to the

joy of his Lord, to that rest which remains for the people of God. Let the christian rejoice in the belief that God, whom he serves, and hopes to enjoy, is infinite in goodness. Let the sinner remember that God, against whom he is continually sinning, is infinite in goodness. N. S.

From the Port Folio.

ON THE STUDY OF THE CLASSICS.

THE study of the remains of Greek and Roman literature has always been considered as one of the most essential parts of a liberal education. To this the ambition of our ingenuous youth is commonly directed; to this the largest portion of their time and labour is devoted. Nor has it been estimated above its real value. The industry employed upon it has been abundantly rewarded. Its utility, however, like that of all other intellectual acquisitions, is fully known to those only by whom it has been felt. In others, indeed, it has sometimes excited the veneration naturally due to superior abilities; and sometimes only the wonder of ignorance, gazing at a distance on what it could not understand; or the cavils of envy, affecting to despise what it was unable to attain.

It seems incumbent upon the author of an essay like the present, to state the true use and value of classical literature; that scholars may not be suspected of magnifying its merits, only because it is confined wholly to themselves; and that it may appear to the public, in contradistinction to the blind partialities of other lovers, that we can assign rational grounds for our attachment and admiration.

The study of the classics, from the first application to the tenses and declensions of their language, to the last perusal of their sublimest poetry, is admirably calculated to employ, to enlarge, and to improve all the faculties of the human mind. To analyze the grammatical construction, and to investigate the meaning of a difficult passage; to trace its various figures and allusions, and to detect its deficiencies, or display its beauties; this is the employment, which every teacher enjoins, and which every student finds the benefit. When I see a youth exploring his grammar, his dictionary, his notes, every resource within his reach, in order to ascertain the sense of his author, and to appear with credit at the lesson; when I see his sagacity quickened by practice, and his confidence in his own powers increased by successful ex-

ertion; I look forward with pleasure to the period, when his talents and his industry, in some liberal profession, shall be honourable to himself, and beneficial to the society in which providence has placed him. The habits of application, indeed, which these studies require, are valuable in every point of view. They equally prepare the youth for the immediate acquisition of science, and the future transactions of life; for the pursuit of wisdom, and the practice of virtue.

That the memory is continually strengthened by exercise is universally admitted; and that it is in a great degree formed and created by it, has sometimes been plausibly maintained. The *repetitions* of the school boy, therefore, are intended, not merely to assist him in the acquisition of a language, by fixing a given number of its words in his mind; but to augment and improve the faculty, on which his future knowledge must depend.

The imagination is perhaps originally formed, and it is certainly enriched, by the accumulation of ideas in the mind; and classical literature not only furnishes many, which cannot elsewhere be found; but while it enlarges the number, corrects and regulates the stores, which it supplies. Of all our faculties, indeed, our taste appears to derive from this source the greatest improvement. By employing so much time and attention upon the polished models of composition, left us by the scholars of antiquity, the most elaborate and the most elegant works, which human ingenuity is known to have produced, the mind acquires a standard of judgment, an intuitive perception of beauties and defects, which can by no other means be obtained; and which, when once possessed, cannot afterwards be lost. Upon this, indeed, depends in a great degree our sensibility to literary excellence; much of the pleasure, with which we are afterwards to read; and not a little of the ability, with which we are to write.

The study of the classics must naturally be the best foundation for the study of languages in general. The knowledge of one grammar will always facilitate the acquisition of another; and the languages in question not only possess the greatest regularity and precision in their grammatical structure, but have the additional advantage of being no longer subject to fluctuation or corruption. Securely deposited in the monuments, which the sages of antiquity have erected, the reward of the benefits to be derived from them to all future ages will be the immortality they have deserved. What theory would teach us to expect, is found by experience to be true, that he who is already acquainted with the Greek and

Roman tongues attains those of the modern nations of Europe, with an ease and rapidity, which other students have in vain attempted to rival.

In the study of the sciences, the advantages of classical literature, though less direct and less considerable, are by no means without weight and importance. The perusal of Sophocles and Cicero will not immediately teach us to read Euclid and Buffon; but by having enlarged and strengthened our faculties, they will enable us to understand them. I may appeal to the general experience of our teachers for the truth of the observation, that the most expert student in mathematical science is the classical scholar.

In whatever department of science we are desirous to excel, we shall find many of its peculiar terms derived from the languages of antiquity. By the mere English scholar, therefore, these terms must be less clearly understood, less easily remembered, and less readily applied. Nor is this consideration without its weight. The professors of each science respectively have usually endeavoured to compress its general principles into the technical terms which they have adopted or devised: and they have so far succeeded, that in proportion as those terms are more clearly comprehended, the student will acquire the science itself with the greater facility, and retain it in his memory with the more fidelity and precision.

The discovery and the study of the Greek and Roman writers is always acknowledged to have been one of the principal causes of the revival of learning in Europe; and it is observable, that learning has flourished or decayed in almost every country in proportion as these writers have been known or unknown, cultivated or neglected. It has been maintained too, that at the same important period of the revival of letters amongst us, a deep and critical acquaintance with the writers of antiquity was necessary, to enable the mind to rise above the imposing pedantry, the sophistical subtleties, and the unintelligible jargon, which had found their way from the monasteries into the schools, and from the schools into the world. And if this opinion be just, it will not be denied, that the judgment, the penetration, and the sound logic, which classical literature seldom fails to supply, are equally necessary in our own times, to prepare us to resist the malignant influence of false science, false reasoning, and false philosophy.

In those publications of politer literature, which are designed for our instruction and improvement, and in those lighter works of wit or humour, which aim at little more

than our amusement, in both these our ablest authors usually abound in allusions to the sentiments and maxims, the narratives, or the fables of classical antiquity. These are the sources, from which the writer derives many of his richest treasures; many of his most valuable materials, whether for necessary illustration or fanciful embellishment: and if by the reader the same ground has not been trodden, and such allusions are not understood, he loses half the pleasure, and often half the advantage, which he would otherwise have obtained.

Few men in modern times, in our own country at least, have been distinguished for superior talents, without having enjoyed some reputation for classical literature. Sometimes, indeed, their rapid progress in it at school, their superiority over their fellows, only is recorded; but they have more frequently been known to continue to cultivate it amidst the bustle of public business, and the infirmities of declining life. If it be urged, on one hand, that this study was forced upon them by our general system of education; it must be observed, on the other, that such men have seldom failed to applaud the system, by which they have profited, and to acknowledge their obligations to the writers of Greece and Rome. It was not that their distinguished talents were accidentally directed to the study of the classics; but the study of the classics was one of the principal means by which their talents acquired their distinction.

Almost every man, who has not been fortunate enough to obtain the advantage of a classical education, incessantly laments the want of it. Instead of enjoying without alloy those rational pleasures, which literary society is so well calculated to communicate, he is continually mortified by the sense of his own ignorance and inferiority. While he, on the contrary, who possesses a competent knowledge of the learned languages, is furnished with an unfailing source of amusement or instruction for himself and his friends; and enjoys that consciousness of superiority, which, though it may sometimes prove the nurse of vanity and the parent of insolence, is highly pleasing to that ambition, which is natural to the mind of man.

In pleading, says Cicero, though we do not always employ the liberal arts, yet the hearer immediately discovers whether we understand them; and the benefits of classical literature, though not always brought forward by the possessor, are never long concealed. Though no quotation should be made; though no disquisition on the subject should arise; yet will

our acquaintance with the authors of antiquity continually appear; and appear to our advantage. In our literary compositions, in our public speaking, and in our familiar conversation, it will always contribute to the clearness and precision of our ideas, and to the correctness and elegance of our language; it will give additional taste, animation, and intelligence to our discourse, on small as well as great occasions, from the first sentence to the last. So sensible was Gassendi of the value of Greek and Roman literature, that during his whole life, independently of all other attention to the subject, he imposed it upon himself as a task, to repeat from the ancient poets at least six hundred verses every day.

Nor do our obligations to classical literature terminate in knowledge or in pleasure alone; it is not without a beneficial influence on our morals. It is not merely that it supplies rational amusement for hours of leisure; and therefore furnishes a bulwark against the inroads of vice: it is not merely that it enlarges the understanding; and therefore tends to rectify the heart: or that it refines taste and sensibility: and therefore improves the feelings of humanity: but the sages of antiquity have left behind them the precept and the example of almost every practical duty. Elevation of mind, and independence of spirit, consummate prudence, and inflexible justice, intrepidity in danger, and fortitude in calamity, fidelity in friendship, the obligations of filial piety, and the offices of patriotism; all these duties, and such as these, are not only recommended by every grace of eloquence or of poetry; but illustrated by examples that have exalted human nature. The youthful mind will not dwell upon these without catching some portion of the spirit, which it contemplates; it will imbibe at once a taste for literature and the love of virtue. The defects in the system of ethics, which occasionally deform the classic pages of ancient times, the judgment of the preceptor will not fail to point out, and stigmatise with the censure they may deserve. In the softer duties of our nature, indeed, in the offices of benevolence and mercy, the heathen philosophers cannot be our instructors; for what they had not learnt they cannot teach. These it is our happier lot to have derived from a purer source; and to practise, not only upon higher authority, but in the hope of such a reward, as unassisted reason did not discover, and could not promise to bestow.

If thus valuable and extensive be our obligations to classical literature, they will surely justify, what, indeed, has not escaped censure or complaint, the large portion of time usu-

ally and necessarily bestowed upon it. The justification too will be more complete and satisfactory, when it is considered, that much of this time is the season of childhood, when little else would be attempted or obtained; that daily observation warrants us in concluding, the hours would otherwise be less usefully employed; and that no other system has yet been devised, from which the intellectual powers can derive equal advantage and improvement.

The superficial and common-place objections, not unfrequently urged against this general attention to the classics, seem hardly to deserve a minute and separate examination. One parent may still inquire, what advantage can accrue to his son from the attainment of languages which he will never be called upon to speak! A second may ask, what information is to be obtained from Greek and Roman authors, which our own writers cannot equally afford! And a third may demand, why his child should be tormented during the most pleasing season of life with the pursuit of such knowledge, as can be of little use in the acquisition of money! But to these inquiries, and such as these, I have no other answer to give, and, it is presumed, no other will be thought necessary, than what the present disquisition has already supplied.

That I would recommend classical literature to every student, who has the means and the opportunity to obtain it, the encomium already passed upon it will sufficiently demonstrate. In some professions it is indispensably necessary; in others it is highly useful; and in every respectable situation of life it is an ornament and an advantage. It is therefore to be pursued, wherever it does not require such an expense, as prudence must condemn; wherever it does not demand the time, which ought to be devoted to the acquisition of information more immediately necessary; and wherever it does not interfere with the discharge of duties, that cannot innocently be neglected.

For the Evan. and Lit. Magazine.

THE FALLEN ANGELS.

VARIOUS passages of Scripture authorize us to believe that there are numerous angels, who were once innocent, holy and happy; but are now, sinful, depraved and miserable. How they became sinful, is probably beyond our comprehension to understand. That they sinned, in some way or other; and that they were cast down to hell, on account of their sin, is

explicitly stated. Some think it rather more than probable that their first sin was pride, which is said to be the vice of a great mind. All, there is reason to believe, which could be profitable to us, is made known: the attempt, therefore, to communicate any thing more, would have been useless; and no such efforts are made by the divine power and wisdom.

They retain all their intellectual faculties, in their pristine vigor and activity. They possess the same power of judging or strength of understanding; the same capacity for receiving and improving in knowledge; the same memory; with which they were created. Their power, their knowledge, and their wisdom, are probably much greater than at first. We know that exercise increases the power of man's intellectual faculties: why should it not be the case with these fallen spirits? They are finite beings; of course capable of improvement. If they are employed in a manner which is known to increase the energies of other intellectual beings, why should we not suppose that their powers are also increased? For near six thousand years, at least, they have been incessantly and actively employed. Can it be supposed, that during this long period of exertion, they have been stationary? That after all the efforts they have made, they have gained no power; after all the experiments they have tried, they have gained no wisdom; after all the attention they have bestowed on surrounding objects and passing events, they have gained no knowledge? If, for instance, they have been employed, for a certain number of years, in attempting to accomplish the final destruction of some particular man, will they not understand his character and disposition better; become more expert and successful in blinding his mind, and hardening his heart; and thus shielding him from the tendency of all the means of grace with which he may be favoured, at the close of these years, than at their commencement? If they have been studying, and practicing on human nature, so many thousand years, do they not understand it better than at first?

This is very far from an unimportant inquiry to us. If such be the fact; then, they are more dangerous enemies, more fearful assailants now, than at any former period. The *principalities and powers* with which we have to *wrestle*, are more mighty than those, with whom the Apostle Paul and his brethren of primitive times had to contend; and his antagonists were more powerful, than those who opposed the prophets and patriarchs in christian warfare; and these again more powerful than those who vanquished our first parents, and "brought death into the world, and all our woe." They

will now laugh to scorn the resistance which, five thousand years ago, would have chased them from the conflict. As their power has increased, to escape from their snares, will require in us, so much the greater watchfulness, and the more earnest prayer, that we may be *kept by the power of God, through faith unto salvation.*

That they possess, and that they exercise intellectual faculties in attempting to effect the ruin of mankind, is unquestionable from various passages of Scripture. Their efforts are evidently the result of design, which necessarily implies intelligence. They set their *snares.* Pleasure is the chief object presented to view; all danger is craftily concealed. The first step, taken in pursuit of this pleasure, prepares the way for the second; and every step renders escape more difficult, and more improbable; until the sinner, blinded and driven on by habit, by appetite and passion, is involved and caught, and unexpected destruction overtakes him. They are represented as *beguiling* the sinner; inducing him to depart from the high way of obedience, of holiness and safety, into the unsuspected, though dangerous paths of transgression. This they do, not by means, the design and tendency of which can easily be detected, but by *subtlety;* by stratagems so cunningly arranged, that the design is not perceived, till the diabolical purpose is accomplished. We read again of *devices,* employed for the purpose of gaining every advantage over the sinner. This word, in the original (noemata) strongly implies the exercise of judgment. All that is known of human nature in general; all that is known of the individual in particular, on whom they operate; the means of religious restraint and improvement, with which he is favoured, and the means of counteracting them; the profession he has made; the companions with whom he associates; are all maturely considered, and revolved in the mind: the *device* is the result and counsel of the whole deliberation. *Wiles* are also employed by them. This implies a regular plan of proceeding, in the accomplishment of an object. A series of means, or causes, is judiciously arranged. The first is to prepare the way for the second, and the second is to operate when the first has produced its effect. The fourth again is adapted to that state of mind, in which the third leaves it. The fifth, in order, would frustrate the whole plan, if it operated till the fourth had prepared the way for it. Thus by one artifice after another, by one temptation following another, they endeavour to deceive, to harden, and finally to destroy the sin-

ner; and to embarrass, to perplex, to *sift*, to *buffet*, and to *cast down*, those whom they cannot destroy.

The military chief who can deceive his enemy, inducing him to believe that his army is less numerous, his force less effective, than it really is, will have a decided advantage, in the day of battle, over his credulous opponent. So it may be one of the most successful devices of these mighty chiefs, these princes of darkness, to deceive us respecting their power; to act with decisive effect, and yet conceal themselves, so as not to suggest an idea of their presence or their energy. This fatal delusion would quiet our fears, prevent our exertions, leave us exposed to their dark designs, and permit us to be led captive by them at their will. Our safety, in part consists in knowing the foes, with whom we have to contend. It supremely consists, however, in living near to God, in a vital union with that Saviour, who is able to deliver his disciples from the grasp of these powerful destroyers. Active and mighty as are these angels of mischief and of death, it is the joy and rejoicing of the christian, that there is a power, connected with infinite goodness and wisdom, which does as certainly control and limit their efforts, as it does the winds and the seas. This is evident from the case of Job, and of Peter. Indeed, every christian owes his safety and final deliverance to the intercession and the power of God, his Saviour.

Of the devil, who appears to be the chief of these fallen angels, it is said; *He sinneth from the beginning;* which is, no doubt, true of the whole number. Their first, is not their only transgression. This implies that they have been, since their first offence, habitually engaged in the work of sin. The designs which they form, the conduct they pursue, can be characterized no otherwise than as sinful and wicked. This naturally results from the fact, that they are rational creatures: for it is the possession of intellectual faculties that constitutes moral agency. They are still bound by the law, under which they were placed at their creation. They are bound to love and obey God now, and at all times, as certainly as they were at first. Every departure from this law is as criminal as the first. Every exercise and degree of hatred, and every act of disobedience to God is sinful, and worthy of condemnation. We are also informed that they shall be brought to the bar of the Judge, together with the human race. They are *reserved in everlasting chains, under darkness, unto the judgment of the great day.* At that bar they will hear a sentence, consigning them to the most dread-

ful and everlasting punishment. To justify this sentence, in the view of the assembled universe, the Judge will bring to light all the secret and incessant workings of their malice and their hatred; all the dark designs which they formed, but were prevented from executing; and all the wickedness which they were permitted to accomplish. Then, no doubt, it will appear that they have been actively and fatally employed, in many instances, when there was no suspicion of their presence or their agency. Then, too, in many instances, they may be cleared from charges, now alleged against by us; because the chief reason for the charge may be, the hope of extenuating our own guilt, in proportion as we can throw the blame on them. They have been united with us in opposing the government, the glory and the mercy of Jesus Christ; it is, therefore, proper that with us, they should appear before that tribunal where he will preside as Judge.

From Jesus Christ we learn another fact respecting the fallen angels: *They abode not in the truth, for there is no truth in them.* This evidently implies that they once stood in the truth; its rays once enlightened their mind, inspired them with correct sentiments, and directed all their efforts. It also implies that a great and melancholy change has taken place; that they do not now, entertain the same belief respecting the character, the government and the works of God, which they once did. Falsehood and error now occupy the place of truth, excite their affections, and dictate all their pursuits.

It is probable that this falsehood is only partial, not universal. In the existence of God, the *devils* still *believe and tremble.* Of his wisdom and knowledge and power, they cannot doubt; because they perceive and feel their effects, in the restraints imposed on them, and in the punishment they suffer. They may still abide in the truth respecting the natural perfections of God, while his moral perfections are viewed, only through the perverting medium of falsehood. From various passages of Scripture it would seem to be chiefly the goodness of God, respecting which there is no truth in them. Against this, they make their most determined and unceasing opposition. This opposition must be accounted for, according to the principles of rational creatures, or according to the constitution of intelligent beings. Men are such beings; and they are also depraved creatures. Both in their intellectual and moral character, they bear a strong resemblance to these fallen spirits. Arguments, therefore, founded on numerous and well known facts, derived from the history of men, may, for the sake of illustration, be fairly applied to the case of

Angels. Now we think it will not be denied, that men never punish their fellow-men, for what they profess to believe and acknowledge to be goodness; but for what, according to their belief, is wrong, wicked, and injurious. The man whom they censure, may, in fact, be innocent; but they will treat him according to their belief, and not according to his real character. Of this we have the most undeniable proof in the history of our Saviour. He was indeed the Messiah, foretold by the ancient Prophets; he did no sin, was holy and harmless; he went about doing good. But this truth was not in the Jews. They believed him to be a deceiver, a vile impostor, and even a devil. And they treated him, not according to what he really was, but according to what they believed him to be. On one occasion he remarked to them; *Many good works have I shewed you from my Father; for which of these works do ye stone me?* They indignantly repelled the insinuation by replying; *For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.* When the Apostles and primitive christians were persecuted, some criminality was always alleged against them, to justify that persecution. This was not that they preached and practiced a religion, breathing the spirit of peace on earth, and good will towards men; but because they changed the customs delivered by Moses, caused the idol temples to be deserted, and turn the world upside down. In more modern times, before a man was committed to the dungeon, stretched on the rack, or consigned to the flames, he was charged with being a schismatic, an heretic, a child of the devil. In short, we seriously question whether history, either sacred or profane, furnishes a single instance of a man, punished or opposed for what was considered goodness, but always for something more or less criminal. The man may indeed be a virtuous and pious man, resembling, in some degree, his divine Master, in meekness and purity of heart; but his opponents believe him to be the reverse, and treat him accordingly.

If it should be asked; How can a rational mind, with the clearest evidence before it, entertain a belief, directly contrary to the whole force of that evidence? without attempting to give a satisfactory solution, we say, that such is the fact; evinced from the universal history of mankind, and confirmed by our own experience and observation. Jesus Christ, by his miracles, his instructions, and by his whole deportment, displayed the purest benevolence; and yet the Jews, with all this evidence before them, believed him to be a deceiver, an impostor, a blasphemer, and worthy of death. Hence they

hated him, reproached and traduced his character, laboured to prevent the success of his ministry and destroy his usefulness, and finally succeeded in nailing him to the cross. If such then be the fact, respecting men, who are intellectual beings, of course moral agents, why may it not be so respecting the fallen angels?

One thing is certain; for near six thousand years, they have been engaged in the most vigorous and determined opposition to the goodness of God. If they were human beings, we would infer from this opposition, as the only way to account for it, that they did not believe in the divine goodness. Although they are not men, yet they are intelligent beings, and governed by those laws which are adapted to the constitution of such beings. The evidence of the divine goodness may not be clearer, nor better adapted to their capacities, than was the evidence of the Saviour's goodness to the mind of the Jews; and yet they did not believe in that goodness; but believed him to be a wicked man. If the conduct of the fallen angels resembles that of the Jews, why are we not to account for it from the same principle? That is, falsehood believed instead of truth. It is affirmed that there is no truth in them. And as it is probable this relates only to the moral character of God, so there is reason to believe that this falsehood regards chiefly his goodness; because it is against this their hatred and opposition are constantly directed. Other traits of character seem to flow from this principle of falsehood, as their source. They are *liars* and *deceivers*. When they speak lies, they speak of their own, or what may naturally be expected from their character. To efface the impression and destroy the belief, in the minds of men, of the divine goodness, is the object of their incessant labour; and to persuade them that he is an hard Master, and that his requisitions are not good, but unnecessarily severe; that happiness does not consist in obedience, but in transgression of his law. The means which we are exhorted to use in resisting and overcoming these evil spirits, may throw some light on the subject. *Take*, says the Apostle Paul, *the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. Whom resist*, says another Apostle, *stedfast in the faith:* that is, such a knowledge and belief of the truth as will excite and keep in vigorous exercise the devout affections of the heart; this faith will protect you, and render harmless their assaults, and enable you to withstand and overcome them. Falsehood is the weapon they wield; truth is the weapon with which you will most effectually resist them. This was the method adopt-

ed by the Saviour himself; he met the false representations of the tempter, with the truth, and thus repulsed and vanquished him.

The fallen spirits might have viewed the higher stations and more important services of other angels, with pure and unmingled approbation. A desire for these higher stations and these more important services might, at length, have mingled with this approbation. This desire might have ripened into expectation. As they were fitted only for the stations they filled, and the services to which they were called, this expectation could not be granted. Not receiving this desired and expected elevation, they may have felt disappointed; and disappointment is attended with more or less dissatisfaction. This dissatisfaction might have obscured their views of the goodness of God, who delayed to confer these favours. This obscurity might have increased into doubts; and these doubts, into conviction that the conduct of their sovereign, who withheld these stations and services, was not what infinite goodness would dictate. Under this impression, it may have been, that they *kept not their first estate, but left their own habitation.* This language evidently implies that they voluntarily resigned, or did not retain their principality, for which, and for no other, they were peculiarly qualified; but with design, and from choice, left their own proper habitation, or sphere of service. This relinquishment of their own proper stations and services, was, probably, the first public avowal of their dissatisfaction, and the first overt act of rebellion. This rebellion was instantly punished, as it deserved. *God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* This punishment might not remove, but rather confirm the conviction, that he who inflicted it, was not good. The continuance of this punishment and of these chains, may have been deepening and confirming this conviction to the present moment.

Let it not be alleged, that the above remarks will palliate, not a little the guilt of these criminals. We, at least, think very differently on the subject. Is the man, let it be asked, who is wicked from principle, more or less criminal, than he who is so, for mischief or amusement? He who is so for amusement, will be so only occasionly; but he who is so from principle, will be wicked habitually, and invincibly, till the principle is changed. The above remarks go to shew, that these evil agents are wicked from principle; a principle which is aramount, and which is strengthening by their persever-

ance in rebellion. The fatal error, or falsehood, which occupies the place of truth, when firmly believed, will change their whole moral character. It will, at once, extinguish all love and adoration for their sovereign. It will put an end to the happiness they once found in his approbation, and destroy forever the delight they found in his service. This principle will naturally generate that invincible hatred, that deep-rooted enmity, which they feel against God, and against all the goodness in the universe. Anger, wrath, malice, resentment and revenge, are only modifications of this hatred. Under the influence of this principle, and these sentiments, they continually act. They are, strictly speaking, malevolent beings: they can design nothing but evil. At the same time, continually thwarted, restrained, disappointed and punished, by the power of God; fear, and dread, and horror, and despair, mingle with their other feelings, and render them the most furious and tremendous agents in the universe; and especially the most fearful and dreadful enemies to us, who are far inferior to them in wisdom and in power.

We cannot consider this subject as unimportant to us, as some are disposed to do. As far as we know, the human family are the only beings in the universe, over whom they have gained any important advantage. This earth is, probably, the theatre on which their unwearied exertions are chiefly made. Against *us*, therefore, the whole force of their enmity, their malice, their fury, their power and their wisdom, is concentrated. Their success has already been amazing and deplorable. Their first attempt was attended with effects, the consequence of which cannot, by any finite mind, be comprehended. They seduced our first parents from their allegiance to God; and with them, involved the whole race in guilt, in misery and death. Like the victorious general who takes down, from the ramparts of the metropolis, the flag of the vanquished enemy, and raises that of the conqueror in its place; so these triumphant assailants effaced, from human nature, the image of God, and impressed their own in its stead. This world is now their dominion, over which they reign, with more complete and uncontrolled sway, than ever was borne by an earthly monarch over his subjugated vassals. We are all, by nature, their willing servants, whom they employ in the degrading servitude of sin. All their designs, and all their efforts are intended to maintain this dominion, and hold us in bondage. But, thanks be to God! a Prince and a Saviour, who is mighty to save, has interposed; who can rescue the prey from the mighty; who is going on con-

quering, and to conquer; who has penetrated this dominion of sin, of darkness and of death, with the light and the life of his Spirit and his truth; who has shaken, and will soon overthrow the very throne of these gloomy gods of this world, and will erect on its ruins, his own kingdom of righteousness, of peace and joy; who will wash, in his atoning blood, millions of the human race, and, purifying their hearts by faith, will restore them to the privileges and honors and enjoyments of the sons of God. Even these sons of God are not, however, while in this world, safe from their designs. The christian is still exposed to their malice, and becomes more the object of their hatred and revenge, on account of his deserting their standard, enlisting in the service and receiving the image of the Saviour. They assail him with fiery darts, labour to entangle him with their beguiling snares, to lead him astray with their devices, and to destroy him with their crafty wiles. By their varied and nameless temptations, they endeavour to render his progress in the service of his Master as difficult as they can, that as little encouragement as possible may be offered to others to engage in the same service. By leading him into sin, the more frequently, and the more openly, the better it will answer their purpose, they labour to limit his usefulness by destroying the influence of his example, by silencing his tongue, and by weakening his hands in doing good. If they cannot altogether prevent, they diminish, as much as possible, the glory resulting from his salvation. Thus they direct their malice and revenge against that heaven from which they have been driven, by darkening its glory, and preventing its joy. This they rightly calculate will be the effect from every sinner whom they retain in their dominion, and from every degree of usefulness and holiness which they can prevent in the christian. No good man can avoid weeping over the success of these dark designs, by which the christian is often cast down, never again to reach the same elevation, which, had it not been for his fall, he might have attained; is induced to neglect opportunities of usefulness which never will return; and thus enters heaven, at last, and will remain throughout his eternal existence, less glorious and less happy than otherwise he might have been.

Every human being, therefore, but especially every christian, should make himself acquainted with these implacable foes, as far as the means of information afforded him, will admit. His danger, not his safety, will be in proportion to his ignorance on this subject. The church of Christ never had, amongst men, a more determined enemy than was Saul,

of Tarsus; because the powers of his great mind were impelled, in the work of persecution and death, by an active and deep-rooted principle. Hence he *made such havoc of the church.* Nothing could move him from his purpose, or check his career, till the power of divine grace changed his principle; then his whole character and conduct changed with it, and he became a new man. The christian should remember that these enemies of his salvation are actuated by principle. They cannot be moved by persuasion, nor touched with compassion. They are inflexible in their purpose, and unwearied in their activity. Nothing that does not change their principle can change their malice or their efforts. This change can be effected only by the power of God: and this power, as far as we know, he has determined, in his adorable sovereignty, never to employ for this purpose. They are, therefore, fixed in eternal hatred, and will be engaged in eternal exertions against all the goodness in the universe, in God, in angels, or in men. By knowing their character, their strength, their means of assault, and methods of attack, we may be better prepared for resistence and defence. We will be taught the necessity of taking the shield of faith, the whole armour of God. We will be taught to prize more highly that truth, which, through the Spirit, will make us free from the power of these spiritual enemies. We will feel, more sensibly, our need of the kind and gracious protection of Jesus, our Divine Saviour. We will be taught to use, with earnestness, that petition, as some understand it; *Deliver us from the* EVIL ONE.

If a single reader is induced, by these remarks, to be more watchful, more diligent, more frequent and more earnest in prayer, the desire and the object of the writer will, so far, be attained.

N. S.

Remarks on W. P's. *Second Letter in the Unitarian Miscellany, on the "Conversion of the Jews."*

(Continued from p. 360.)

THE Number of the Unitarian Miscellany containing the Second Letter of W. P. on the Conversion of the Jews, went out of my possession, immediately after I had written the Remarks which appeared in the Evangelical and Literary Magazine for July. Having now recovered it I proceed to fulfil the engagement intimated at the close of that article. This statement, I am persuaded, will be regarded as a sufficient apology, for my delay.

Having finished what I intended to say in relation to the character of the Agent of the American Society for meliorating the condition of the Jews, I will come, once more, to the object which they are aiming to accomplish. And I am pleased to find that W. P. is more orthodox on this point, than I had supposed. In his first letter he said "I regard the separate existence of the Jews, scattered as they are among the nations of the earth, as one of the great standing miracles of the Christian Religion." "Now it appears to me, that *if they should be converted*, this separate existence would no longer be maintained." "*If* there are *any prophecies* which speak of *the conversion of the Jews*, they speak in equally as strong a manner, of their restoration to their ancient city." But in the Second Letter, he employs unequivocal language, for he says "I myself believe that they (the Jews) are to be finally converted." Here then we are agreed; and the Jews "are to be finally converted."

There is another point, in relation to which, I have some hope of finding that our sentiments are coincident. God is the Sovereign of his own creation; and wants neither the power, nor wisdom, nor goodness requisite to provide for the execution of his own plans. He may, if he please, and when he please, interpose, and with his own revealed arm reach his end, in a way which shall demonstrate that created agency had nothing to do in the matter. But an exception to the common cause of events, occurs in every miraculous interposition. We are authorized to expect no future miracle, unless the Scriptures have foretold it. And I recollect no prophecies which countenance the opinion that there will be any thing miraculous in the conversion of the Jews. By ordinary human instrumentality, heathen nations have been, and are now being, converted to christianity. I shall expect a similar result from the same instrumentality, in the case of the Jews, until I find Scriptural evidence for believing, that God will convert them miraculously; or that they, unvisited by any extrinsic impulse, will seriously set about the work of converting themselves. And as I have intimated, I presume W. P. will concur with me in this expectation. In the first of his letters he has said "We had better be patient, till the Almighty in his good pleasure, shall point out to us *some way of acting with advantage as his instruments:*" and in the second, "All this may be very true, and I have heard it before; but it points out *no method of procedure in the work of conversion.*" Again he says, "If they (Trinitarians) should give up the fight, there might doubtless be *many Unitarians*

who would be disposed *to carry it on*, but it would be *in a different way* and to better purpose." I therefore conclude, that he believes there is *some way in which we may act* with advantage *as the instruments of God;* and *some method of procedure* which we must observe in this *work of conversion.* And yet it seems to me, there is some little difficulty in reconciling this conclusion, which I derive from his own language, with a passage which occurs near the end of his second letter. "There seems to me to be a great distinction to be made, in the first place, between considering ourselves generally as instruments in the hand of God,—and regarding ourselves as instruments for some particular purpose, to be accomplished in a particular way. There exists a wide distinction also between fulfilling those designs of the Almighty which are always, and incontestibly our duty, such as the advancement, in ourselves and others, of truth and virtue,—and setting ourselves up as fulfillers of prophecy."

That I may not have to call up this quotation, again, I will now attend to it for a moment. W. P. had said in his first letter, "We are told in the public papers that 'the divine veracity is pledged' to convert the Jews; and we are then called on to lend our aid to the work. The signfication of this argument is plain. The pledge is not to be redeemed without us. What presumption!" In reply, I observed that it seemed to be the opinion of W. P. that "it is 'presumption' to use means for accomplishing, what God has promised, shall be accomplished," and adverted to a paragraph in the Report of the Baltimore Unitarian Book Society, in the same No. of the Unitarian Miscellany, which, describing the prosperous career of Unitarianism in this country, represented it as "the cause of Heaven and the work of God," which must be accomplished; but which also "requires incitements from human aid," "God is the author of all, but men are his agents." I then said "The Unitarian Miscellany may chuse its own part; but it cannot advocate both the doctrine of the Book Society, and of W. P." To this W. P. replies, addressing the Editor of the Unitarian Miscellany. "I do not think, Sir, that you are yet called on to choose your own post, by deciding where there is no difference."

Now, it may be my own fault, but I do not clearly perceive what W. P. means by "Considering ourselves, generally as instruments in the hand of God." He certainly cannot intend a blind, involuntary instrumentality, like that of a sword in the hand of a warrior. He surely would not say, that all men, whatever be their character or object, are alike

instruments in the hand of God; and that no other instrumentality can be predicated of the Apostle Paul, than of Judas Iscariot. How can a man be an instrument *in general*, without being an instrument *in particular?* What would be said of the Servant, to whom his Master had committed an important and complicated trust, and who should excuse himself from attention to *its details*, because he considered himself, *generally, an instrument* in his Master's hand? Nor will it greatly elucidate the meaning of W. P., to recur to the "great distinction" between this *general instrumentality*, and "regarding ourselves as instruments for some particular purpose, to be accomplished in a particular way." He says "there is no difference" between his view of human instrumentality, and that expressed in the Report of the Book Society. But they unquestionably applied the whole paragraph which I originally quoted, and to which, I have again alluded, to their own instrumentality. The "particular purpose" which they had in view, was the propagation of Unitarianism. This we may learn from the style of the Society. And undoubtedly, they had some "particular way" of endeavouring to accomplish their end. W. P. will not deny this. Forgetful of his doctrine of *general instrumentality*, he has elsewhere said "the labour which employs itself *in the dark without direction*, and without encouragement, is most likely to be thrown away." True: but what then becomes of "considering ourselves generally as instruments in the hand of God?" There is something here, so like what I "*imagine*" a dilemma to be, that I must leave W. P. between its horns, even at the hazard of being thought, peculiarly fond of that amusement. Either "there is no difference" between the doctrine of W. P. and of the Book Society—and then there is no distinction between *a general* and a *particular* instrumentality;—or, there is a distinction between these sorts of instrumentality, and of course, a difference between W. P. and the Book Society. In either event his *general instrumentality*, for any moral purpose, turns out to be good for nothing.

I am equally unfortunate, in being unable to perceive in relation to the present subject, "a wide distinction also between fulfilling those designs of the Almighty which are always and incontestibly our duty, such as the advancement, in ourselves and others, of truth and virtue,—and setting ourselves up as fulfillers of prophecy." W. P. will admit that the propagation of christianity among the Jews, would doubtless advance "truth and virtue" in them; and therefore according to his own showing, is "always and incontestibly our

duty." For the rest, I do not know of any persons who "set themselves up as fulfillers of prophecy" in this matter, in any other way than by proposing to advance "truth and virtue" among the Jews. And it ought not to arrest their exertions, that the prophecies furnish authority and encouragement for their labours.

I cannot leave this part of the subject, without expressing my gratification that W. P. having avowed his belief of the final conversion of the Jews, has also, as I understand him, conceded that they are to be converted by ordinary human instrumentality. And unless I would accuse him of inconsistency, I must suppose that his objections are pointed not against the thing itself, but against some of its circumstances.

Let us revert to the "Standing Miracle." The separate existence of the Jews is "one of the remarkable prophecies of our Saviour, remarkably fulfilled" and it is contended, that their conversion will prevent their restoration. Here, it is taken for granted, not only, that, the Jews are to be restored *as Jews*, but that in that character they shall *all* be restored. I wish this writer, would favour us with a little more argument, as he goes along. He tells us what he thinks on a subject, confidently enough; but he is rather sparing in the indication of his proofs. When therefore he gravely writes "I am *inclined* to think, that prophecy itself would lose the fulfilment of their promised restoration," in the event of their "amalgamation" with "other nations," he can scarcely expect from me any other reply than that, *I think differently.* But perhaps, it is worth while, to look a little farther into this matter. The conversion and restoration of the Jews, must be *strictly contemporaneous;* or one, in whole or in part, must precede the other. Is their conversion, in whole, or in part, to precede their restoration? W. P's objection then, falls to the ground. Are they to be fully restored, prior to their conversion? He will not say so, for he has said "*I know not*, and W. P. does not know under *what circumstances* the Jews are to be restored." Why then, throw himself into a discussion before the public, of a subject, about which, he confesses, such ignorance? After this, he cannot pretend to know, that the Jews will be restored in an unconverted state: and if he does not know this, his "labour" "in the dark, without direction" "is most likely to be thrown away." I confess that *my* knowledge is not very extensive on any subject; but in relation to this, I think I know enough to warrant me in asserting, that the Scriptures furnish no more evidence that the Jews shall be restored *as Jews*, than that they

shall be converted *as Jews.* Are a part of the Jews to be converted after their restoration? W. P. "does not know" how many; and therefore cannot know, that a very extensive conversion, may not precede that event. I must not forget to remark, that in another part of his letter, he seemed to assume rather more knowledge in relation to this subject, than the quotation just made, avows. The time, *when*, the the Jews shall be restored, is certainly no unimportant *circumstance* in the affair; and in the part of his letter to which I now refer, he holds this language "I spoke of the conversion of the Jews and their restoration, as events which were to be *contemporary*; for thus the prophecies speak of them." If by the term "Contemporary" he means that these events will happen about the same time, using the word in a vague sense, I reply, be it so; but it is nothing to the purpose. He does not know how near the hour of their restoration may be, nor what impulse may be imparted to their predicted return to their own land by the movements now made for their conversion; nor does he know, strictly speaking, what priority the latter event may claim over the former. If he means that these events are to be *strictly* "*contemporary*," I acknowledge my ignorance of the prophecies which teach this; and beg him to instruct me. In the mean while, I will reserve the attempt, to show that the establishment of this point, would not avail him much.

It is perhaps, a matter of little consequence in this discussion whether my views of this subject be right or wrong. The end of these remarks will be accomplished, if it appear that the objections of P. W. are groundless. Still, I will add, that I have been led to think, as the Jews are to return to their own land, for a very different purpose, from that which their dispersion has effected, that event is not likely to be brought about without much preparation on their part. To this preparation, I consider, an extensive conversion among them, indispensible. Without it, I do not see why they should return: nor how the intention of the prophecies in regard to them, can be fulfilled. From amidst the converted Jews, will arise a host of most effective missionaries, who shall go forth among their brethren, and among the unconverted Gentiles, preaching the Gospel "in demonstration of the Spirit and of power." The spirit of candid and serious inquiry among the Jews, will make rapid progress: and as a disposition to return to the Holy Land, gathers strength, and their prejudices yield to conviction, the difficulties that oppose their restoration will melt away. The prophecies on this subject, will be remarka-

bly fulfilled. And to use the language of Dr. Priestly their "complete conversion *may, perhaps,* be reserved till" their "return to the land of Canaan." W. P. indeed has said that I do "not know under what circumstances the Jews are to be restored." At present therefore, I offer this view of the matter, neither as argument, nor knowledge, but merely as opinion.

Strange as it may be, W. P's second letter, seems in one place, almost to abandon the ground his first had assumed. He maintains indeed, that the conversion of the Jews will interfere with their restoration; but in allusion to my argument on the other side of this question, he says "all this may be very true, and I have heard it before; but it points out no method of procedure in the work of conversion." Now, if it *may be very true,* "that the conversion of the Jews will not affect their restoration" why does he "still maintain" that it is *not* true? But mark how adroitly he endeavours to change the ground of the controversy. The question at issue is, not what is "the method of procedure in the work of conversion," but, *will the work of conversion prevent the work of restoration?* This is an abstract question. And W. P's objection to an argument, intended to establish the negative of this question, is, that "it points out no method of procedure." It would have been, almost as wonderful, if an attempt had been made in that argument, to point out this method, as that he should have objected to it on that ground.

"It points out no method of procedure in the work of conversion." Is this method then, so little understood, that an exposition of it, is requisite to determine whether we ought to promote the conversion of mankind, whether Jews or Gentiles? Did the apostles object to the commission to convert the nations, that it pointed out no method of procedure? Were those who communicated the knowledge of Christianity to our barbarous ancestors, embarrassed by this difficulty? To afford christian instruction and motive and example and to adopt those measures which will facilitate this object, appears to me a very suitable method; and is so very obvious as to demand no very special indication.

"It is not hazarding much, however, to say, that no indications of such an event have yet been plainly manifested." Certainly, no signs have appeared in the heavens, similar, to those which are said to have foretokened the ruin of Jerusalem; but what of that? And as to other indications, let the time of conversion come when it will, it must be preceded by a season during which they have not been as evident as they

shall afterwards become. The kingdom of heaven itself, has been compared to a mustard seed, which should ultimately become a tree, in whose branches the fowls of the air may find shelter. Were the objection even true, I do not perceive that it has any force whatever. To demand that plain indications of conversion shall be manifested before any effort is made to promote that object, is to demand that the end shall be accomplished without the means, or that an effect shall be produced, without its cause. Some, however, will think that W. P. *has hazarded much*, in his declaration on this subject. They perceive *very manifest indications* of the event. In their view, the fields are already white unto the harvest. The prophecies themselves, the peculiar history of the people to whom they refer; the augmenting interest, in their behalf, among christians, on both continents; the character of enterprise which marks the measures which are now being employed; some singular coincidences, which occurred in their origination; the number and character of those who have already been converted from Judaism; and the additional multitudes who are ready to receive Christian instruction—these, to mention no other "indications," have been very "plainly manifested."

"The labour which employs itself in the dark, without direction and without encouragement, is most likely to be thrown away. In this point of view I regard the enthusiastic and powerful exertions of the London Society. Schools and churches have been erected, agents and emissaries have been set to work, and immense sums of money have been expended by them; and yet the only object of any importance which they have effected, is the printing of a Hebrew Testament." If all this were true, it would prove, neither, that the Jews are not to be converted, nor that we ought to make no effort for their conversion, nor that the time for their conversion has not yet arrived. It would only prove that the London Society, who have toiled but a few years in this work, have, as yet effected but little. And this would be an argument, rather in favour of increased exertion, than against it. A reference to the published reports of that society, and to their acknowledged instrumentality, in turning to this subject, the attention of Christians in various parts of the world, may save me the trouble of disproving W. P's assertion, about their inefficiency. I will only add, that his information, about the London Society must be very defective, or his scale of "importance," is very different from mine.

"There has been nothing to justify the expectation, or even the hope, that any great thing is to be accomplished, with present prospects and present means." But must not every thing have a beginning? May not these means enlarge, and these prospects brighten? If W. P's doctrine prevails, this will not be the case; but if Christians go on in this work, as they have begun, who will pretend to limit the result? But I have to remark again, that this writer does not always preserve the most perfect consistency. At one time he tells us that "present means" do not justify even the hope, "that any great thing is to be accomplished." At another, he speaks of the "powerful exertions of the London Society." And at another, he says "nothing short of the expectation of a very general conversion of the Jews should authorize the complicated machinery which has been set in motion to convert them." And all this in the compass of two pages. He appears therefore to think that "present means" are so inconsiderable as to promise no good result; and at the same time that "powerful exertions" are being made, and that a "complicated machinery" has been set in motion, so very extensive in its sweep, that nothing can authorize it but the prospect of a "general conversion." He too is "unfortunate."

"It is also to be considered that they are not at all situated as those people are, to whom Christian Missions are usually sent. They have the means of knowledge within their reach, they are severally acquainted with the languages of the nations among whom they are scattered, Testaments are to be purchased in every book-store, sermons and treatises solicit their perusal, and christian churches are always open to them, except where unchristian bigotry keeps them shut, if any such place there be." And therefore, their obduracy is the more deplorable, should excite more compassion, and prompt to more exertion. They have not yet, whatever have been their privileges, embraced Christianity. Until they shall do so, they are precisely "situated as those people are, to whom Christian Missions," should be sent; and, I will add, "to whom Christian Missions are usually sent;" for the preaching of the gospel in christianized communities, is a standing Missionary institution. Every Christian acknowledges, in ordinary circumstances, the propriety of erecting new churches, and locating additional ministers, even where both exist; and much more, the propriety of sending "Christian Missions," to those destitute parts of our country where neither are found. So long as the commission remains unrepealed, "go teach all nations," and so long as no exception is made as to

its application to the Jews, I can see nothing in their condition, which should exclude them, from the benefit of its fulfilment.

"I think then, the time for any remarkable change in this people has obviously not arrived." W. P. will confer a favour on those who think differently, if instead of confining himself to negative statements, he will say when, he thinks it probable, that time will arrive, and by what indications it may be known. They think, the delay in this matter has already been too long, and are afraid of that paralizing cry, *to-morrow*. Nay, they even think that, if Christians do not put forth their strength in this cause, the time will never come. Not, that they distrust "the veracity of the Holy One," or propose "to assist the Almighty in keeping his word." They know, however, that he works by *means*; that in his plans, the means are as really inscribed as the end; and that without the means, the end will not be accomplished. They believe that the end will certainly be effected, not by the native energy, but through the humble instrumentality of the means. At any rate they regard it as an evidence of no more impiety to assist, than to oppose "the Almighty in keeping his word." The attempt in either case would be abortive.

"They seem to be a race destined to experience signal manifestations of the divine will, which must, of course, be accomplished concerning them." I did not expect to find in the mouth of W. P. an argument against the present conversion of the Jews, derived from the doctrine of predestination. A disciple in the school of Calvin would escape from embarrassment here, by regarding their conversion as one of those "signal manifestations," "which must of course be accomplished." But if there be any pertinency in W. P's remark, he even goes beyond the professor himself.

I have noticed *the whole reasoning* of W. P. on this part of the subject. The sentences on which I have remarked, follow each other in order. I am not aware that the few which, for the sake of brevity, I have omitted, contain any additional argument. And I will now set down his conclusion, that the connexion between it and his premises may appear. "I still maintain, therefore, that nothing short of the expectation of a very general conversion of the Jews, should authorize the complicated machinery which has been set in motion to convert them; that a general conversion, unaccompanied by their restoration would be no fulfilment of prophecy; and that no signs whatever, which men can interpret,

have been given, that their restoration is soon to be accomplished."

I am surprised that one who estimates so highly the character, and mind, and writings of Dr. Priestley, has failed to perceive why, I adduced the Dr.'s opinions against him. The opinions of such a man might be supposed to have some "weight" with him, without teaching him "a lesson of *deference*" "to any human authority whatever." At least he might have been led to question the certainty of his own opinions, and to institute a fresh examination of the subject. But I may despair of convincing him of error, when "one of the most learned, judicious, sensible, and excellent of men" could not do it. I have therefore no alternative, but to leave the point at issue between W. P. and Dr. P.

In his first letter W. P. abstained from the discussion of certain circumstances connected with the project of conversion, and proposed to speak of the "subject itself." I naturally enough, expected him to consider it, in its general and absolute character, apart from those arrangements, which however varied, do not, and cannot, affect an abstract doctrine. When therefore I found him wandering into the field of circumstances, and asserting "the impossibility of converting the Jews to Trinitarianism," I ventured to remind him of the aberration, and to remark that this had "no relation to the subject itself." W. P. however in his second letter thinks that there is "a near relation enough;" and I am content that it shall be so. In reply to my inquiry whether, the Unitarians would take up and carry on this good work, in case, the Trinitarians should abandon it, he expresses a wish that the latter would relinquish it, and adds, "if they should give up the fight there might doubtless be many Unitarians who would be disposed to carry it on, but it would be in a different way and to better purpose. Those who might be convinced that it was their duty to take it up at this time would do so, and those who were not so convinced, would keep apart. We can none of us act better than to act from conviction." A little while ago, "the time for any remarkable change in this people" had "obviously not yet arrived." But no sooner is this achievement committed to Unitarian hands, than all difficulties have vanished, the accepted time has come, and they would "carry it on," "in a different way" it is true, but "*to better purpose.*" "Signal manifestations of the divine will, which must of course be accomplished," are no longer in the way. And "signs which men can interpret," appear in bright and cheering assemblage.

But why should Unitarians wait to realize all this success, until Trinitarians grow weary of their unencouraged and unrewarded toil? Why not step into the field at once? What is there to arrest them, since they would manage the business "in a different way and to better purpose?" I fear however that there is little prospect of this event. "Those who *might be convinced*, that it was their duty to take it up at this time would do so, and those who *were not so* convinced would keep apart." But to indemnify me for my disappointment, I am taught that "we can none of us act better than to act from conviction." I had thought indeed that the obligations of duty have an existence prior to, and independent of our convictions respecting them; and perhaps, would have said, in my old fashioned way, that "we can none of us act better than to act" *according to our obligations*. But I perceive that W. P's notion on this subject, is recommended by its superior convenience; and moreover it affords some little help to my side of the argument; for as it will probably be admitted, that Trinitarians in their attempts to convert the Jews are acting "from conviction," they could not do "better" than they do. And as they could not do better, I can perceive no reason why they should be blamed for what they do, nor why the wish should be expressed that they should give up the good fight.

It would be dishonourable in me, I suppose, to join the "formidable triad" which W. P. single handed, is "obliged to encounter." I will therefore leave him to vanquish, or be vanquished, according to the fate of war, merely correcting, as I pass along, a little misapprehension of his, about "a foolish and pointless story" told by Bishop Horsley. The misapprehension is, that "the Bishop's story is so decidedly against his own cause, that it is worth while to quote it, with P. W's introduction." Now, in this particular, W. P. is "so decidedly" mistaken "that it is worth while to quote" the story again, with his commentary.

"Dr. Priestley, in his controversy with Bishop Horsley maintained that the Unitarian scheme would render Christianity more acceptable to Jews, Mahometans and Infidels. In his reply the Bishop says 'your device of bringing them to believe Christianity, by giving the name of Christianity to what they already believe, in principle, exactly resembles the stratagem of a certain Missionary of the Jesuits, of whom I have somewhere read, who in his zeal for the conversion of an Indian chief on whom the sublimity of the doctrines of the gospel and the purity of its moral precepts

made little impression, told him that Christ had been a valiant and successful warrior, who in the space of three years scalped men, women and children without number. The savage was well disposed to become a disciple of such a master—he was baptized with his whole tribe and the Jesuit gloried in his numerous converts." This is the text. Here follows the commentary.

"What a story for a Bishop to tell, and for P. W. to tell again! Here we have a Jesuit, who believes not a word of the account which he is giving, compared with Dr. Priestley, who certainly would have been sincere in all his representations of religion, whatever might have been their correctness; —and then the savages *were* converted, after all. And this is to prove that Unitarians stand no better chance of converting Jews than Trinitarians do. What an *applicable* story it is. Dr. Priestley could not have had a word to say to it." I believe this last sentence to be so far correct, that Dr. P. would never have called it a "pointless story." It is any thing but that. And W. P's failure to see (I will not say, feel) its point arises from the circumstance of his having looked for it, every where but in the right place. He institutes a comparison between the Jesuit and Dr. Priestley. Bishop Horsley did no such thing. He merely says that the Dr's plan of converting Jews, Mahometans and Infidels, *in principle* resembled the stratagem of the Jesuit, because in fact it was not converting them to Christianity, but converting Christianity to them, by giving its name to what they previously believed. Does W. P. indeed understand the Bishop as intimating that "the savages *were* converted after all?" He has intimated almost, if not quite as plainly, that a man may be converted to Unitarianism, and not be converted to Christianity. For this I suppose W. P. will call him "an arrogant Bishop" again, and moreover, an arrant bigot; but it is no part of my business to vindicate him. W. P. will doubtless still be in the dark; but he ought not to require me, after having set down the fable for his amusement, to "point *the* moral," for his edification.

I can scarcely expect one, who, "never could find any Trinity" in the Old Testament, to find it in "later Jewish writings," or to admit the existence of "any clear decisive and respectable testimony among them," if I should "go and get it and bring it down" to him. So predetermined is he not to believe it, that he thinks "it would take the testimony of *a great many* distinguished Rabbins to convince *him* that the Jews were ever Trinitarians." For my own part, I will

now say, that the Old Testament is full of testimony, in favour of what is called, the doctrine of the Trinity. There are hundreds of passages, which, with all the helps of Unitarian glosses, I cannot understand, on any other supposition; but which, on that supposition, are perfectly intelligible. On the other hand I have never met with a passage yet, which militates against that doctrine. As to the Rabbins, I did not lightly make my assertion about their testimony. I am now persuaded that their testimony on this subject is more ample than I had supposed. The task of exhibiting this testimony in its proper dimensions, is one, which, W. P. knows, if at all acquainted with this subject, I cannot adequately execute within the limits allowed me, in a monthly publication. For the present therefore I decline it, with the intention of taking it up on some future occasion. I would wish it to be understood however that I do not expect to convince W. P.

In my former remarks, I intimated one reason why the Jews now deny the Trinity. W. P. replies, "I candidly confess that I do not see the point of it. In short I do not understand it. It is one of the darkest oracles I ever read." I have no other remark to make, at present, than that W. P. does not seem now, more than on a former occasion, to be particularly successful in discovering *points*. In short it is not his vocation.

W. P. in his first letter applauded the "constancy" of the Jews, and affirmed that "they have clung fast to the faith of their fathers." In my remarks I maintained, that their fathers of the Old Testament, believed, not merely, in *a* Messiah, but in *the* Messiah, whom the prophets foretold; and consequently their children, instead of clinging fast to their faith, have apostatized from it. W. P. thinks I am wrong, and thus he proves it.

"If I ever saw a sophism, it is contained in that paragraph. Let P. W. prove that the Jews of the Old Testament believed in the very Jesus whom we acknowledge; that they knew exactly when he was to be born; that if they had lived at the time of his appearing, they would have received him as the Messiah; and that if they were now alive, they would acknowledge, instead of rejecting him, as their descendants do; and then there would be some force in what he has said; but till he can prove all this, there is no force in it whatever."

What a wonderful talent this writer has, for sliding away from the point at issue. He must think too that he is particularly qualified for carrying others with him. In consideration of his adroitness, I can forgive him the imposition,

which he sought to practise on me. The most that he was entitled to do, was to call upon me to prove my own proposition; but instead of this, he has invented sundry propositions of his own, and called upon me to prove *them*. Let us examine them a little. "Let P. W. prove that the Jews of the O. T. believed in the very Jesus whom we acknowledge." We have an account of the faith of many of them; and until W. P. indicates some other Jesus, in whom probably they believed, I shall consider it sufficiently proved, that "they believed in the very Jesus whom we acknowledge." "There is none other name given under heaven amongst men whereby we must be saved" "How shall they believe in him of whom they have not heard." Did Peter and Paul speak of "the very Jesus whom we acknowledge" or not?—"That they knew exactly when he was to be born." What particular use can there be in this case, for knowing "exactly," the time of this event? W. P. believes confidently, many facts in history without knowing "exactly," when they happened. I hope too, that he believes assuredly, that many predicted events will happen, without knowing when, they shall be accomplished. Were he in prison, he might place implicit confidence in a friend, who had written to him, that he would come and release him, without knowing "exactly," when, he should be released.—"That if they had lived at the time of his appearing they would have received him as the Messiah; and that if they were now alive, they would acknowledge, instead of rejecting him as their descendants do." This again has nothing to do with the matter. If I admit that they *would have been* unbelievers at a later period, it does not follow that they *were* unbelievers, some hundred years before. W. P. I presume still speaks of the fathers of the O. T. who believed in the Messiah. It certainly requires a considerable effort, to suppose that *they* could have lived "at the time of his appearing" or "were now alive;" but supposing that effort successfully made, I do not see why they should have believed on him, and at the same time rejected him, or refused to receive him. To make the supposition out, we must suppose them to have possessed a very peculiar sort of faith. But if W. P. will take the trouble of proving that they would have rejected him "at the time of his appearing," or "now," I will then inform him that he has established his point, not against "the fathers of the O. T." but against men who lived some centuries later. I will quote only one passage of Scripture, in relation to one of these fathers, to prove my own proposition, and as much as may

be needful, of the propositions of W. P. "Your father Abraham rejoiced (as we have it in the common translation) to see *my day*, and he saw it and was glad." Here the *person* and the *time* are sufficiently indicated. And if at a later period Abraham would have changed his mind, why, he would have been a different man, from what he was. It is, however, an easy thing to say, "there is no force in it whatever."

But we are not done with the "Constancy" of the Jews. I had said, "But perhaps he means the 'faith of their fathers' since the coming of Christ. If so, it ought to be called *the unbelief* of their fathers." "The 'Constancy' with which the Jews have clung to this *infidelity* of their fathers, is the darkest feature in the aspect of the whole affair." From the reply of W. P. it is sufficient to extract the following passage. "When the great question of liberty of conscience is at issue, all creeds are on the same ground, and all distinctions of faith sink into nothing. Christians, Jews, or Idolaters, it is all one; their minds are their own: and when any violence is offered to their faith or their heresy, their religion or their irreligion, they act a manful part in holding it fast, and resisting to the end. This is what I intended by my remark on the constancy of the Jews; and I am sorry that this writer could not, or would not understand me. I have no wish to defend that people, for shutting their eyes and hardening their hearts, against the evidence and influence of such a religion, as the religion of Jesus."

I am glad to find that W. P. agrees with me in the general opinion that the Jews are not excusable in their rejection of Christianity. But I cannot agree with him, either in his interpretation of the consequences of that rejection, or in the sentiment, that persecution affords any justification whatever, of their conduct. These are points, which it is perhaps, unimportant to discuss in this place. I agree too, that "when the great question of liberty of conscience is at issue," it is alike, the duty of those who are, and of those who are not personally and directly interested in the result, to resist to the end any and every encroachment on that liberty. If W. P. chooses to say that the man, who, as a member of civil Society, is in no way responsible to his fellow-men, for his "faith" or his "heresy," his "religion" or his "irreligion" acts "a manful part," in repelling their usurpation over his conscience, I have no objection to offer to this language. But I beg leave to remind him that "the great question of liberty of conscience," is not the greatest of all questions. There is a tribunal, infinitely superior to that of human opinion or

human power, before which "all creeds are" not "on the same ground, and all distinctions of faith" do not "sink into nothing:" When every man shall stand or fall, according to his "faith" or his "heresy," his "religion," or his "irreligion:" and where it will appear that, if to hold fast "heresy" and "irreligion" was "manful," it was also sinful. In a word he who has acted "a manful part," in resisting the tyranny of men, may have acted a wicked part in trampling on the authority of Heaven, while he grappled a fatal error to his soul. And so far as this may be affirmed of the Jews, I meant to maintain, and do still maintain that their "constancy" is any thing but "noble." And I commit it to W. P. himself to decide whether, if Protestants and Unitarians had clung to the faith of their fathers, with that "constancy" which has marked the adhesion of the Jews to their system, the world would ever have heard of the one, or the other, in the character of *Reformers*.

I will now, take leave of this subject, with the remark, that if Heaven do not prosper the attempt to convert the Jews, it will be crushed without the opposition of W. P. And I must be permitted to recall to his remembrance the monition of Gamaliel, a doctor of the law, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." P. W.

PRAYER FOR THE CONVERSION OF THE JEWS.

"The promise we for Israel plead;
Oh, that the once-beloved seed
Back to their Lord might come!
Now bid them look on thee and mourn;
Wher'er dispers'd, collect and turn,
And bring thy wanderers home.

To Jews the gospel faith impart,
And pastors after thy own heart,
Thine ancient flock to lead;
Make them to know the Crucified,
The man of Nazareth who died,
And suffered in their stead."

Intelligence.

The Reports of the American Society for Colonizing the Free People of Colour in the United States.—1818, 19, 20, 21, 22, 23.

To the government exercised over us while we continued in a state of colonial dependence, our country owes the greatest blot which stains her annals, and the greatest—almost the only curse, with which providence has seen fit to afflict her. The pittance of honour which England has acquired, or even the stupendous amount of glory which she claims, as a reward of her efforts against the slave trade, can never atone for the crime of introducing into her colonies without their consent, against their wishes, in defiance of their remonstrances, a population of slaves—a population which, even if it were not literally enslaved, must forever remain in a state of degradation no better than bondage—a population whose relative increase is, and always must be, a positive diminution of national strength and wealth, and on whose character, and prospects, the philanthropist must forever look with commiseration, and the patriot with fearful forebodings.

The bare mention of the institution whose reports are now before us, directs, with an impulse which we find it difficult to resist, towards a discussion of slavery as it exists in the United States, taking the subject in all its extent, and with all its relations to the prosperity of our country. And this impulse receives additional force from the, perhaps our readers would say self-complacent, impression, that though our conceptions of the nature and extent of this evil, are no less vivid than those of the more ardent of our fellow citizens, they are in some respects more liberal, if not more rational, than the doctrines on this subject which are frequently expressed, with the strongest conviction of their orthodoxy, by many of the Journals and other publications of New-England and the middle states. But for the present we are compelled to wave that discussion, except so far as it is necessarily connected with our immediate object; and we do it in the hope that we shall be able ere long to present our readers with a review of that subject.

Our present design is to examine at some length the history, the prospects, and the claims of the American Colonization Society. We offer no apology for this, because there is too much reason to believe that a great proportion of our readers have never enjoyed a proper opportunity of examining these interesting reports for themselves, and those who have been more favoured in this respect, will certainly agree with us that every individual ought to know what an institution so gigantic in its designs has already accomplished, what it is now doing, and what it may reasonably hope to accomplish hereafter.

The American Colonization Society was organized at Washington about the commencement of the year 1817. In the words of its constitution, "the object to which its attention is to be exclusively directed, is to promote and execute a plan for colonization (with their consent) the free people of colour residing in our country, in Africa, or such other place as Congress shall deem most expedient." Among the individuals most active in procuring its establishment, besides many of the present members of the Board of Managers, were the late Rev. Dr. Finley, of New-Jersey, and Samuel J. Mills. The former is indeed said to have been the original projector of the plan. At the period of its formation the society received the strongest expressions of approbation, and the warmest assurances of good-will from many very distinguished men of the

southern states. This was highly important, as it had a strong tendency to gain the confidence of the southern people, without which all the operations of the society, must of course, be exceedingly embarrassed. But the approbation of great men, and the sanction of great names, will never go far towards the attainment of any benevolent object. It is one thing for a professed orator to make a speech in favour of an enterprise, and it is quite another thing for him to bring all the resources of his knowledge and all the powers of his understanding, to bear upon the success of that enterprise, even tho' it should be at the expense of his popularity. And it is one thing for a man of wealth in a moment of generous excitement to place his name at the head of a subscription as the contributor of thirty, or fifty, or a hundred dollars, and it is altogether a different thing for the same man to renew his donation from year to year, when the novelty of the affair has gone by, or when the cause is laboring under a temporary depression, or when some of his neighbours will laugh at his enthusiasm. For the success of any benevolent object, we would rather have the favour of one pious female, than the favour of five rich men, who are actuated by no stronger and steadier impulse than the generosity of their nature. And in this, or any similar undertaking, the co-operation of the humble, noiseless, unnoticed, Samuel J. Mills would be better than the co-operation of almost any distinguished man high in office. It ought not to be expected that the men who are occupied with the bustle and intrigues of political life, will devote their time and attention to the minor business of doing good. They feel that it is enough for them to bid the philantbropist God-speed. It is enough for them to call the slave trade by all the hard names contained in the vocabulary of indignation, or to lift their hands and their voices in favour of popular enactments for its abolition. And it is no more than justice to them, that the scanty pittance of influence, which is perhaps all that their avocations will permit them to contribute, should be made to go as far as possible. Our benevolent institutions in New-England act on this principle; and a society hardly seems to be organized unless it is able to prefix to its reports a bead-roll of Excellent and Honorable names.—With this fact in view, we have been astonished to hear it objected to the Colonization Society, that they are too anxious to secure the patronage of great names. Without attempting a formal vindication of their policy in this respect, we will merely suggest that there is an old proverb touching the expediency of that man's beginning to throw stones who lives in a glass house; and we close this digression by observing that much good would be accomplished if all our Senators and Members of Congress who are enrolled as Presidents, and Vice-Presidents, and Directors of Benevolent Societies, would devote to the objects which they profess to patronise, half that attention and half that zeal, which as we do assuredly know, Southern Senators and Members of Congress, have devoted to the object now under consideration.

The first important measure of the Board was the sending of a mission of inquiry to Africa by the way of England. This was a measure of obvious necessity; for in what other way could they obtain the information which was indispensable to the commencement of their enterprise? The Society's Agents, Messrs. Mills and Burgess, sailed from Philadelphia, Nov. 16, 1817, arrived at Sierra Leone in March following, and after about two months spent in a laborious and painful survey of the coast, re-embarked on their voyage for America. The memory of this voyage is consecrated in the hearts of christians, by the fact that soon after they left Africa, Samuel John Mills, the man of God, whose name is so intimately associated with almost every great moral movement which has been made on our continent, finished the work which God had given him to

do, and entered on his reward in heaven. The simple narrative of the missionaries which so beautifully describes their travels, and labours in Africa, has been read by thousands, and ought to be read by all. It was published entire in the second Annual Report, and the substance of it may be found likewise in the biography of Mills.

By the exertions of some members of the Colonization Society it was soon discovered that the law of the United States for the abolition of the slave trade, enacted in 1807, was extremely defective in some of its provisions. By one section of this law, the power of disposing of any slaves who might afterwards be introduced into the United States, was vested in the Legislatures of the several states or Territories into which they might be imported. In conformity with this provision the Legislature of Georgia had enacted that all negroes unlawfully introduced into that state should be SOLD by the Executive *for the benefit of the state;* and under that law sales to a considerable amount were actually made, and the proceeds paid into the state treasury. The same act however recognised the existence and designs of the Colonization Society, and provided that if that Society, would engage to receive such persons of colour and transport them out of the country exclusively at their own expense, the slaves instead of being sold should be delivered into their hands. In consequence of the representations of the Board to Congress, the laws relative to the slave trade were revised, and it was determined to establish an agency on the coast of Africa for the reception of rescued slaves, and to send from time to time, a national ship to cruise along the coast so as to abolish the slave trade at its source. The particular point at which the proposed establishment should be erected was left to the Executive; and as it was evident that a co-operation between the Government and the Colonization Society would equally promote the benevolent objects of both, the President determined to locate the agency at whatever place the Society should select for the site of their colony. Accordingly, the Elizabeth was chartered which carried out the agent of the Society, and the two agents of Government, together with about eighty people of colour, who were to commence the settlement, and were to be employed for a time at the expense of Government, in making the necessary preparations for the reception of such Africans as might be recaptured. Though the location of the colony had not been determined, it was expected that the agents would easily procure a favourable situation in the Bagroo country. They were compelled by a variety of unfortunate circumstances to land and make a temporary establishment on the low, unhealthy Island of Sherbro. Here while they were attempting in vain to negotiate for land with the treacherous natives, they were attacked by disease; and the three agents, and twenty of the Colonists were swept away. The superintendence of the whole establishment devolved on D. Coker one of the most intelligent and respectable of the settlers. Some of the colonists, who by the way seem not on that occasion to have been selected with much discretion, became disorderly; and the colony came so near to ruin that in the spring of 1821 when it was reinforced by the arrival of Messrs. Andrus and Wiltberger the Society's agents, and Messrs. Winn and E. Bacon the U. S. agents, with 28 effective labourers, they were instructed in consequence of the entire failure of the negotiations for land, to seek the protection of the British Government at Sierra Leone. The colonists were accordingly removed to Fourah Bay in the vicinity of Freetown. Messrs. Andrus and Bacon went to the Bassa country, and attempted unsuccessfully to purchase land for the colony. They had scarcely returned from this expedition when Mr. Bacon and his wife were attacked with the sickness incident to the climate, and sailed for America. Mr. Andrus soon after died, (Aug. 27) and in the succeed-

ing month Mr. and Mrs. Winn, within a few days of each other, followed him to the grave. In the beginning of December, Dr. Ayres who had been sent out as the Society's agent, and Lieut. Stockton of the U. S. schooner Alligator, sailed to Cape Montserado, and after struggling with great difficulties which they overcame by means of their acquaintance with the African character, succeeded in purchasing of King Peter, King George, King Zoda, King Long Peter, King Governor, and King Jimmy, for the consideration of about 300 dolls. a tract of country large enough for all the present purposes of the colony, supplied with excellent springs of water, fruitful in its soil and healthy in its climate, on the banks of a river as large as the Connecticut, "and with one of the best harbours between Gibraltar and the Cape of Good Hope." The letter of Dr. Ayres, containing the history of this transaction, presents so vivid a picture of the character and manners of the natives, that we must be indulged with the following extracts.

"On the 11th of December, 1821, in the night, we came to anchor off St. Paul's river. At daylight on the 12th, got under way and soon observed several canoes coming off to us. The moment we anchored our boat was out, and Mr. Stockton and myself went on shore before any wrong impression could be made on the king. We landed on the beach, at the king's Crootown, and told them we wanted to see the king; we had presents on board for him; and showed them some rum and tobacco which we had taken on shore for him.

Three or four of the people who had gathered around us were dressed in large striped hoods, thrown over their shoulders, and had the appearance of being people of authority.

After waiting some time, they sent off an express for king Peter. It had been represented to us unsafe to go on shore without being armed, and that we should certainly be murdered and robbed. But we determined to go unarmed, as an evidence that our aim was pacific. While sitting and waiting for the king under the shed of a Crooman, the people kept collecting, most of them with knives hanging to their sides. At length there came five or six armed with muskets. I began to think there might be some truth in the reports. We were now surrounded by fifty or sixty, armed in this way, and we were without the means of defence, except a demijohn of whisky and some tobacco. I narrowly watched their countenances, as well as that of Mr. Stockton. I saw he was no way concerned, and a little observation showed there was yet no hostility in their intentions.

Express after express was sent for the king. After a long time one of the most reputable looking men told us "The king be fool—he no talk English—I his mouth, what I say, king say.—What you want?" "We told him we were desirous of getting a place in Africa to build a house, make farms, &c."—After explaining our views to this person, and discussing them some time, they sent another message to the king, and he then made his appearance. He was dressed in a cotton garment of large blue and white stripes, thrown over his shoulders, and a person holding an umbrella over his head. He came, shook hands with us, and took a seat. When his interpreter related to him our object in visiting him, we did not fail to let him know the high estimation in which we held him for veracity and punctuality, and that this had induced us to prefer him to some other chiefs: and like most monarchs, we found his ear always open to the sound of his own praise. He said "he thanked us for the favour we had done him in coming to him first, and we might have land." We told him we wanted the Island at the mouth of the river, and the Cape. He objected to the Cape, and said "if any white man was to settle on it, their king Peter would die, they would bury him, and then his women would cry a plenty." We did not fail to place in the most favourable light the advantages which our trade

would be to him; but took good care, after our former experience how we attempted to oppose their prejudices, or to offer to their consideration any views which they could not fully comprehend: we therefore said nothing of civilizing or christianizing them; but left this, hoping our future example may recommend our principles to their adoption. After sitting some time in palaver, the king told us he would see his head men, and next morning he would meet us again on the beach, and make a book for the land. We gave them our rum and tobacco, and returned to our vessel.

On the 13th we again went to meet his majesty. We found his head men but no King, yet we sent off an express for him. It was not till after some time and several messages had passed, that we could get him to meet us. After sitting three hours in palaver, the unfortunate subject of the slave trade was broached, and we again broke up the palaver.

Our prospect at this time was very dull; we however determined not to give up the subject lightly, and the next day went on shore again where the King appointed to meet us.—When we got there, we found neither King nor any of his head men. Our prospects now were truly discouraging. We, as we had done before, sent off an express for him. He sent word he would not come, nor let us have any land. It then became necessary either to go and seek the King in his Capital or to give up the ease as impracticable, as all persons had found it, who had attempted to negotiate for this place before. To go to the town was to place ourselves entirely in the power of a nation who had always been represented to us so savage as to render it unsafe to land on their shore without being completely armed. However we were determined to go; and were conducted by a Crooman, through dark dismal ways, at one time wading through the water, and at another wallowing through the mud; passing through thick and dark swamps, in narrow paths for six or seven miles into the interior. If one of us staid behind the Crooman would halloo to us to "come along—the devil will catch us." We at length arrived at his majesty's capital. We were shown into a palaver hall spread with mats, to wait the coming of the King. The head men came and shook hands with us, and informed us that he was dressing, and would see us in a short time. They looked very grave, and few of them looked well pleased.—After waiting about one hour, the King made his appearance. Instead of coming and shaking hands with us, he went and seated himself under another palaver hall. His prime minister then came and invited us to go to the King. He shook hands with us, but looked very angry."

The first word the king said to us was, "what you want that land for?" This question, so often asked and as often answered, had again to be explained to him. We now found that among the Croomen who had been on board our vessel the day before, there was one who had been engaged with the father of the Bassa youth we had on board. This man told them we had taken away the king of Bassa's son and killed him, and when we got the land, we should cut their throats and bury them, another Crooman saw some of our colonists on board and knew them, this circumstance gave them to understand we were the people who had been quarrelling so much at Sherbro, and, as if these things could not throw difficulties enough to try our diplomatic skill, one fellow presented himself to Lieut. Stockton, and told him he was one of those whom the Lieut. had captured on his last voyage, in the Daphne, and they had recaptured her on their passage home. These circumstances accounted for the change of conduct in the King and people. Our cause now looked truly deplorable. We were unarmed, in the midst of a nation so exasperated against us. But Lieut. Stockton's dexterity at mixing flattery with a little well timed threat, turned all to our own advantage.—When they complained of his taking the French for trading with them in slaves, he told them his orders were

not to meddle with the French or any other nation. That when he saw the French vessel, he sent his boat to see who she was; that they fired at him, and when they fought him, then he whipped them and took their vessel: that he would not suffer any body to make a fool of him: and now king Peter wanted to make a fool of him; that he tell him, three days, he would let him have land, and drink up his rum, and take his tobacco, and now he say he shan't have any land: this was fooling him. I believe the old king was afraid of being served as the French vessel was, for he soon came to, and promised to call some more kings, and meet us on the shore next morning, and make a book which was to give us the land.

I consider our contract not only as a triumph over savage prejudice, but over European negotiation. For this you are entirely indebted to the energy, sagacity and perseverance of Lieut. Stockton.—The Island at the mouth of the river we have named Preserverance, "to perpetuate the long and tedious palaver we had in obtaining it."

A settlement was begun without delay at Cape Montserado by the colonists who had been residing at Fourah Bay. But in the mean time the African Sovereigns had repented of the bargain by which they had introduced into their vicinity a government favourable to the rights of man, and the progress of human improvement; and like their whiter and more civilized brethren of another quarter of the Eastern Continent, they were alarmed and looked with jealousy on an innovation which as they with their little perspicacity could see—threatened in its progress to impose a new aspect on the face of the society, and to do away all the ancient and venerable abuses by which their wealth and power are supported. Accordingly when Dr. Ayres arrived with the colonists, he was notified by their majesties that the contract must be annulled, and that he could not be permitted to settle. He however ventured to land, so that while the colonists were building their houses he might negotiate with the kings at his leisure. The same course of conduct which Lieut. Stockton had taught him to pursue on the former occasion proved successful here. The kings were intimidated by his decision and by the zeal of the settlers, and the treaty was ratified. But in a few weeks the difficulties were renewed.

"A British prize slave vessel had solicited and obtained permission to take water from the Cape. This vessel parted her cable and was thrown on shore. The spirit of hostility, excited by a dispute between the captain and one of the Kings added to the powerful motive presented by the presence of a French vessel waiting her complement of slaves, induced the natives to attack her, with purposes of plunder. Several of our people engaged in her defence. In the contest which ensued, and which they in vain endeavoured to prevent, two of the natives were killed: and on the succeeding day, a British soldier and one of our colonists. Thro' the criminal inadvertency of an English sailor, who discharged a cannon in the immediate vicinity of the store house, this building took fire: and with it most of the clothing, provisions, and utensils of the colony were destroyed."—6th Rep.—p. 10.

All was now in confusion. The natives had received demonstration of the bearing which the colony was to have on the slave trade. A grand palaver was assembled, consisting of seventeen kings, and thirty-four half kings. One or two of the most powerful of these were the decided friends of the colony, and had armed their subjects for war, in case peace could not be procured. Dr. Ayres appeared before this congress, and gave them to understand that he had purchased the territory in question and paid for it, that therefore he intended to retain it, and that if they thought they were able to expel him they might make the attempt, and he would show them what fighting was:—he would bring ships, and batter down all the towns of those who op-

posed him from Cape Mount to the Line. "While making this speech," says he, "I narrowly watched the countenances of Kings Brister and Boson. [King Boson is the most powerful friend of the colony.] Brister showed evident signs of concern, but Boson shook his sides very heartily with laughter. By this I found I had touched the right chord, and did not spare invectives. The other kings appeared uneasy and said one to another, Oh, look, white man getting mad, white getting mad! Boson to second the impression I had made, sent one of his people round to circulate a report that there were four large ships a little way to the southward, making into the harbour."—"This threw all into confusion, and it was with difficulty we could keep the kings together until the business was settled."

The difficulties having been adjusted, Dr. Ayres felt himself under the necessity of returning to the United States, for the sake of obtaining supplies. He accordingly took passage for this country on the fourth of June, 1821. On the 8th of August the settlement was reinforced by the arrival of the brig Strong from Baltimore with Mr. and Mrs. Ashmun, and thirty-five colonists, besides fifteen recaptured Africans. Mr. Ashmun was sent out as the agent of the Government, but he had also received a commission from the Colonization Society to act in their name in case he should find no agent at the colony. He accordingly assumed the direction of the establishment, laid out the plan of a town, and began to erect such fortifications as might secure it against any attack from the natives.

It was soon ascertained that the labour bestowed on these fortifications was not in vain. Many of the kings, as we have seen, were from the beginning exceedingly afraid that the influence of the colony would be to break up all trade—by which they mean the slave trade—and it is reasonable to suppose that their feelings of suspicion and hostility would not be allayed by the friendly suggestions and admonitions of the traders. Accordingly, Mr. Ashmun and his fellow labourers seem to have been continually disturbed by reports of the hostile designs of their neighbours, and to have built the walls of their little town somewhat as Nehemiah and his countrymen builded the walls of Jerusalem; "every one with one of his hands wrought in the work, and with the other held a weapon." On the morning of November 11th, they were attacked by a body of 800 natives, who, coming upon them by surprise, gained possession of the settlement, till after one or two discharges of the eighteen pounder, they betook themselves to flight. On the second of December they returned with a still greater force amounting to about 1500, and attacked simultaneously in two opposite quarters, but after receiving a few shots from the terrific "great guns," they made a hasty departure. They might perhaps have been entirely cut off by these repeated assaults, had it not been for the interference of a British schooner which providentially made its appearance in this season of distress. A cessation of hostilities, was effected by the mediation of Captain Laing, the distinguished African traveller who was on board, and twenty mariners were landed to guaranty the observance of the truce till the difficulties should be finally adjusted. The commander of a Colombian armed vessel presented the colony with a fine prize schooner of sixty tons, which may be considered as an important addition to the establishment. When it is remembered that in this contest the whole effective force of the colony was twenty-eight men and boys, and that the whole loss was only three killed and four wounded, we may regard the result as proving at once the bravery of the settlers and the cowardice of the natives. In the trepidation of the assaults, doubtless neither Mr. Ashmun nor the colonists would be able to form a very cool and deliberate estimate of the number of assailants; but after making every allowance for their seeing things double on such an occasion, it

must be considered as proved, that one hundred well armed freemen, fighting for their liberty, and their children, and their homes, may defend the colony against all the hordes that can ever be mustered by the holy alliance of Africa. And here we cannot but remark that this affair illustrates very strikingly the difference between the wild men of that continent, and the wild men of America. If that establishment had been attacked, by 800, or 500, or 200 Indians we should have known its fate only by conjecture.

It was not to be expected that an arrangement like the one above-mentioned would place the settlers immediately in a state of entire security and comfort. Accordingly, when the Cyane arrived on the coast, where she had been sent to execute the laws against the slave trade, she found them in a suffering condition. The noble and disinterested exertions of Capt. Spence and his crew, in erecting a house for the agent, and a tower of strong mason work for the defence of the town, are gratefully acknowledged by the Managers in their address to the public inserted in the last number of the Spectator. This tower which is expected to bid defiance to the barbarians, has been called Stockton Castle. Africa will hereafter honor the men who are labouring for her deliverance. Her mountains and rivers, her provinces and cities, while they testify her gratitude, will be the monuments of their benevolence. And though friends and the public may weep at the loss of those who perish beneath the stroke of the sun by day, or of the moon by night, while labouring in behalf of suffering humanity; yet there is a consolation in the thought, that they have perished in a cause, for which they need not be ashamed to be martyrs. If we honour the memory of those who die on the bloody deck in extending the fame of American valour; surely we ought to honour with a double reverence the memory of those who sacrifice their lives to extend the triumphs of American philanthropy. It makes us feel proud of our country, to see the zeal, and efficiency, which have uniformly been displayed by the officers and seamen of the national vessels that have been appointed from time to time to the African station. "Most of my associates," said Lieut. Stockton, "were ready (and I sincerely believe it) to sacrifice on the altar of humanity, convenience, comfort, interest and health."

In April last Dr. Ayres sailed from Baltimore in the brig Oswego with sixty new settlers,—if their voyage was favourable they must have arrived there more than two months ago.

A trading company has been formed in Baltimore, which if the plan succeeds will hereafter afford the means of a constant and regular communication with the colony. This company consisting of a few respectable merchants was formed with the approbation of the Board, and will we trust have an important connexion with the regeneration of Africa. Its design is, we believe, after having made a fair experiment to run two or more vessels as regular traders between Baltimore and Cape Montserado. These will of course afford the means of conveyance to such as are desirous of emigrating. The first vessel sailed at the beginning of June and carried a few passengers.

The present condition of the colony may be briefly described. It consists of 190 settlers under the direction of two agents, ardently devoted to the cause, accustomed to their business, seasoned to the climate, and well acquainted with the African character. These men occupy a soil of whose productiveness it is difficult for an inhabitant of our climate to form any adequate conception. By the latest accounts the controversy with the natives seems to have terminated entirely to their satisfaction, so that the former intercourse with them for the purposes of trade has been resumed, and the settlers can clear and cultivate their lands without danger.

Such is the history of the American Colonization Society. Its *design* is general—the benefit of the whole

African race. Its plan of *operation* is specific, the establishment on the coast of Africa of a colony of *free* people of colour from America. It is not a Missionary Society, nor a society for the suppression of the slave trade, nor a society for the improvement of the blacks, nor a society for the abolition of slavery. It is simply a society for establishing a colony on the coast of Africa, and so far as any of these other objects are attained by its efforts, they must be attained either as the means, or as the consequences of establishing that colony. But limited as are the operations of this institution, it appears to us to be the *only institution which promises any thing great or effectual for the benefit of the black population of our country.* A single glance at the condition of these beings, and at the obstacles which lie in the way of their improvement, is enough to convince us of this.

There is at present within the limits of the United States, a coloured population of ONE MILLION, SEVEN HUNDRED AND SIXTY-NINE THOUSAND. The character, and circumstances of this class of the community fall, to some extent, under the personal observation of every man. Who is there, that does not know something of the condition of the blacks in the northern and middle states? They may be seen in our cities and larger towns, wandering like foreigners and outcasts, in the land which gave them birth. They may be seen in our penitentiaries, and jails, and poor houses. They may be found inhabiting the abodes of poverty, and the haunts of vice. But if we look for them in the society of the honest and respectable,—if we visit the schools in which it is our boast that the meanest citizen can enjoy the benefits of instruction,—we might also add, if we visit the sanctuaries which are open for all to worship, and to hear the word of God; we shall not find him there. The *Soodra* is not farther separated from the *Brahmin* in regard to all his privileges, civil, intellectual and moral; than the negro is from the white man, by the prejudices which result from the difference made betwen them by the God of nature. A barrier more difficult to be surmounted than the institution of the *Caste*, cuts off, and while the present state of society continues must always cut off, the negro from all that is valuable in citizenship. In his infancy, he finds himself, he knows not why, the scorn of his playmates, from the first moment that their little fingers can be pointed at him in derision. In youth, he has no incentive to prepare for an active and honourable manhood. No visions of usefulness, or respectability, animate his prospects. In maturer years, he has little motive to industry, or to any honourable exertion. He is always degraded in the estimation of the community, and the deep sense of that degradation enters into his soul, and makes him degraded indeed. We know that there are individuals, who in spite of all these obstacles to moral, and social improvement, have acquired a character of respectability, and piety. But instances like these, occasioned by the peculiar circumstances or powers of the individuals, cannot be brought to disprove the general assertion, which we make without the fear of contradiction, that the blacks are degraded, without any proper means of improvement, or any sufficient incentive to exertion, that they present the strange anomaly of a large part of the nation that loves to call itself the freest, and happiest, and most enlightened nation on the globe, separated by obstacles which they did not create, and which they cannot surmount, from all the institutions and privileges to which the other portions of the community owe their superiority.

But there is another still more important characteristic of the condition of our coloured population, in comparison with which every other circumstance dwindles into insignificance; and from which all that we have already said is only a single necessary consequence. We mean slavery. And on the subject we must express ourselves briefly, yet boldly. We have heard of slavery

as it existed in the nations of antiquity, we have heard of the slavery as it exists in Asia, and Africa, and Turkey,—we have heard of the feudal slavery under which the peasantry of Europe have groaned from the days of Alaric, until now; but excepting only the horrible system of the West India Islands, we have never heard of slavery in any country, ancient or modern, pagan, Mohammedan, or christian, so terrible in its character, so pernicious in its tendency, so remediless in its anticipated results, as the slavery which exists in these U. States. We do not mean here to speak of slavery as a system of bonds and stripes and all kinds of bodily suffering. On this point, there is, we believe, a great degree of misapprehension among our fellow citizens of the North. Many of them are accustomed to associate with the name of slavery, all that is horrible in the details of the African trade, and all that is terrific in the cruelties of Jamaica and Porto Rico. But we rejoice in the belief that these conceptions are erroneous; and that though there may be instances of unpunished, and sometimes perhaps almost unnoticed barbarity, the condition of a slave in most parts of the United States is generally as much superior to that of a slave in the West Indies, as the condition of an American farmer is to that of an Irish peasant. Here we are ready to make what all will consider the most liberal concessions. We are ready even to grant, for our present purpose, that, so far as mere animal existence is concerned, the slaves have no reason to complain, and the friends of humanity have no reason to complain for them. And when we use the strong language which we feel ourselves compelled to use in relation to this subject, we do not mean to speak of animal suffering, but of an immense moral and political evil,—of slavery as it stands connected with the wealth and strength, and more especially with the character and happiness of our nation.

(To be Concluded.)

Hanover Presbytery.

The Presbytery of Hanover convened in this city on the 17th inst. and continued its sessions until the Tuesday following. The Installation of the Rev. John B. Hoge took place on Sabbath evening. The Sermon was preached by the Rev. Benjamin H. Rice, of Petersburg, from Heb. xiii. 17. *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you.* The Rev. Jesse H. Turner presided and gave the Charge.

The Presbytery dissolved the pastoral relation heretofore subsisting between the Rev. Dr. Rice and the 1st Presbyterian Church in Richmond, in consequence of his having accepted a Professorship in the Theological Institution.

Daniel A. Penick and Jesse S. Armistead, after the usual examination as to their experimental acquaintance with religion, and their motives for desiring the Gospel ministry, were received under the care of the Presbytery.

A call from the Cove and Lovingston churches to Mr. Isaac Paul to become their Pastor, being presented, leave was given them to prosecute the same before the Presbytery of Jersey, of which Mr. Paul is a Licentiate.

A Report on the state and prospects of the Theological Seminary was adopted, and ordered to be laid before the Synod at their meeting in Petersburg. The Rev. C. Reid, W. S. Reid, Mr. S. Price and James Madison were appointed Trustees in this Institution, to fill the place of the first Class which had gone out of office according to the manner in which that Board was constituted. A resolution was also passed, to request the Board to take measures for inaugurating Dr. Rice as Professor in the Seminary.

The Board of Education submitted their annual Report, which was read

and adopted. By this document it appears that they have aided nine young men in the course of the year, and have expended $700 for that object; and that $283,11½ are in the Treasurer's hands, and $321,66 are due to the Board; making together $604,77. The Board have also addressed a Circular to the session of each church in the Presbytery, urging the importance of more vigorous exertion in aid of pious and promising young men.

The Presbytery appointed the Rev. Dr. Rice, Benjamin H. Rice, John B. Hoge, John Kirkpatrick, Jesse H. Turner, David I. Burr, Nathaniel Shepherd, Thomas C. Howard and James Blair, a Board of Education for the ensuing year.

A sermon was preached at each of the Presbyterian churches in the city on Sunday according to appointment and collections taken up for the benefit of the Board, to the amount of $144,97.

The Rev. John B. Hoge was appointed to preach the missionary sermon at the next session of the Presbytery; which is to commence, agreeably to adjournment, on the 4th Thursday in April, at the Cove Church in the county of Albemarle.

Synod of Virginia.

The Synod of Virginia met at Petersburg on the 24th of October. It was opened with a Sermon by the Rev. Mr. Wilson, of Fredericksburg, on Acts xx. 24. The Rev. Mr. Turner was chosen Moderator and the Revs. Messrs. M'Farland and Foote, Clerks. Members of the Presbyteries of Hanover, Lexington and Winchester attended: none of the Members of the Presbytery of Abingdon were present. The Synod consists of nearly 60 ordained Ministers and the several Presbyteries that compose it, have under their care a number of licentiates and candidates. The ordinary business of the Synod was transacted with great unanimity and despatch. In addition to this, a resolution was unanimously adopted, recommending the objects of the American Colonization Society to the contributions and the prayers of the Churches under the care of the Synod. The reports made to the Synod respecting the state of religion within their bounds are said to have been interesting, an abstract of which, it is understood, will be published. The Synod adjourned on the evening of the 27th, to meet at Fredericksburg on the 4th Thursday in October next.

Colonization Society.

At a meeting of sundry citizens of the City of Richmond, convened at the Hall of the House of Delegates, on the fourth day of November, 1823, agreeably to public notice, for the purpose of considering the propriety of forming a Society Auxiliary to the American Colonization Society, Mr. William H. Fitzwhylsonn was called to the chair, and Mr. James E. Heath appointed Secretary.

The Rev. Mr. Gurley, by request, addressed the meeting on the subject of the origin, progress, and present state of the colony in Africa, and as Agent of the Managers of the Society, invited the aid and co-operation of the meeting to promote the views of the Parent Institution.—On motion, which was seconded, the following Resolution was unanimously adopted.

Resolved, That it is expedient to organize a Society in the City of Richmond, Auxiliary to the American Society for Colonizing free people of colour on the coast of Africa.

On motion, it was Resolved, That this meeting do now proceed to the formation of a Constitution, in pursuance of the foregoing Resolution.—Whereupon the following was adopted as the Constitution of the *Richmond and Manchester Society*, Auxiliary to the American Colonization Society.

Article I. The object of this Society shall be to aid the American Colonization Society in its efforts to colonize the free people of colour of the United States on the coast of Africa.

Art. II. A Board of Managers consisting of a President—two Vice-

Presidents,—a Secretary,—Treasurer, and twelve other Members, shall be annually elected to manage the affairs of the Society, of whom five shall constitute a quorum to do business.—And in case of the non-acceptance, resignation, or death of any one or more of these officers, the other Members of the Board shall supply the vacancy or vacancies until the next General Meeting of the Society.

Art. III. Any person who shall contribute annually to the funds of the Society two dollars, shall be a Member, and the payment at any one time of a sum not less than ten dollars shall constitute Membership for life.

Art. IV. An Annual Meeting shall be held at such place as the Managers may appoint, on the third Monday in January, for the purpose of attending to the Report of the Board of Managers and electing the officers of the Society.

The Society being organized proceeded to the appointment of its Officers, when,

The Hon. JOHN MARSHALL, Chief Justice of the United States, was elected *President.*

His Excellency JAMES PLEASANTS, Jr. 1*st. Vice-President.*

JAS. GIBBON, Esq. 2*d V. Pres.*

THOS. C. HOWARD, *Secretary.*

BENJAMIN BRAND, *Treasurer.*

Managers.

Wm. H. Fitzwhylsonn; Robert G. Scott; John Rutherford; Hall Neilson; Chas. J. Nicholas; Jas. Blair; William Crane; Beverly Randolph; William Barrett; Willis Cowling; James Caskie; Jas. E. Heath.

On motion,

Resolved, That the Chairman, Secretary, Mr. Munford and Mr. Scott, be a Committee to wait on the President and 1st Vice-President, who are not present at this meeting, to announce to them their appointments, and request their acceptance thereof.

Resolved, That the Board of Managers be requested to appoint two persons in each ward of this City, and two in the Town of Manchester, to solicit subscriptions and donations to this Society.

Resolved, That the Editors of the several Newspapers published in this City, and the Editor of the Evangelical and Literary Magazine be requested to publish the proceedings of this meeting.

Wm. H. FITZWHYLSONN, *Chairman.*

J. E. Heath, *Secretary.*

London Bethel Union.

Every enlightened friend to Seamen feels satisfaction on reflecting that efforts continue to increase, in various parts of the world, for the improvement of their moral and religious condition. The hardiest, bravest, and most generous of men, they have too long been forgotten, or remembered only to form the subject of a song, or the seasoning to a novel.—The commercial world owes them a debt which to this hour has never been paid: at length however our merchants begin to awake to a sense of duty and a correct view of their own interest.

The Bethel Society of London lately held its fourth anniversary which was attended by a crowded auditory. The great room at the London Tavern could not nearly contain the multitudes who pressed for admission. Lord Gambier, the President, patron, and originator of the Society, took the Chair, accompanied by General Neville. After the meeting had been opened with prayer and praise, he addressed the assembly in a short speech, and was followed by Mr. Smith, of Penzance, an ardent friend to the religious interests of seamen, and who has for years devoted both time and money in promoting it.—He had not expected to meet so numerous an assembly as he had now before him, and thanked God that he had been spared to advocate a cause which lay nearest his heart, and to which he had given his consideration, when even on the brink of eternity. As a sailor and a sailor's friend, he could not but be

a well-wisher to the Bethel Union; and when he looked at a spacious building not far distant, and recollected that it contained the ashes of two Noble Admirals, a Nelson and a Collingwood, he could not but think of the mercy of God, in having spared and protected his Noble Admiral and Commander, (their present President,) to be the patron of the present Society—(Applause.)

The Rev. Speaker then proceeded to detail instances of the good effects which the exertions of the Bethel Union has produced in the navy, and amongst seamen in general.—The Society, he said, had this night heard by the reading of the report, of the munificent donation of a lady to the Clifton Society. He should never forget the manner in which that excellent lady made that donation:—"*My husband*, said she, *was a merchant; he made his wealth by sailors, and little merit, indeed, is due to me in thus directing a small portion of that wealth to promote the eternal happiness and welfare of those by whose labours it was acquired.*" From the report and the speeches delivered, we learn that great good has been effected among the seamen on board the whaling ships at the Sandwich Islands. The ladies of Britain begin to enter into the cause, and are providing *seamans' libraries*—an example which cannot be too soon, or too zealously followed on this side the Atlantic. In the course of his address, Mr. Smith observed, "that her Grace the Duchess of Beaufort had commenced a library in the Isle of Wight, and he had heard some illustrious females declare their opinion, that in this way alone could they serve the seamen of Britain. He wished to see such a library established on Tower-hill. He was desirous also to see a *seaboys' school* established. Another object which he should rejoice to see established, would be *a register for the character of seamen.* If this was effected, and seamen were taught to know that a good character for morality was necessary to insure them a good ship, every sailor would feel it not only his interest hereafter, but his interest here, to deserve a good character." When we consider the amount, not only of property, but of human lives, that is constantly committed to the care of mariners, under what a temptation they lie to betray their trust, and how often and how fatally this temptation takes effect, the importance of such a measure as this will be obvious, and if it can be accomplished, its good consequences are as easily anticipated. The report, among other things, stated, that "the Society proposed also the erection of a floating Chapel in the river Thames, in order, as their report stated, 'to evangelize the river,' and were determined not to relax their exertions until every port in England had a floating Chapel. Their labours in all parts of the globe were then detailed with great minuteness; and the United States generally, and the county of Nantucket, particularly, the West Indies, Newfoundland, the Friendly, Sandwich, and Society Islands, were all referred to as having witnessed the hoisting of 'the Bethel Flag.'"

General Neville, after proposing a resolution expressive of the gratitude of the meeting for the success of the Society's efforts, observed, that *being anxious to show what were the colours under which he fought*, he had great pleasure in proposing this resolution.

Another resolution, approving the measures of the Bethel Union, was proposed by Capt. Basilgate, of the Royal Navy, and seconded by the Rev. W. Ivimy.

The Rev. Dr. Collyer submitted a resolution recommending the adoption of the three projects proposed by the Rev. Mr. Smith forthwith.

This was seconded by the Rev. Mr. Henry.

Mr. Alderman King then moved a resolution, nominating the officers, Secretary, &c. for the ensuing year, and was seconded by the Rev. Mr. Gilbert.

All these resolutions were carried unanimously.

Thanks were then voted to Lord Gambier, &c. &c. and at ten o'clock at night the meeting dispersed.

Similar Societies exist in several of the chief ports of the United States, at Calcutta, at Canton, and in South America.

Mission at Bombay.

A joint letter has been received from the missionaries, dated Jan. 6, 1823, from which the following notices are taken; viz.

A statement is made respecting *Kader Yar's* letter, agreeing with the one which we published from a more private source, in the July Herald, p. 235.

The number of Schools under the care of the missionaries was 18; in nine of which were some Jewish children; five were taught by Jews; and one contained Jewish children only. Twelve native children were in the families of the missionaries. Three of the boys were employed a part of each day in the printing-office.

Since their previous communication, the missionaries had printed 2,500 copies of Matthew's Gospel, (a second edition,) two tracts, 3,000 copies each, and some other small things. They were printing the Gospel of Mark; and would proceed much more rapidly, both in regard to the Scriptures and tracts, if they possessed the means of defraying the expense.

A piece of ground for a missionary chapel had been purchased, and the walls had begun to rise. The dimensions of the building were 60 feet by 35. It would accommodate two or three schools on week days. The schools will be kept in verandahs, projecting ten feet from each side, and one end of the principal building. Mr. West a professional builder, had kindly undertaken the superintendance of the work, without accepting any compensation. He could more advantageously make the contracts for materials and labour than the missionaries could do, and they would thus be left free to pursue their appropriate duties.

No very material alteration had taken place in regard to the general state of the mission. Christian knowledge was increasing, and hopes were entertained of better days.

Since the preceding paragraphs were in type, a letter has been received from Mr. Hall, giving a particular description of the building, with the estimated cost; which, including the price of the ground, is not far from $4,000, without the pulpit, seats, and ceiling. The whole expense will probably exceed $4,500. Of this sum about $1,000 have been contributed for the object, by friends of missions in India; $700 of the $1000 having been remitted from Calcutta. These donations were obtained by the generous exertions of E. A. Newton, Esq. which he was induced to make by an application from the missionaries. They addressed a printed circular on the subject to the gentlemen in various parts of India; but all, who were friendly to the cause of missions, were previously so much engaged in the charitable works of the day, that not much more, than is above acknowledged, could be expected from these applications.

The following is the greater part of the letter from Mr. Hall on the subject.

The measures we have taken to provide a house for God, will, I hope, meet the approbation of the Board; and the prospect of soon having one completed, will, I trust, be an encouragement to them, as it certainly is to us. God has, as we conceive, hitherto shewn himself favourable to the object. Various formidable difficulties arose, one after another; but the Lord has suffered none of them to hinder the work of a single hour.

Mr. West has been as a kind brother to Mrs. Hall, for fifteen years or more; and, since our marriage, he has been an intimate and much esteemed acquaintance and friend of mine also. He is about to return to England in easy circumstances; and pecuniary considerations could not have

prevailed with him to render us that assistance, which, from friendship to us and our cause, he is now most generously bestowing on our mission. He is an accomplished architect, and has taken the *whole* care and trouble of erecting a building so entirely upon himself, as to leave us quite free to go on with our missionary work. All *we* have to do is to furnish Mr. W. from time to time, with money to carry on the work. We hardly know how to estimate the value of this assistance. Besides the saving of our time, and countless vexations, the building will be erected *much better* and *cheaper*, and *quicker*, under his management than ours. This *missionary chapel*, (for so we call it,) is the first and only one erected by Protestants for the benefit of the natives, between the southern peninsula of India, and the Mediterranean and the Russian empire. O that we could see houses for God, rising up in every city of this immense region!

Mr. West expresses much pleasure at being authorized to suspend all work at the chapel on the *Sabbath*; and thinks that he can manage so as to have the same men to do as much work on the six week days, as, disregarding the Sabbath, they would do in the seven days. This shews the plea of *necessity* for working on the Sabbath, which is so common in this country, to be as unfounded as it is impious. To the natives it is quite a phenomenon to see a building carried on with activity, vigor, and bustle, on every week day, and on every Sabbath, to observe all business suspended and every thing quiet. It speaks for God and his holy Sabbath, with great emphasis: for not a building here, so far as I know, is erected, either by professed Christians or by heathens, the work of which is not carried on much the same on the Sabbath, as on other days!

We desire to be thankful to God for that approbation of our endeavour to build Him an house, which he has manifested, and to pray that he would continue to bless the design, cause the house to be finished, his word faithfully preached in it, and make it the gate of heaven to a multitude of the heathen.

Appeal in behalf of the Chapel.

It appears from the preceding statements that an appeal is made to the American Churches for at least $3,500, to enable the Missionaries at Bombay to discharge the expense, which is necessarily incurred for the erection of *the first Protestant place of public worship, designed for the natives*, in the vast region from Cape Comorin to the Russian empire, and from India to the Red Sea and the Mediterranean. Some small appropriations have been already made to this object, and a few individuals have expressed a deep interest in it; but the attention of the public has not been so much attracted to it, as its importance demands.

On this occasion it seems proper to say, that the Prudential Committee have been repeatedly requested, by some of their brethren, to suggest a method of producing united contributions for the purpose here specified. In compliance with this request, and with their own sense of what is due to so important a design, the Committee respectfully propose, that a collection should be taken for the MISSION CHAPEL AT BOMBAY, by all churches friendly to the object, at the *Monthly Concert in January next*; or, if more convenient, at some earlier period, and on some other occasion. Should this proposal be adopted, it is desired that the collections should be remitted to the Treasurer of the Board, as soon after they are made as practicable. In some churches and congregations, it may be preferable, to have the collection on the Sabbath, or at a public meeting on some other day. The friends of the cause will doubtless select such occasion, as they think will be most favourable to the object.

It may be useful to have it understood, that if a larger sum should be contributed, than will be needful for the erection of the building, (as may easily be the case, if the collections should be both general and liberal,)

the surplus shall be applied, in the first instance, to furnish the Scriptures and hymn-books for natives worshipping at the Chapel; and, in the second place, to furnish copies of the Scriptures, hymn-books, and tracts for distribution in the vernacular languages of India. For this latter species of charity the field is very promising, and quite unlimited.

[*Miss. Herald.*

Russia and Persia.—The indefatigable Missionaries of the Scottish Society are proceeding in their arduous undertaking of converting the Tartars to Christianity, amidst alternate discouragements and hopes. At one village they are derided, insulted, driven away, and threatened with expulsion, and even death, whilst in another, the bigoted Mahomedan inhabitants after listening to them for awhile, turn away, from the evident fear of an impression these strange doctrines might make. They will not hear, lest they should repent and be saved; yet at some few places, the people hear them gladly, and evidently remember what they hear. With the Persians, the prospect of success seems not quite so distant, as the Scriptures are very widely circulated amongst a people who can read them, which few of the Tartars can. The exertions of the mission attract considerable notice, not only at Astrachan, but throughout Persia, for whilst priests and laymen visiting the former place, frequently seek out its agents to dispute with them on the comparative merits of the Christian and Mahomedan systems, they were lately surprised at a request made through a merchant for a copy of the Scriptures in Arabic, for the use of one of the chief Mollahs of Ispahan. This request was of course gladly complied with, as far as they possessed the ability to do so, for the Psalms and the New Testament were all they had in Arabic, though they added to them a Persian Testament.

[*Investigator.*

Episcopal Church.—The number of Bishops in the United States is 10, viz.—

William White, D.D. of Pennsylvania.

John H. Hobart, D.D. of New-York.

Alexander V. Griswold, D.D. of the Eastern Diocess, comprising the states of Maine, N. Hampshire, Massachusetts, Vermont, and R. Island.

Richard C. Moore, D.D. of Virginia.

James Kemp, D.D. of Maryland.

John Croes, D.D. of New-Jersey.

Nathaniel Bowen, D.D. of South Carolina.

Philander Chase, D.D. of Ohio.

Thomas C. Browneli, D.D. LL.D. of Connecticut.

John S. Ravenscroft, D.D. of North Carolina.

The number of Clergy, exclusive of the Bishops, is 358, viz.—in Maine, 2—New-Hampshire, 4—Massachusetts, 29—Vermont, 7—Rhode Island, 6—Connecticut, 46—N. York, 94—New-Jersey, 13—Pennsylvania, 36—Delaware, 3—Maryland, 44—Virginia, 33—North Carolina, 8—South Carolina, 27—Ohio, 6—Georgia, 4.

The next General Convention will be held in the City of Philadelphia, on the first Tuesday in November, 1826.

A MONTHLY CONCERT OF PRAYER.

BOSTON, 7th October, 1823.

Sir,—On last evening I attended the Monthly Concert for Prayer, held in Park-street Church in this city; and found the meeting so deeply interesting, that I cannot forbear giving you some account of it.

The services of the evening were introduced by singing and prayer. After which Jeremiah Evarts, Esq. communicated much interesting information from the Missionary Stations in Bombay, Ceylon, the Sandwich Islands, Palestine, and among the Cherokee Indians in this Country. Important statements were also made concerning the operations of the Missionary Press now established at Malta, the progress of religion in France and in Calcutta.

I mention these two together, although thus remote, because they do not come within the sphere of the Missionary Agencies established by American Christians. They, however, are regarded by all who attend to these subjects with a very lively interest. No one, who has read the history of the Reformed Churches in France, and recollects their former purity and zeal, their martyrlike courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honoured instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates, and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure, he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French Chamber of Deputies, who was present, rose and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the Deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers

of praying souls, and very opportunely two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which kindled at Paris, is spreading through the Protestant population in France. You know that there is a Bible Society in Paris: a Missionary Society has also been organized there, as well as various other institutions of Christian benevolence —Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman, Mr. King, on a mission to Palestine, in company with Mr. Wolff the Jewish missionary, and Mr. Fisk, who, you know, is in the employment of the American Board—Such is the good that one man may be instrumental in doing, through divine grace, in this world of sin and misery. The gentleman who has been thus blessed and honoured, I ought to remark, was all the time one of the busiest and most active merchants in the world. This proves that the man who has a heart to do good, will find the time.

As I have been brought in speaking of the progress of religion in France, to the Palestine Mission, I shall pursue that subject. The Palestine Mission is intended, not merely to send the Gospel to Jerusalem, but to assist in promoting Christianity in many of the countries which border on the Mediterranean Sea. Take a Map of the world; observe the countries which bind on that Sea, from Gibraltar on the north quite round, along all the windings of the coast, to Tangier on the South, then fix your eye on Malta, and consider the facilities which that Island affords of communicating with different kindreds and tribes of men; and you will be prepared to estimate the value of a printing press established there, for the purpose of disseminating religious truth. Such an establishment is now in successful operation, and religious tracts are printed in various languages for distribution. It was particularly gratifying to learn that the Greeks—that nation for which every generous bosom now feels the deepest interest—are receiving important benefits through the instrumentality of this part of the Missionary Machinery. The information afforded on the subject by Mr. Evarts was particularly gratifying.

From the same source we learned that Messrs. Wolff, Fisk, and King had arrived in safety at Jerusalem, and that a fair opportunity was afforded to them of preaching the Gospel to the multitudes that resort to that city.

It was also stated on the authority of a Mr. Newton, one of the principal merchants in Calcutta, that the cause of religion

is prosperous in that great city and in Bengal; and that missionary operations increase in interest and effect. That gentleman has the fullest opportunity of knowing the truth of the case; and his testimony is fully sufficient to put down completely all that has been said of the inefficiency of missionary exertions in the East. He bestows large sums of money, every year, in aid of this cause, and thus shows beyond all doubt, that he is sincere in the opinions expressed by him.

From Bombay and Ceylon we were permitted to hear very gratifying intelligence. Extracts from the Journals of the Missionaries were read giving full assurance of the progress of the good cause. I was most particularly and forcibly struck with what I heard from the Journal of a young native, not more than four and twenty years of age, who is employed as a preacher under the direction of the missionaries. I wish that I could send you an extract—But it will, hereafter, I presume be published, at least in part, in the Missionary Herald. You would be surprised, as I was, to observe the simplicity and purity with which he writes the English language, the nice, discriminating judgment, the extent and accuracy of Christian knowledge, and the keen insight into human nature, evinced by this extraordinary youth. I scarcely ever heard any thing in my life, more deeply interesting. I heard with particular emotion, because such a pledge as this of the triumphs of christianity seemed to justify the most sanguine anticipations. The causes which have produced and formed such a character are fully adequate to the forming of thousands; and the very circumstance that one young man of such talents has been brought to the assistance of missionary operations in India, will point out the way by which thousands of native missionaries may be trained up, to send the blessings of the gospel through the countless population of eastern Asia.

And here it may be well to correct a mistake which is, I believe, very common in the country. When it is heard that there are six hundred millions of heathen in the world, and it is recollected that many hundred thousands of preachers are necessary to supply them with religious instruction, christians are appalled at the magnitude of the undertaking; and the enemies of missions ridicule it, as in the highest degree extravagant and chimerical. But it is not considered that the policy pursued by the church, when the first missionaries went forth, guided by the Holy Spirit, and animated by a Saviour's love is the same which is to be adopted now. They

planted churches, and ordained to the ministry of the gospel, suitable persons among the native converts. These again, trained others, and the work of conversion was still carried on by those who had been translated from the darkness of heathenism to the glorious light of the blessed gospel. And it will be so in the present, and in succeeding ages. Some of the young members of the church of Christ in this country will probably live to read the annual reports of Theological Seminaries, established by new races of Christians in Otaheite, and in the Sandwich Islands. Some countrymen of Henry Obookiah will hereafter be the *Woods* or *Stuart*, the *Alexander* or *Miller* among their people; and by their instrumentality a flood of celestial light will be poured on the people who inhabit the Isles of the great Pacific Ocean. Some Buchanan or Martyn will go forth from Otaheite or Eimeo, with an Apostle's or a Martyr's spirit to proclaim glad tidings to the perishing heathen. In this view of the subject, the great object of christian benevolence, I mean the evangelizing of the world, is not chimerical. The Apostles of Jesus Christ have led the way, and their experiment gives assurance of success.

The mission to the Sandwich Islands has already been efficient beyond all expectation. I have been credibly informed that persons entirely hostile to missionary operations, on visiting these Islands, and observing the effects produced by the labours of the missionaries, have totally changed their views. Last evening several extracts were read by Mr. Evarts from a communication made by Mrs. Bingham, wife of the missionary of that name, to which I listened with very deep interest. Mrs. B. is certainly a superior woman, and is exerting a very salutary influence among the heathen. Among other things, she sent a copy of a letter (I understood without correction) written to her by a boy named *William Beale*, about twelve years of age, whom she had taken, perhaps about three years ago, into her family. He was, I believe, a poor orphan savage, with none in the world to care for him. Mrs. B. stretched the hand of christian charity, in a way not merely to supply his temporary wants, but to improve his moral and intellectual condition. The following communication from the little fellow, when separated from his benefactress, will show in part the value of this charity.

September 10, 1823.

My very dear Mrs. Bingham,—I long very much to see you, I am in hopes I shall see you in course of couple of

months. I hope that you are well and Mr. B. and the little Sophia, I long very much to see her, I think about her every day—how she used to play with me, I wish you kiss her for me. You might be pleased to hear I have school twice in the day, I have thirty-five scholars—boys and girls, and the remainder of the time I take to teach the king and queen so I have no time to write my journal. Once in a while when they are out in swimming I have little time to write it. I would thank you to send down some books, for there are some scholars that have none. You have mention in your letter about me to live with Mr. Ruggles, and to sleep there, but it is inconvenient for me to cross the river. But once in the day I can get cross when I says my lesson regular before Mrs. R. I would thank you let me know whether I sleep there or not. I am going to Onehow in the Tartar and my scholars are going with me, so I teach them there. Mr. Whitney is going with us to Onehow. He says he will hear my lesson any time. I thank you to give my love to Mr. and Mrs. Bingham, and all the family [children,] tell them they must all be good children. Give my love to John Honoree and James. King Tamoree give his love to Mr. B. to you too—they say they like the *Palapala*.* Do not forget to pray for me. I am your child,

(Signed) WILLIAM BEALE.

After hearing of these triumphs of benevolence in foreign and distant lands, we received a most gratifying account of the success of the mission to the Indians. The time will soon come, when the improvement of these sons of the forest will put down all opposition to Indian missions.

The various particulars of religious intelligence to which I listened, while the worthy secretary made his communications, had a powerful effect on me. As the speaker went from place to place, I felt my bosom dilating and my affections expanding. I travelled in thought and feeling from clime to clime, rejoicing as a christian in the wide diffusion of the blessings of the gospel, and exulting as an American, that the influence of my countrymen's charity was shed upon so many parts of the world; that Americans were acknowledged as benefactors along the shores of the Mediterranean, among the regenerated Greeks, on Mount Zion, once the city of God, and about to be restored to its honours, in Bombay, in Ceylon, the Sandwich Islands, and among the aborigines of this country. I felt that this was a higher honour, than any

* The instruction received,

which had been gained by the heroism of my countrymen "on field and flood;" and I was thankful that Christianity, as it is received in this country, uncontaminated by wordly alliances, in its simplicity and purity, is the boon held out by American benevolence to the heathen tribes.

While thoughts like these were coursing through my mind, *Mr. David Brown*, a young Cherokee, was requested to conclude the solemnities of the evening by prayer. Mr. Brown is a young man of appearance every way pleasing. His face is agreeable, his manners are easy, his talents respectable, and his moral qualities excellent. He has been about four years at the foreign Mission School at Cornwall, (Con.) and at the Theological Seminary at Andover: and although greatly noticed and caressed, he is very modest and unpretending. On being requested to pray, he rose slowly, and with a voice somewhat tremulous from emotion, thus began—"O! LORD, *our heavenly father*, WHO HAST MADE OF ONE BLOOD ALL NATIONS OF MEN TO DWELL ON THE FACE OF ALL THE EARTH," &c.—No words from holy writ even, could have been more happily chosen. The sentiment of the passage quoted, came upon me with overpowering force—I never felt my affinity to the family of mankind in such a way before; and I could scarcely help exclaiming, *surely, every human being is my brother!*

In thinking on this subject since, I have contrasted the pleasures sought and purchased by the devotees of the world, with those procured by missionaries and the friends of missions, through their labours and contributions:—the pleasure for instance of wearing a *superb shawl*, of giving a *splendid party*, or *betting on a favourite race horse*, with the pleasure enjoyed by those who have been instrumental in shedding on David Brown's mind the light of divine truth, and communicating to his heart the hopes of the gospel; and who see him now prepared to go forth as a missionary to his countrymen, and to communicate the same blessings to the Cherokees of the Arkansaw,* which he has received through others. And, *indeed*, to use the language of this speculating age, *indeed*, the friends of missions have the best bargain. No pleasures

* David Brown in returning to his brethren is expected to pass through Virginia; perhaps through Fredericksburg, Richmond, &c.—It may be worth while to mention that the Hon. John Pickering, of Salem, unquestionably one of the greatest philologists in the United States, has employed the assistance of David Brown in constructing a grammar of the Cherokee language, which will be published, I understand, very speedily, and while it will afford great facilities in educating the young Cherokees, will probably present a number of very curious points in the philosophy of language.

of sense, no gratification of vanity, can be compared with the enjoyments of him, who, employed as an instrument of God's mercy, takes up a poor lost sinner, and leads him to that fountain which has been opened for the washing away of sin, breaks to him the bread of life, communicates a hope of immortality, and sees the subject of his instructions and object of his prayers aspiring to heaven, and claiming alliance with all that is pure and holy around the throne of the Redeemer, and anticipating all that is joyful and glorious in eternity.

The following is a true copy of an original letter from our venerated Davies to the late Dr. Bellamy. And while it shows the spirit of the writer, it gives us to understand what were the designs of our forefathers. It has not been sufficiently understood nor considered, that the promotion of religion was one of the great objects of colonizing these United States. The fathers of New-England left their native country, and first planted themselves in "a wilderness of rocks," avowedly on religious principles; and while they resolved to maintain their right to worship God in their own way, they very early undertook the conversion of the Indians.—The early settlers of Virginia had in part the same views. And when a college was established at Williamsburg, there was connected with it an institution expressly for the education and christianizing the Indians.

Assuming the general correctness of president Davies' statement of Indian population, as far as it goes, we should be gratified if any who have the means, would state to us the present number of the Catawbas and Cherokees. The progress of Indian population—*depopulation*, would perhaps be more correct—is curious. The Cherokees are probably considerably more numerous than the following letter states them to be.

COPY OF AN ORIGINAL LETTER FROM THE REV. S. DAVIES,

(to the Rev. Joseph Bellamy—furnished by the Rev. Elias Cornelius, of Salem.)

My ever Dear and Rev. Brother,

Since my return from my late voyage, I received a letter from you, and had the sight of one to my worthy friend Mr. Finley, which I received as directed to myself. And you should have had larger and more frequent returns from me, had not my incessant hurries, and the want of opportunities of conveyance, laid me under a disagreeable restraint.

Though my friendship for you is not upon the decline; but will I hope blaze out into immortality; yet I must own, it is not friendship that now prompts me to write: it is something still more divine and apostolical, as you will perceive by mine to Mr. Hawley, which I leave open for your perusal; and by the few additional hints I shall give you in this.

Upon some accounts I received of the willingness of the Catawba nation of Indians to receive a missionary and a schoolmaster, I wrote to Mr. Mauduit, Treasurer of the Society in London that support the Stockbridge Mission, &c. with whom I contracted a particular acquaintance while in England; soliciting the charity of the Society for that purpose. The answer I received was favourable; and I was ordered to transmit all the intelligence I could get concerning the affair. Upon inquiry I found the Cherokees were a nation of much more importance, both in a political and religious view; and that there was some encouragement, that they would embrace the same proposal with the Catawbas. I therefore wrote to the Society that if their fund would not enable them to support a mission and a school among both nations, they would drop the Catawbas, and make the Cherokees the object of their charity; because they are much more numerous (about 6 or 7000) and consequently their alliance is of more importance to us; and if christianity were introduced among them, it would have a more extensive sphere of circulation; and because their situation exposes them much more to the intrigues of the French; and consequently there is much more danger of their deserting our interest, than the Catawbas, who are almost surrounded with English inhabitants. I suppose one Missionary and one master might be tolerably sufficient for the Catawbas as they are but 800 or 1000 souls; and the persons employed in this apostolic work, would not be cut off from the society of their countrymen. But considering the number of the Cherokees, their great distance from our settlements and the difficulties, if not impossibility, of a solitary missionary keeping up his spirits, and performing his work with cheerfulness in the society of savages. I proposed that if possible two Missionaries and two masters might be sent to this nation.

To this proposal I received an answer a few days ago that the English society had agreed to support one of each upon condition that the society in Scotland would do the same; and that the society in London corresponding with that in Scotland, had unanimously agreed to the proposal as far as it depended upon their concurrence and had written to their constituents in Edinburgh in its favour. But as their answer was not returned, my informer could not give me a final account. But it seemed highly probable the scheme would be carried into execution.

I think that Virginia in some little time, will furnish us with one missionary and schoolmaster, qualified for the

business. But I have no prospect of any more. And as the matter requires expedition, and I would have every thing ready against I receive my final answer which I now begin to expect every week, I write to you, my dear sir, for all the intelligence you can give me, and all the assistance you can afford in procuring a missionary and a schoolmaster. I have heard Mr Hawley's good character from sundry, I think from yourself: and that he has resigned his former mission. I therefore apply to him through your hands: and all that I now desire is, to be informed, whether, upon proper encouragement he would be willing to engage in this apostolic work among those south western Indians?—I hope for a speedy answer by post or some other conveyance that I may know whether to look out for another or not.—Mr. Holt who is in partnership with Mr. Parker at the Printing-Office in New-Haven, is my brother-in-law and I doubt not but he will be a faithful medium of correspondence betwixt us.

As to the state of religion in Virginia, I can only say—that my brethren have of late been much more successful than myself; particularly honest Mr. Henry and our common friend Mr. Wright—and that what little success I have lately had, has been chiefly among the extremes of gentlemen and negroes. Indeed God has been remarkably working among the latter. I have baptized about 150 adults; and at the last sacramental solemnity I had the pleasure of seeing the table of the Lord *graced* with about 60 black faces. They generally behave well as far as I can hear; though there are some instances of apostacy among them. These are gloomy and threatening times; and my heart cannot but forebode some terrible events impending. Virginia in general sins on still impenitent and unreformed; though bleeding in a thousand veins. The few patriot-souls among us, cannot but tremble for the events, yet this we know, that it shall be well with them that fear God, come what will, and in their number I hope you and I shall be sheltered.

Blessed be God I am happy in my dear family; and I as yet enjoy peace and liberty in the midst of a ravaged bleeding country. May we be prepared for our turn in affliction!—I have a thousand things which I would gladly communicate, but I can only add a house full of affectionate compliments to your whole self in all its branches; and the strongest assurances that I am Dear Sir,

Your most sincere friend and humble servt.

Mr. Bellamy. SAML. DAVIES.

Hanover, Feb. 23, 1757.

For the Evangelical and Literary Magazine.

A NEW TRANSLATION OF

SOLOMON'S ECCLESIASTES, WITH NOTES.—By Bibliophilus, 1823.

ECCLESIASTES.

Chap. I. 1.—The words of the preacher, son of David, king in Jerusalem.

2. Vanity of vanities! saith the preacher, vanity
3. of vanities! all is vanity. What profit hath man from all his labours, in which he toileth
4. under the sun? Generation departeth, and generation arriveth, but the earth abideth per-
5. manently. The sun also riseth, and the sun goeth down, and hasteth to the place where he rose: he passeth to the south, and again he
6. circleth to the north. The wind whirleth round and round, and continually repeateth its cir-
7. cuits. All the rivers run into the sea, yet the sea is not full: to the place whence the rivers
8. came, thither are they moving on to return. All the things thus in action, no man can recount: the eye is not adequate to observe them, nor
9. the ear competent to hear them. That which hath been, is that which shall be; and that which hath been done, is that which shall be done, and there is nothing new under the sun.
10. Is there aught of which it may be said, behold this new thing! It hath occurred already in the
11. ages which were before us. There is no memorial of ancient things, neither of the things which shall happen hereafter, will there be any memorial among those who shall come after them.
12. I, the preacher, became king over Israel at
13. Jerusalem. And I applied my heart to examine, and to look inquisitively into every thing which is done under the heavens. This wearisome task hath God assigned to the sons of men
14. to labour therein. I have searched into all the works which are carried on beneath the sun; and, behold! all is vanity and vexation of

15. spirit. That which is crooked cannot be made straight, neither can that which is defective be made perfect.
16. I have communed with my heart, saying, Lo! I have done great things, and have made advances in wisdom beyond all who were in Jeru-
17. salem before me; for I devoted my heart to inquire into wisdom and knowledge, extravagance and folly. But I have seen that even this is
18. vexation of spirit: for in much wisdom is great anxiety, and he who enlargeth his knowledge increaseth his trouble.

NOTES.

Verse 1. קהלת in Hebrew, *εκκλησιαζης* in Greek, from which our translators have taken their Ecclesiastes: a preacher, an orator who addresses a public assembly. It occurs seven times in this book, and no where else in the Bible.

This title was probably affixed to the book by Ezra, or some other editor of the Jewish Scriptures.

Verse 4. LXX *γενεα πορευεται και γενεα ερχεται.* The rapidity of the expression is finely suited to the transitoriness of the objects. "The earth abideth permanently," in the common version, "for ever." But this phrase is apt to suggest the idea of eternal duration, which is more than Solomon intends. His object is to contrast the fleeting passage of the generations of men with the permanency of the earth, which receives, employs, dismisses and forgets them all in their turn.

Verse 5. The common version, with all those which follow the masoretic punctuation, closes this verse improperly. "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose." The LXX runs thus: *Και ανατελλει ὁ ἡλιος και δυνει ἡλιος, και εις τον τοπον αυτου ἑλκει αυτος ανατελλων Εκει πορευεται προς Νοτον και κυκλοι προς Βορραν.* Charles Thomson who translated the Old Testament from the LXX, without any knowledge of the Hebrew, has given the true sense of the passage: "The sun riseth, and the sun setteth, and cometh round to his place. Rising there he marcheth southward, then wheeleth about to the north." Hodgson translates the Hebrew thus: "The sun also riseth, the sun also setteth, and hasteth to the place

where it rose; it passeth to the south, again it circleth to the north." It is plain that the LXX refer the whole passage to the sun's diurnal revolution; and consider the first clause as representing that revolution in general terms, and the second as enriching the description with a circumstance at once obvious and interesting, namely, that from his rising the sun moves southward till he comes to the meridian of a place, from whence he gradually moves round to the north. This is probably the true meaning of the passage. It might appear like a refinement to suppose that the second clause relates to the sun's annual movement in the ecliptic, and represents him as moving southward one half of the year, and northward the other.

Verse 6. "The wind goeth toward the south, and turneth about to the north." This is our common version. Hodgson remarks that the word רוח the wind, is too far distant to belong to this clause. This grammatical reason is sufficient; and indeed our translators, and others who have adopted that construction, have done violence to the Hebrew mode of arranging words in a sentence, without any apparent necessity. To this a reason of a different kind may be added, namely, that our version conveys a very absurd, or at least a very unnatural idea, by the phrase, "the wind goeth toward the south, and turneth about to the north." Properly speaking, it is the north wind which goeth toward the south, and the south wind which goeth toward the north. Thus contrary to all our habits of thinking, and to the custom of all languages, we are taught to refer the winds, not to the points from whence they blow, but to the points towards which they blow.

It may be remarked that what in the fifth verse I have translated, 'hasteth to THE place,' is in the original, 'hasteth to HIS place:' and that I have omitted the repetition of רוח in the sixth verse. The present translation, it is conceived, fully expresses the ideas, and is more agreeable to the English idiom.

Verse 7. 'Yet the sea is not full.' Hodgson has it, "yet the sea doth not overflow." The present translation is not only more agreeable to the common meaning of the Hebrew word, but is more emphatic. Notwithstanding all the rivers which run into it, the sea so far from overflowing is not even full. This is much in Solomon's stile of thinking. The same translator renders the next clause thus: "to the place whence the rivers go forth, to the same, to flow again, do

they return." The thought presented by the phrase, "to flow again," seems rather pretty than just. The rivers flow from their springs and sources toward the sea, and every writer who follows nature will so represent them. Of consequence by the rivers returning to the place whence they came, in order to flow again, we must understand the progress of the vapours from the sea to the mountains and highlands, to replenish the fountains from which the rivers are to derive fresh streams. But to call these moving vapours, rivers returning to the place whence they came, is altogether unnatural. The translator seems to have made a grammatical refinement on the effect of the preposition in the compound word ללכת. But it is the custom of a language, not philological theory, which must govern a critic. He has produced no authority in support of this unusual interpretation.

Verse 8. This translation is essentially the same with Hodgson's: "All the things thus as their task, no man can recount; the eye would not be able to behold them, nor would the ear be competent to hear them." In a note on הדברים he says, "the difference made by ה is important."

Verse 10. The same translator renders the latter clause of this verse as follows: "This same, which is now presented to us, happened ages ago." The transposition however which he has made of the words אשר היה מלפנינו is inadmissible in Hebrew. A language so narrow in its syntax, preserves the connexion of thoughts by the juxtaposition of words, and does not admit those bold inversions which are so beautiful in the more perfect languages of Greece and Rome.

Verse 12. "I the preacher BECAME king." Our common version has it, "I the preacher WAS king." It must be visible, however, that this expression points to time past so as not to include, but rather exclude, the present. Now Solomon was king when he wrote this book, and died in possession of his office. I have therefore used the phrase, "became king," which is equally literal, and not liable to this objection. "I, the preacher, became king over Israel at Jerusalem, and I applied my heart to examine, and to look inquisitively into every thing which is done under the heavens." This exactly accords with historical fact. It was after his inauguration to the kingly office, and at the close of a solemn sacrifice at Gibeon where he offered a thousand burnt offerings, that

Solomon in a dream by night obtained from God at his own request the gift of his extraordinary wisdom.* That is, God gave him extraordinary talents, and afforded him unusual opportunities, to acquire wisdom: for Solomon seems to have had as much difficulty and trouble in making the acquisition, as other men.

In regard to this and the following verses, I would make a general remark. The poverty of the Hebrew language in tenses, makes it troublesome for a translator to mark the proper connexions of ideas. An accurate perception of the natural relations of the thoughts to be communicated, is the only guide he can have. Great room is therefore left for taste and judgment. I have endeavoured to make the thoughts flow naturally in our English idiom, but with what success I cannot determine.

Verse 13. לדרוש ולתור בחכמה to examine and investigate philosophically. The next clause is thus translated by Hodgson. "This vain curiosity hath God given to the sons of men for their humiliation therein." It is not easy to say what this means, nor by what process of criticism it has been extracted out of the original. But is the sentiment which it conveys correct? Is that curiosity which prompts us to investigate the works of God and the ways of men, and to inquire into the foundation and rule of our duty and happiness, a vain curiosity? Or is it a noble propensity, the parent and prompter of all our efforts after wisdom, the operative principle of improvement, and the chief source of rational happiness? Again, did God create in man a vain principle of curiosity? And, if so, why should man be much humbled about the matter? It is true that we may make a vain use of our curiosity, as well as of our other powers: and it is certain that neither this, nor all our powers, will render us perfectly happy on earth, for all is vanity and vexation of spirit. The powers however which God bestows are not to be ranked among vain things. We have translated the passage literally, and the sentiment involves no paradox.

Verse 16. LXX. εμεγαλυνθην. Luther, Siehe Ich bin herrlich geworden. Hodgson transforms the word into a noun, "Behold my greatness," and translates the whole verse in a very extraordinary way. We have taken the verb actively, 'Behold I have done great things.' It is thus used Chapter ii. 4. הגדלתי מעשי I made great works.

* 1 Kings iii.—1 Chronicles i.

It may however in this place be passive, 'behold I am become great.' Our common version, "Lo I am come to great estate!" is very good, unless the phrase be antiquated. The main idea of the original is obvious enough.

Verse 17. This verse has been variously translated, owing to the different copies of the original used by the translators. LXX *και καρδια μου ειδε πολλα, σοφιαν και γνωσιν, παραβολας και επιςημην*; which Mr. Thomson renders, "And my heart hath taken a view of many things—of wisdom and knowledge—of parables and science." It would seem that their copy of the original was similar to that now in use; but that they affixed a different meaning from what we do to the word הללות which they render *παραβολας*. Our translators seem to have used a copy which instead of שכלות *επιςημην* according to the LXX, read סכלות folly; which is indeed the reading in more than thirty of Dr. Kennicott's manuscripts. Also instead of ודעות they seem to have read לדעות which also is to be found among Kennicott's readings. Or did they take their translation immediately from the vulgate? Not having the book at hand, I cannot form an opinion on this point. Their translation is, "And I gave my heart to know wisdom, and to know madness and folly." Luther translates the passage, "Und gab auch mein hertz darauf, das ich lernete weisheit, und thorheit, und klugheit." In which translation ודעות or לדעות in the middle of the verse is omitted. With the exception of this omission, Luther's copy seems to have been the same with that now in use. Perhaps he may have dropped לדעות in the middle of the verse as not essential to the sense. The three terms which he has translated, weisheit, thorheit, klugheit, are found together in the same order, Chapter ii. 12.

Verse 18. "But I have seen." וידעתי is found among the various readings.

A SERMON BY DR. CHALMERS.

THE FOLLY OF MEN MEASURING THEMSELVES BY THEMSELVES.

2 CORINTHIANS X. 12.—"*For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.*"

ST. PAUL addressed these words to the members of a Christian congregation; and were we to confine their application to those people of the present day, who, in circumstances, bear the nearest resemblance to them, we would, in the present discourse, have chiefly to do with the more serious and declared professors of the Gospel. Nor should we be long at a loss for a very observable peculiarity amongst them, against which to point the admonition of the Apostle. For, in truth, there is a great disposition with the members of the religious world, to look away from the unalterable standard of God's will, and to form a standard of authority out of the existing attainments of those whom they conceive to be in the faith. We know nothing that has contributed more than this to reduce the tone of practical Christianity. We know not a more insidious security, than that which steals over the mind of him who, when he looks to another of eminent name for godliness, or orthodoxy, and perceives in him a certain degree of conformity to the world, or a certain measure of infirmity of temper, or a certain abandonment of himself to the natural enjoyments of luxury, or of idle gossiping, or of commenting with malignant pleasure on the faults and failings of the absent, thinks, that upon such an example, it is safe for him to allow in himself an equal extent of indulgence; and to go the same length of laxity or transgression; and thus, instead of measuring himself by the perfect law of the Almighty, and making conformity to it the object of his strenuous aspirings,—does he measure himself and compare himself with his fellow-mortals,—and pitches his ambition to no greater height than the accidental level which obtains amongst the members of his own religious brotherhood, and finds a quiet repose in the mediocrity of their actual accomplishments, and of their current and conventional observations.

There is much in this consideration to alarm many of those who, within the pale of a select and peculiar circle, look upon themselves as firmly seated in an enclosure of safety. They may be recognised by the society around them, as one

of us; and they may keep the even pace of acquirement along with them; and they may wear all those marks of distinction which separate them from the general and unprofessing public; and, in respect of Church, and of sacrament, and of family observances, and of exclusive preference for each other's conversation, and of meetings for prayer and the other exercises of Christian fellowship, they may stand most decidedly out from the world, and most decidedly in with those of their own cast and their own denomination;—and yet, in fact, there may be individuals, even of such a body as this, who, instead of looking upwards to the Being with whom they have to do, are looking no farther than to the testimony and example of those who are immediately around them; who count it enough that they are highly esteemed among men; who feel no earnestness, and put forth no strength in the pursuit of a lofty sanctification; who are not living as in the sight of God, and are not in the habit of bringing their conduct into measurement with the principles of that great day, when God's righteousness shall be vindicated in the eyes of all his creatures; who, satisfied, in short, with the countenance of the people of their own communion, come under the charge of my text, that measuring themselves by themselves, and comparing themselves among themselves, they are not wise.

Now, though this habit of measuring ourselves by ourselves, and comparing ourselves among ourselves, be charged by the Apostle, in the text, against the professors of a strict and peculiar Christianity; it is a habit so universally exemplified in the world, and ministers such a deep and fatal security to the men of all characters who live in it, and establishes in their hearts so firm a principle of resistence against the humbling doctrines of the New Testament, that we trust we shall be excused if we leave out, for a time, the consideration of those who are within the limits of the church, and dwell on the operation of this habit among those who are without these limits; and going beyond that territory of observation to which the words now read would appear to restrict us, we shall attend to the effects of that principle in human nature which are there adverted to, in as far as it serves to fortify the human mind against an entire reception of the truths and the overtures of the Gospel.

It may be remarked, by way of illustration, that the habit condemned in the text is an abundant cause of that vanity which is founded on a sense of our importance. If, instead of measuring ourselves by our companions and equals in so-

ciety, we brought ourselves into measurement with our superiors, it might go far to humble and chastise our vanity. The rustic conqueror on some arena of strength or of dexterity, stands proudly elevated among his fellow-rustics who are around him. Place him beside the returned warrior, who can tell of the hazards, and the achievements, and the desperations of the great battle in which he had shared the renown and the danger; and he will stand convicted of the humility of his own performances. The man who is most keen, and, at the the same time, most skilful in the busy politics of his corporation, triumphs in the consciousness of that sagacity by which he has baffled and overpowered the devices of his many antagonists. But take him to the high theatre of Parliament, and bring him into fellowship with the man who has there won the mighty game of superiority, and he will feel abashed at the insignificance of his own tamer and homelier pretensions. The richest individual of the district struts throughout his neighbourhood in all the glories of a provincial eminence. Carry him to the metropolis of the empire, and he hides his diminished head under the brilliancy of rank far loftier than his own, and equipage more splendid than that by which he gathers from his surrounding tributaries, the homage of a respectful admiration. The principle of all this vanity was seen by the discerning eye of the Apostle. It is put down for our instruction in the text before us. And if we, instead of looking to our superiority above the level of our immediate acquaintanceship, pointed an eye of habitual observation to our inferiority beneath the level of those in society who were more dignified and more accomplished than ourselves,—such a habit as this might shed a graceful humility over our characters, and save us from the pangs and the delusions of a vanity which was not made for man.

And let it not be said of those, who, in the more exalted walks of life, can look to few or to none above them, that they can derive no benefit from the principle of my text, because they are placed beyond the reach of its application. It is true of him who is on the very pinnacle of human society, that standing sublimely there, he can cast a downward eye on all the ranks and varieties of the world. But, though in the act of looking beneath him to men, he may gather no salutary lesson of humility—the lesson should come as forcibly upon him as upon any of his fellow mortals, in the act of looking above him to God. Instead of comparing himself with the men of this world, let him leave the world and expatiate in thought over the tracks of immensity,—let him survey the

mighty apparatus of worlds scattered in such profusion over its distant regions; let him bring the whole field of the triumphs of his ambition into measurement with the magnificence that is above him, and around him,—above all, let him rise through the ascending series of angels, and principalities and powers, to the throne of the august Monarch on whom all is suspended,—and then will the lofty imagination of his heart be cast down, and all vanity die within him.

Now, if all this be obviously true of that vanity which is founded on a sense of our importance, might it not be as true of that complacency which is founded on a sense of our worth? Should it not lead us to suspect the ground of this complacency, and to fear lest a similar delusion be misleading us into a false estimate of our own righteousness? When we feel a sufficiency in the act of measuring ourselves by ourselves, and comparing ourselves among ourselves, is it not the average virtue of those around us that is the standard of measurement? Do we not at the time, form our estimate of human worth upon the character of man as it actually is, instead of forming it upon the high standard of that pure and exalted law which tells us what the character ought to be? Is it not thus that many are lulled into security, because they are as good or better than their neighbours? This may do for earth, but the question we want to press is, will it do for Heaven? It may carry us through life with a fair and equal character in society, and even when we come to die, it may gain us an epitaph upon our tombstones. But after death cometh the judgment; and in that awful day when judgment is laid to the line and righteousness to the plummet, every refuge of lies will be swept away, and every hiding-place of security be laid open.

Under the influence of this delusion, thousands and tens of thousands are posting their infatuated way to a ruined and undone eternity. The good man of society lives on the applause and cordiality of his neighbours. He compares himself with his fellow-men; and their testimony to the graces of his amiable, and upright, and honourable character, falls like the music of paradise upon his ears. And it were also the earnest of paradise, if these his flatterers and admirers in time were to be his judges in the day of reckoning. But, alas! they will only be his fellow-prisoners at the bar. The eternal Son of God will preside over the solemnities of that day. He will take the judgment upon himself, and he will conduct it on his own lofty standard of examination, and not on the maxims or the habits of a world lying in wickedness. O ye deluded

men! who carry your heads so high, and look so safe and so satisfied amid the smooth and equal measurements of society, —do you ever think how you are to stand the admeasurement of Christ and of his angels? and think you that the fleeting applause of mortals, sinful as yourselves, will carry an authority over the mind of your judge, or prescribe to him that solemn award which is to fix you for eternity?

In the prosecution of the following discourse, let us first attempt to expose the folly of measuring ourselves by ourselves, and comparing ourselves amongst ourselves; and then point out the wisdom opposite to this folly, which is recommended in the gospel.

1. The folly of measuring ourselves by ourselves is a lesson which admits of many illustrations. The habit is so universal. It is so strikingly exemplified, even among the most acknowledged outcasts from all that is worthy, and all that is respectable in general estimation. There is not a congregated mass of human beings associated in one common pursuit, or brought together by one common accident, among whom there is not established either some tacit or proclaimed morality, to the observance of which, or to the violation of which, there is awarded admiration or disgrace, by the voice of the society that is formed by them. You cannot bring two or more human beings to act in concert without some conventional principle of right and wrong arising out of it, which either must be practically held in regard, or the concert is dissipated. And yet it may be altogether a concert of iniquity. It may be a concert of villany and injustice against the larger interests of human society. It may be a banded conspiracy against the peace and the property of the commonwealth; and there may not be a member belonging to it who does not carry the stamp of outlawry upon his person, and who is not liable, and rightly liable, to the penalties of an outraged government, against which he is bidding, by the whole habit of his life, a daily and systematic defiance. And yet even among such a class of the species as this, an enlightened observer of our nature will not fail to perceive a standard of morality, both recognized and acted upon by all its individuals, and in reference to which morality, there actually stirs in many a bosom amongst them a very warm and enthusiastic feeling of obligation,—and some will you find, who, by their devoted adherence to its maxims, earn among their companions all the distinctions of honour and of virtue,— and others who, by falling away from the principles of the compact, become the victims of a deep and general execra-

tion. And thus may the very same thing be perceived with them, that we see in the more general society of mankind—a scale of character, and, corresponding to it, a scale of respectability, along which the members of the most wicked and worthless association upon earth may be ranged according to the gradation of such virtues as are there held in demand, and in reverence; and thus there will be a feeling of complacency, and a distribution of applause, and a conscious superiority of moral and personal attainment, and all this grounded on the habit of measuring themselves by themselves, and comparing themselves amongst themselves.

The first case of such an exhibition which we offer to your notice, comes so aptly in for the purpose of illustration, that homely and familiar as it is, we cannot resist the introduction of it. We allude to the case of smugglers. These men, in as far, at least, as it respects one tie of allegiance, may be considered as completely broken loose from the government of their country. They have formed themselves into a plot against the interests of the public revenue, and it may be generally said of them, that they have no feeling whatever of the criminality of their undertaking. On this point there is utterly wanting the sympathy of any common principle between the administrators of the law and the transgressors of the law,—and yet it would be altogether untrue to nature and to experience to say of the latter, that they are entire strangers to the feeling of every moral obligation. They have a very strong sense of obligation to each other. There are virtues amongst them which serve to signalize certain members, and vices amongst them which doom to infamy certain other members of their own association. In reference to the duties which they owe to government they may be dead to every impression of them. But in reference to those duties, on the punctual fulfilment of which depends the success, or even the continuance, of their system of operations, they may be most keenly and sensitively alive. They may speak of the informer who has abandoned them, with all the intensity of moral hatred and contempt; and of the man, again, who never once swerved from his fidelity; of the man, who with all the notable dexterity of his evasions from the vigilance that was sent forth to track and to discover him, was ever known to be open as day amongst the members of his own brotherhood; of the man, who, with the unprincipledness of a most skilful and systematic falsehood, in reference to the agents and pursuers of the law, was the most trusty, and the most incorruptible, in reference to his fellows of the trade; of the man who

stands highest amongst them in all the virtues of pledged and sworn companionship;—why, of such a man will these roving mountaineers speak in terms of honest and heart-felt veneration: and nothing more is necessary, in order to throw a kind of chivalric splendour over him, than just to be told, along with his inflexible devotedness to the cause, of his hardy adventurers, and his hair-breadth miracles of escape, and his inexhaustible resources, and of the rapidity of his ever-suiting and ever-shifting contrivances, and of his noble and unquelled spirit of daring, and of the art and activity by which he has eluded his opponents, and of the unfaltering courage by which he has resisted them. We doubt not, that even in the history of this ignominious traffic, there do occur such deeds and characters of unrecorded heroism; and still the men who carry it on, measuring themselves by themselves, may never think of the ignominy. They will enjoy the praise they have one of another, and care not for the distant blame that is cast upon them by the public voice. They will carry in their bosoms the swelling consciousness of worth, and be regaled by the home testimony of those who are about them: and all this at the very time when, to the general community, they offer a spectacle of odiousness; all this at the very time, when the power and the justice of an incensed government are moving forth upon them.

But another case still more picturesque, and, what is far better, still more subservient to the establishment of the lesson of our text, may be taken from another set of adventurers, hardier, and more ferocious, and more unprincipled than the former. We allude to the men of rapine; and who, rather than that their schemes of rapine should be frustrated, have so far overcome all the scruples and all the sensibilities of nature, that they have become men of blood. They live as commoners upon the world; and at large from those restraints, whether of feeling or of principle, which hold in security together the vast majority of this world's families, they are looked at by general society with a revolting sense of terror and of odiousness. And yet, among these monsters of the cavern, and practised as they are in all the atrocities of the highway, will you find a virtue of their own, and a high-toned morality of their own. Living as they do, in a state of emancipation from the law universal, still there is among them a law isoterical, in doing homage to which, the hearts of these banditti actually glow with the movements of honourable principle; and the path of their conduct is actually made to square with the conformities of right and honourable prac-

tice. Extraordinary as you may think it, the very habit of my text is in full operation among these very men, who have wandered so far from all that is deemed righteous in society; and disowning, as they do, our standard of principle altogether, they have a standard among themselves, on which they can adjust a scale of moral estimation, and apply it in every exercise of judgment on the character of each individual who belongs to them. In reference to every deviation that is made by them from the general standard of right, there is an entire obliteration of all their sensibilities,—and this is not the ground on which they ever think either of reproaching themselves, or of casting any imputation of disgrace on their companions. But, in reference to their own particular standard of right, they are all awake to the enormity of every act of transgression against it,—and thus it is, that measuring themselves by themselves, and comparing themselves amongst themselves, there is just with them as varied a distribution of praise and of obloquy as is to be met with on the face of any regular and well-ordered commonwealth. And who, we would ask, is the man among all these prowling outcasts of nature, on whom the law of his country would inflict the most unrelenting vengeance? He who is most signalized by the moralities of his order,—he who has gained by fidelity, and courage, and disinterested honour, the chieftainship of confidence and affection amongst them,—he, the foremost of all the desperadoes, on whose character perhaps the romance of generosity and truth is strangely blended with the stern barbarities of his calling,—and who, the most admired among the members of his own brotherhood, is, at the same time, the surest to bring down upon his person all the rigours and all the severities of the judgment-seat.

Let us now follow with the eye of our observation, a number of these transgressors into another scene. Let us go into the place of their confinement; and, in this receptacle of many criminals, with all their varied hues of guilt and of depravity, we shall perceive the habit of my text in full and striking exemplification. The murderer stands lower in the scale of character than the thief. The first is worse than the second—and you have only to reverse the terms of the comparison, that you may be enabled to say how the second is better than the first. Thus, even in this repository of human worthlessness, we meet with gradations of character; with the worse and the better and the best; with an ascending and a descending scale, which runs in continuity, from the one who stands upon its pinnacle, to the one who is the deepest and

most determined in wickedness amongst them. It is utter ignorance of our nature to conceive that this moral gradation is not fully and frequently in the minds of the criminals themselves,—that there is not, even here, the habit of each measuring himself with his fellow-prisoners around him, and of some soothed by the consciousness of a more untainted character, and rejoicing over it with a feeling of secret elevation. They, in truth, know themselves to be the best of their kind,—and this knowledge brings a complacency along with it,—and, even in this mass of profligacy, there swells and kindles the pride of superior attainments. But there is at least one delusion, from which one and all of them stand exempted. The very best of them, however much he may be regaled by the inward sense of his advantage over others, knows, that in reference to the law, he is not on a footing of merit, but on a footing of criminality,—knows, that though he will be the most gently dealt with, and that on him the lightest penalty will fall, yet still he stands to his judge and to his country, in the relation of a condemned malefactor—feels, how preposterous it were, if, on the plea of being the most innocent of the whole assemblage, he was to claim, not merely exemption from punishment, but the reward of some high and honourable distinction at the hands of the magistrate. He is fully aware of the gap that lies between him and the administrators of justice,—is sensible, that though he deserves to be beaten with fewer stripes than others, yet still, that, in the eye of the law, he deserves to be beaten; and that he stands at as hopeless a distance, as the most depraved of his fellows, from a sentence of complete justification.

Let us, last of all, go along with these malefactors to the scene of their banishment. Let us view them as the members of a separated community; and we shall widely mistake it, if we think, that in the settlement of New South Wales, there is not the same shading of moral variety, there is not the same gradation of character, there is not the same scale of reputation, there is not the same distribution of respect, there is not the same pride of loftier principle and debasement of more shameful and abandoned profligacy, there is not the same triumph of conscious superiority on the one hand, and the same crouching sense of unworthiness on the other, which you find in the more decent, and virtuous, and orderly society of Europe. Within the limits of this colony there exists a tribunal of public opinion, from which praise and popularity, and reproach, are awarded in various proportions among all the inhabitants. And without the limits of this colony there

exists another tribunal of public opinion, by the voice of which an unexcepted stigma of exclusion and disgrace is cast upon every one of them. Insomuch, that the same individual may, by a nearer judgment, be extolled as the best and the most distinguished of all who are around him,—and, by a more distant judgment, he may have all the ignominy of an outcast laid upon his person and his character. He may, at one and the same time, be regaled by the applause of one society, and held in rightful execration by another society. In the former he may have the deference of a positive regard rendered to him for his virtues,—while, from the latter, he is justly exiled by the hateful contamination of his vices. And in him do we behold the instructive picture of a man, who, at the bar of his own neighbourhood, stands the highest in moral estimation,—while at a higher bar, he has had a mark of foulest ignominy stamped upon him.

We want not to shock the pride or the delicacy of your feelings. But, on a question so high as that of your eternity, we want to extricate you from the power of every vain and bewildering delusion. We want to urge upon you the lesson of Scripture, that this world differs from a prison-house, only in its being a more spacious receptacle of sinners,—and that there is not a wider distance, in point of habit and of judgment, between a society of convicts, and the general community of mankind, than there is between the whole community of our species, and the society of that paradise, from which, under the apostacy of our fallen nature, we have been doomed to live in dreary alienation. We refuse not the men of our world the possession of many high and honourable virtues: but let us not forget, that amongst the marauders of the highway, we hear too of inflexible faith, and devoted friendship, and splendid generosity. We deny not, that there exists among our species, as much truth and as much honesty, as serve to keep society together: but a measure of the very same principle is necessary, in order to perpetuate and to accomplish the end of the most unrighteous combinations. We deny not, that there flourishes on the face of our earth a moral diversity of hue and of character, and that there are the better and the best who have signalized themselves above the level of its general population: but so it is in the malefactor's dungeon, and as there, so here, may a positive sentence of condemnation be the lot of the most exalted individual. We deny not, that there are many in every neighbourhood, to whose character, and whose worth, the cordial tribute of admiration is awarded; but the very same thing

may be witnessed amongst the outcasts of every civilized territory,—and what they are, in reference to the country from which they have been exiled, we may be, in reference to the whole of God's unfallen creation. In the sight of men we may be highly esteemed,—and we may be an abomination in the sight of angels. We may receive homage from our immediate neighbours for all the virtues of our relationship with them,—while our relationship with God may be utterly dissolved, and its appropriate virtues may neither be recognized nor acted on. There may emanate from our persons a certain beauteousness of moral colouring on those who are around us;—but when seen through the universal morality of God's extended and all-pervading government, we may look as hateful as the outcasts of felony,—and living, as we do, in a rebellious province, that has broken loose from the community of God's loyal and obedient worshippers, we may at one and the same time, be surrounded by the cordialities of an approving fellowship, and be frowned upon by the supreme judicatory of the universe. At one and the same time, we may be regaled by the incense of this world's praise, and be the objects of Heaven's most righteous execration.

But is this the real place, it may be asked, that our world occupies in the moral universe of God? The answer to this question may be obtained either out of the historical informations of Scripture, or out of a survey that may be made of the actual character of man, and a comparison that may be instituted between this character and the divine law. We can conceive nothing more uniform and more decisive than the testimony of the Bible, when it tells us that however fair some may be in the eyes of men, yet that all are guilty before God; that in his eyes none are righteous, no not one; that he, who is of purer eyes than to behold iniquity, finds out iniquity in every one of us; that there is none who understandeth, and none who seeketh after God; that however much we may compare ourselves amongst ourselves, and found a complacency upon the exercise, yet that we have altogether gone out of the way; that however distinctly we may retain, even in the midst of this great moral rebellion, our relative superiorities over each other, there is a wide and a general departure of the species from God; that one and all of us have deeply revolted against him; that the taint of a most inveterate spiritual disease has overspread all the individuals of all the families upon earth; insomuch, that the heart of man is deceitful above all things and desperately wicked, and the imaginations of his thoughts are only evil, and that continually.

The fall of Adam is represented, in the Bible, as that terribly decisive event, on which took place this deep and fatal unhingement of the moral constitution of our species. From this period the malady has descended, and the whole history of our world gives evidence to its state of banishment from the joys and communications of paradise. Before the entrance of sin did God and man walk in sweet companionship together, and saw each other face to face in the security of a garden. A little further down in the history, we meet with another of God's recorded manifestations. We read of his descent in thunder upon mount Sinai. O what a change from the free and fearless intercourse of Eden! God, though surrounded by a people whom he had himself selected, here sits, if we may use the expression, on a throne of awful and distant ceremony; and the lifting of his mighty voice scattered dismay among the thousands of Israel. When he looked now on the children of men, he looked at them with an altered countenance. The days were, when they talked together in the lovely scenes of paradise as one talketh with a friend. But, on the top of Sinai, he wraps himself in storms, and orders to set bounds about the mount, lest the people should draw near, and God should break forth upon them.

But we have an evidence to our state of banishment from God, which is nearer home. We have it in our own hearts. The habitual attitude of the inner man is not an attitude of subordination to God. The feeling of allegiance to him is practically and almost constantly away from us. All that can give value to our obedience, in the sight of an enlightened Spirit who looks to motive, and sentiment, and principle, has constitutionally no place, and no residence in our characters. We are engrossed by other anxieties than anxiety to do the will, and to promote the honour, of him who formed us. We are animated by other affections altogether, than love to him whose right hand preserves us continually. That Being by whom we are so fearfully and wonderfully made; whose upholding presence it is that keeps us in life, and in movement, and in the exercise of all our faculties; who has placed us on the theatre of all our enjoyments, and claims over his own creatures the ascendency of a most rightful authority;—that surely is the Being with whom we have to do. And yet, when we take account of our thoughts and of our doings, how little of God is there! In the random play and exhibition of such feelings as instinctively belong to us, we may gather around us the admiration of our fellows: and so it is *in a colony* of exiled criminals. But as much wanting

there, as is the homage of loyalty to the government of their native land; so much wanting here, is the homage of any deference or inward regard, to the government of Heaven. And yet this is the very principle of all that obedience, which Heaven can look upon. If it be true that no obedience is rewardable by God, but that which has respect unto God, then this must be the essential point on which hinges the difference between a rebel, and a loyal subject to the supreme Lawgiver. The requirement we live under is to do all things to his glory; and this is the measure of principle and of performance that will be set over you: and tell us, ye men of civil and relative propriety, who, by exemplifying in the eye of your fellows such virtue, as may be exemplified by the outcasts of banishment, have shed around your persons the tiny lustre of this world's moralities; tell us, how you will be able to stand such a severe and righteous application? The measure by which we compare ourselves with ourselves, is not the measure of the sanctuary. When the judge comes to take account of us, he will come fraught with the maxims of a celestial jurisprudence, and his question will be, not, what have you done at the shrine of popularity,—not, what have you done to sustain a character amongst men,—not, what have you done at the mere impulse of sensibilities however amiable, or of native principles however upright, and elevated, and manly,—but what have you done unto me? how much of God, and of God's will, was there in the principle of your doings? This is the heavenly measure, and it will set aside all your earthly measures and comparisons. It will sweep away all these refuges of lies. The man whose accomplishments of character, however lively, were all social, and worldly, and relative, will hang his head in confusion when the utter wickedness of his pretensions is thus laid open,—when the God who gave him every breath, and endowed him with every faculty, inquires after his share of reverence and acknowledgement,—when he tells him from the judgment-seat, I was the Being with whom you had to do, and yet in the vast multiplicity of your doings, I was seldom or never thought of,—when he convicts him of habitual forgetfulness of God, and setting aside all the paltry measurements which men apply in their estimates of one another, he brings the high standard of Heaven's law, and Heaven's allegiance to bear upon them.

It must be quite palpable to any man who has seen much of life, and still more if he has travelled extensively, and witnessed the varied complexions of morality that obtain in dis-

tant societies,—it must be quite obvious to such a man, how readily the moral feeling, in each of them, accommodates itself to the general state of practice and observation,—that the practices of one country, for which there is a most complacent toleration, would be shuddered at as so many atrocities in another country,—that in every given neighbourhood, the sense of right and of wrong, becomes just as fine or as obtuse as to square with its average purity, and its average humanity, and its average uprightness,—that what would revolt the public feeling of a retired parish in Scotland as gross licentiousness or outrageous cruelty, might attach no disgrace whatever to a residenter in some colonial settlement,—that, nevertheless, in the more corrupt and degraded of the two communities, there is a scale of differences, a range of character, along which are placed the comparative stations of the disreputable, and the passable, and the respectable, and the superexcellent; and yet it is a very possible thing, that if a man in the last of these stations were to import all his habits and all his profligacies into his native land, superexcellent as he may be abroad, at home he would be banished from the general association of virtuous and well ordered families. Now all we ask of you is, to transfer this consideration to the matter before us,—to think how possible a thing it is, that the moral principle of the world at large, may have sunk to a peaceable and approving acquiescence in the existing practice of the world at large,—that the security which is inspired by the habit of measuring ourselves by ourselves, and comparing ourselves amongst ourselves, may therefore be a delusion altogether,—that the very best member of society upon earth, may be utterly unfit for the society of heaven, that the morality which is current here, may depend upon totally another set of principles from the morality which is held to be indispensable there;—and when we gather these principles from the book of God's revelation,—when we are told that the law of the two great commandments is, to love the Lord our God with all our strength, and heart, and mind, and to bear the same love to our neighbour that we do to ourselves,—the argument advances from a conjecture to a certainty, that every inhabitant of earth, when brought to the bar of Heaven's judicature, is altogether wanting; and that unless some great moral renovation take effect upon him, he can never be admitted within the limits of the empire of righteousness.

REVIEW.—*A Discourse on the Duration of Future Punishment. By the Rev.* HENRY RUFFNER, *A. M. Professor of Languages in Washington College,* [*Va.*] Richmond: N. Pollard. 1823. pp. 47.

THE subject of this discourse is of such importance, and so concerns every human being, that we shall be pardoned for dwelling on it at greater length than we are accustomed to do on single sermons. The gospel which reveals life through the Lord Jesus Christ, has brought *immortality* to light; and in all christian countries it is known that death does not put a period to human existence. All who take notice, perceive the rapid flight of time: and whenever we give ourselves to serious reflection, we know that eternity is just before us. The question, what will become of us after death, is then unutterably interesting: and when earnestly pursued, throws every other subject into the shade, and makes us feel that all things else are, in comparison, less than nothing and lighter than vanity. If particular circumstances excite in some places a peculiar interest in relation to this inquiry, it ought to be understood that it is not a local subject, or a mere temporary concern; that it involves the everlasting welfare of every individual; and demands from every one the most earnest attention and the most serious inquiry.

It may seem strange to some, that a matter of such pre-eminent importance, should not long ago have been placed beyond the reach of controversy;—But before this surprise is expressed, it ought to be considered that the moral state of the heart has great influence in settling one's religious belief. *Man, unrenewed by divine grace, is continually endeavouring to persuade himself* THAT HE MAY LIVE PRETTY MUCH AS HE PLEASES, AND AFTER ALL, SOME HOW OR OTHER, GET TO HEAVEN. This one principle accounts for a very large number of the various forms of error, which in every age have appeared in the church. While the conscience is not very restless, people will depend on their own ingenuity, to keep it quiet: but as divine truth in its progress, strikes against them, they become sore and restive; and they will then make considerable sacrifices, even at the expense of their own consistency, to procure an opiate for conscience. They will build churches and support teachers for the very purpose of persuading themselves, that they are in no danger. And when an opportunity is afforded of hearing *palatable doctrines*, converts will be easily made, and in great numbers. But

such conversion indicates no change; and betokens no reformation. "This is exactly what I have always believed," will be the common exclamation—And in substance it is precisely true. They have always endeavoured to believe that they *can* enter the kingdom of heaven, *without being born again;* that they shall see the Lord without living a life of holy devotion.

But on the present occasion it must suffice to have touched on this general principle; we proceed to an analysis of the Sermon before us; adding only this farther remark, that its doctrine, has always been held by the christian church.

The text is in *Matt.* xxv. 46. *first clause. These shall go away into everlasting punishment.* It is the preacher's object in the beginning to prove, "*That reason alone cannot determine whether future punishment will be temporal or eternal.*" And the very first remark which he makes, is perfectly decisive on this subject. He says "The duration of it depends not on the reason of man, but the judgment of God." This is undeniably true. Nevertheless it was proper, on a point where some greatly err, to extend the argument, Accordingly it is urged that on a subject like the present, "the reason of man and the judgment of God may greatly differ;" and several particulars are stated, which may cause this difference.

1. The difference between our knowledge and that of Deity. We are very limited, but God is infinite, and exercises a boundless government. We cannot therefore determine what punishment the interests of this government require to be inflicted on offenders. It belongs only to God to decide; and He can see reasons for endless punishment which lie far beyond our field of vision.

2. In God's government, there are many examples of a mighty difference between his views and ours. Reference is here made to man's apostacy, and to the various evils which afflict and desolate the world. We cannot discern how all these are consistent with the purposes of divine goodness.

"Convinced by facts and experience, of your total incompetency to ascertain the relation between Divine goodness and human suffering, and to adjust the proportion between Divine justice and the punishment of sinners—will you venture to determine what duration of future evil God may see fit to connect with the impenitent sinner's guilt? If the views and plan of God are so different from what you would have expected, in relation to the evils of this world, with which you are best acquainted; can you see so clearly through the

shadow of death into the world to come, as to pronounce that sin and punishment will come to an end?"

3. Punishment may be limited in degree, and in duration. Scripture and reason agree in saying that sinners will be punished unequally, but does *reason* inform us whether the limitation here implied will be made in the former, or in the latter mode? Cannot justice limit the *degree* without limiting the time; and thus make a punishment which never shall end, a just retribution for any offence?

Besides; as we cannot show that God is bound to restore to holiness a rebel who has wilfully revolted, and sinned away his day of mercy; so we cannot prove that, such an one abandoned to himself, may not forever deserve new inflictions of punishment for new transgressions.

The objection that *temporary* sin cannot deserve *everlasting* punishment, is here briefly noticed, and in few words entirely refuted.

4. Various considerations are stated for the purpose of showing that God's judgment of the demerit of sin may differ very greatly from ours: and that there may be reasons for the eternal punishment of sinners, on which we are by no means competent to decide.

5. Our prejudices present vehement opposition to the doctrine of eternal punishment. When we reason on it, we are criminals judging in our own case. Under the consciousness of guilt, self-love wishes to believe that the judge is determined to save us; and they who are resolved to live contrary to the gospel, long to be persuaded that they may live as they please, and escape condemnation.—But our friends and fellowmen are exposed to the same danger. Particular friendship and general benevolence prompt the wish that the judge may spare them; and we are hurried into the belief that he will spare them, by feeling and not by reason.

When we think on this subject we contemplate the *suffering* and overlook the *sin*. But this is not God's way. His determinations, guided by infinite wisdom, are founded on the immutable principles of justice.

The author finishes this part of his discourse with the following very just conclusion. "If then revelation teach something concerning future punishment, which we would not have expected, we have abundant reason to give up our own judgment, as being founded on weakness, ignorance, partiality, and prejudice." p. 15.

In the next place the duration of future punishment is considered as a doctrine of revelation. And the proposition is

maintained, as plainly expressed in the text, *that the wicked shall go away into everlasting punishment.* It is assumed as unquestionable, that the word *everlasting*, expresses the *duration* of the punishment denounced on the wicked; and the inquiry is, does the word mean *temporary* or *endless?* An unprejudiced reader of the Bible would think this quite a needless inquiry. Yet the preacher very properly determines to pursue it; because they who hold the doctrine of universal salvation, have undertaken to prove that the original word may in this text signify temporary. And here we shall make a very long extract from the sermon; because this part of it affords a very good specimen of the author's abilities as an expounder of scripture; and we wish all our readers to have their minds settled on this very important subject.

"But we are told that the translation conveys a different idea from the original Greek;—that the word [αιωνιος] *aionios*, translated *everlasting*, is frequently applied to temporal things;—and *may* signify a temporary duration in this place. I find it necessary therefore to point out the use of this word in the New Testament, and to afford all my hearers some plain and satisfactory means of judging what idea it was intended by our Saviour to convey.

"The Greek word [αιωνιος] *aionios*, translated *everlasting*, is, I freely admit, sometimes applied to things of a temporal nature. But in that it differs not from the word everlasting, which we frequently use in the same way. We speak of the everlasting hills, everlasting disgrace, renown, &c. when we have nothing in view beyond the affairs of this world. The same remark is applicable to the words eternal, forever, immortal, &c. which convey the same idea of duration. But in those cases we evidently use the words in a figurative sense, to magnify the idea of the long duration of things known to be temporal; and because they are known to be temporal, such a use of the words conveys no wrong notion. We at once make the necessary allowance.

"Sometimes those words are employed to signify that the thing spoken of is never to return to its former state. Thus a slave for life is called a slave forever, because he is never to live in freedom. Sodom and Gomorrah were consumed with eternal fire, because they were never to recover from its effects. In such cases, the idea of eternity is conveyed negatively. But no one imagines from the occasional application of those words to temporal objects, that their proper signification is a temporary and limited duration; or how could we apply them to God and heaven and all endless things? When solemnly teaching doctrines, we never call a temporal object *eternal* or *everlasting*.

"In like manner the Greek word. Sometimes, when applied to things of this world, it is to be understood in a limited sense.

But it most properly signifies endless duration ; as you will readily perceive, when I repeat to you some New Testament phrases in which it is used. 'The everlasting God ; To God be honour and power everlasting ; The eternal glory of God ; The everlasting kingdom of God ; The eternal Spirit ; Christ obtained for us eternal Redemption, that the called might receive an eternal inheritance. He became the author of eternal salvation. The saints have a house eternal in the heavens ;' and to mention but one more, the promised reward of the saints is usually called *eternal* or *everlasting life.*

"Such are the objects to which the word αιωνιος is applied in the New Testament. If that word do not properly signify an eternal duration, it would not be employed to teach us the duration of all eternal things.

" I will quote a text, which determines the proper sense of this word as decisively, as if it had been formed for no other purpose. It is 2 Corinthians iv. 17, 18.

" 'For our light affliction which is but for a moment, shall work out for us a far more exceeding and *eternal* weight of glory : while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are [προσκαίρα] temporal, or for a time ; but the things which are not seen are [αιωνια] eternal.'

" Here the apostle twice uses the same word [αιωνιος] in express opposition to other words which signify a limited duration. First, he contrasts the affliction of the present life with the glory in the life to come : the one is light, the other has a weight exceeding all excess ; the one is but for a moment compared with the eternal duration of the other. Then he draws a general contrast between the visible things of this world and the invisible things of the world to come : the former are for a time, that is, till the day of judgment ; the latter are not for a time, but eternal.

" It was evidently the apostle's intention to heighten the contrast to the utmost. He uses such a power of expression as hardly any translation can reach ; and if there had been in the language a word more strongly and unequivocally expressive of infinite duration, he would have chosen it when he would make the present life and world seem but the twinkling of a moment. But in fact, the New Testament writers seldom employ any other adjective to teach us what is everlasting.

" On this passage I ground an obvious and incontrovertible rule, that whenever this word αιωνιος relates to things in the invisible future world, it signifies endless duration ; for that is what Paul by the same word ascribes to those things, in opposition to the limited duration of this world's affairs. And it is remarkable that this word is in the New Testament applied to a temporal object but

once, and then obviously in a figurative sense. (Philemon 15). Our text is therefore correctly translated. The Greek word as strictly and appropriately signifies endless duration, as any word in the Greek or English language. It is the usual, standing adjective of the New Testament, to distinguish all eternal, from all temporary things. Eternal therefore must be the punishment of the wicked; unless the nature of the subject, the context, or other texts on the same subject, necessarily restrain us from understanding the word in its proper sense.

"Sometimes the nature of the subject teaches us that a word is not to be taken in its usual and proper sense. But it is as possible for God to make punishment eternal as temporary; and how long he has determined to make it, we can ascertain only from the language of his word.

"Is there any thing in the passage connected with our text, which should lead us to a different construction? Far from it; both here and every where else, the judgment of the last day is represented as final; the wicked are left in their eternal fire and eternal punishment, without the least intimation of any possible deliverance.

"Nay, the context does more than leave the enemies of God to their doom, it fixes them there as long as heaven itself endures. Read the whole verse in which the text is found: 'These shall go away into *everlasting* punishment; but the righteous into *everlasting* life.' The same word is used to express the duration of both. Our Divine Teacher, solemnly instructing us concerning the future states of men, when the truth depends upon the exact use of language, first declares that the wicked shall be consigned to everlasting fire; then instead of limiting the expression, he concludes the whole doctrine, by affirming, in the same breath, without distinction or restriction, that the states of the wicked and the righteous are both to be everlasting.

"In like manner the prophet Daniel, speaking of the resurrection, says that they who have done good shall awake to *everlasting* life, and they who have done evil to *everlasting* contempt. (Dan. xii. 2.) Both in the original Hebrew and the Greek of the Septuagint, the same word is used to express the duration of the life of the righteous, and of the disgrace of the wicked. The apostles often quote from the Old Testament according to the Greek of the Septuagint instead of the Hebrew, and the word in the Septuagint is the same as that in our text.

"To shew, (if it be not superfluous) the force of this mode of speaking: suppose our Saviour in teaching the doctrine of a future state, had first said the wicked should be sentenced to a temporary fire; and then had concluded by affirming, that these should go away into *temporary* punishment, but the righteous to *temporary* life. Would you have understood from his language, that the one was *temporary* and the other *eternal?* Or suppose he had said, that

the wicked should go into punishment for an *uncertain* space of time, but the righteous into life for an *uncertain* space of time. Would he have conveyed to you the idea, that the life was certainly eternal, but that the punishment was certainly to end? No, you would spurn such absurd interpretations. But can it lessen the absurdity, that the word is *everlasting*, instead of *temporary* or *indefinite*. Common sense teaches us that when the same thing is affirmed at once of the duration of future life and future punishment, it is denied that they differ in duration, whether it be temporary, uncertain, or everlasting.

"But still if other texts upon the same subject declared a difference between the duration of future rewards and punishments, we should have to reconcile them as well as we could. But the inspired language is uniform; always without exception, expressing the continuance of punishment, heaven, God and all endless things, in the same or similar terms.

"Paul says that the wicked at the day of judgment shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Here is still the same word in Greek. Our Saviour says in Matthew, "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into *everlasting* fire." (Matt. xviii. 8.) In Mark we have the same sentiment but a different word. "It is better for thee to go into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*; where their worm *dieth not* and the fire is *not quenched*." (Mark ix. 43, 44.) The fire which in Matthew is [αιωνιος] everlasting, is a fire that *never shall be quenched*: and still deepening the impression, our Saviour adds, that *there* the wicked are the prey of a *never-dying* worm, and of fire *not quenched*. Here then is an inspired definition of everlasting punishment. Does it restrain the word everlasting to a limited sense, or not? In other places that fire is called *unquenchable* fire. If its guilty victims should ever rise to heaven, or sink into utter annihilation, how should it be *everlasting*, *unquenched*, *unquenchable*, *never-to-be-quenched* fire, with a worm that *dies not?* If the fuel of the fire, and the food of the worm, be ever consumed, the fire is extinguished, and the worm dies." pp. 16—24.

The preacher next observes, that as the adjective (αιωνιος) signifies eternal, so its substantive (αιων) in its original sense, means *ever* or *eternity*. It is admitted, indeed, that the word sometimes means *age*, *dispensation*, or *state of being;* and the question is asked, "How then can we know its meaning in a particular place?" To which the following very judicious answer is given—"When it relates to things belonging only to this visible world, it necessarily bears a limited sense: when to things beyond this world, it signifies an absolute

eternity; according to the apostolic rule, things seen are temporal, things not seen (namely those of a future state) are eternal." The great value of the following observations, will insure pardon for making another extract.

"To give a clearer idea of the matter, I beg your attention to this observation. The New Testament considers all duration as divided into ages, or distinct periods and states of existence; some temporal and some eternal. Before the creation of the world there was an eternity or infinite age. From the creation to the end of the world and day of judgment, are several temporal ages or dispensations of religion; after judgment there is to be another infinite or endless age. But since death divides the whole existence of man into two very different states and ages, a temporal and an eternal; and since his temporal age is connected with this visible world, so αιων is sometimes used to express this distinction; the present age, is a scriptural expression for the present life and world; the age to come for the eternal world, in which man has an endless age. This view of the ages, temporal and eternal, will make the Scripture language upon the subject, plain and consistent; any other view will make it unaccountably perplexed, and utterly irreconcilable." pp. 25, 26.

Nothing can be more just than these principles, and when borne in mind, they make many passages of Scripture perfectly clear and intelligible, which certain errorists have laboured hard to perplex and obscure. After laying down the rule, the preacher cites a number of instances, to which it is applied; such as 1 Pet. i. 25. Heb. vii. 24. 1 John v. 17. John iv. 28. Jude 13. and 2 Pet. ii. 17. Luke i. 33. Heb. i. 8. Gal. i. 15. This is done to prepare the reader for a strong argument derived from the Apocalypse. We have not room to state this argument in its briefest form. The conclusion, to which the whole leads—and we do not see how any honest mind can avoid it—is that the Spirit in the prophecy of this book applies the same language to the following subjects, the ruin of Christ's enemies represented by the mystical Babylon; the life, perfections, glory and reign of God and of Christ; the felicity of the redeemed in heaven: and the torments of the condemned in the lake of fire; and these He says shall be *forever and ever.*

The preacher then remarks, and enlarges on his observations, that no hint is given that the duration of torment is shorter than that of happiness; no intimation afforded that the wicked are to be sanctified by their sufferings. On the contrary, "after the vision is closed, the judgment over—the righteous in glory—the wicked in torment;—the judge him-

self proclaims to the prophet; *He that is unjust and filthy, let him be unjust and filthy still; he that is righteous and holy, let him be righteous and holy still.*"

The Scripture proof is closed by some remarks on the unpardonable sin; and on the words of our Lord concerning Judas, who betrayed him, for which we refer to the sermon.

For the purpose of disproving the assertion, that our translations deceive us in these latter times; that education and habit mislead us, &c.—and also for the sake of confirming his own interpretation of the original, the preacher briefly states the testimony of the learned and pious fathers of the first two hundred years after Christ. This is found to coincide exactly with the doctrine deduced from the Scripture. Moreover it was a general belief, in our Saviour's time, that some would suffer endless punishment. But though prevailing errors were reproved by our Lord with all the boldness and freedom of a teacher from heaven, yet in no place whatever does he deny the eternity or assert the limited duration of future punishment. This leads the preacher to inquire, "What then do they build on, who thus deny and assert?" In answer to this inquiry, it is answered in general, "on some texts which do not directly relate to the subject, and which are peculiarly capable, by themselves, of different interpretations; but, considered in their whole connexion, are far from answering the intended purpose." Then follows a notice of the passages chiefly relied on, by those who maintain the doctrine of universal salvation. To do justice to the subject here, it would be necessary to transcribe the whole of the author's brief but forcible remarks. But this our limits by no means permit.

The first passage noticed is Rom. v. 18. "For as by the offence of one man, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men to justification of life." On this the author remarks, that the context, and the uniform tenor of Scripture lead to this interpretation, "Judgment came on all men *who fell in Adam*, to condemnation! the free gift came on all men *who believe in Christ*, to justification of life." For the reason of this interpretation, we must again refer the reader to the sermon. As we must also for his explanations of other passages of scripture brought under consideration; such as those in Rom. viii. 19—22. Phil. ii. 9, 10. Eph. i. 10. 1 John iii. 8. 1 Tim. ii. 4, &c. In all which cases, it is shown that the sacred writers did by no means intend to teach the doctrine of universal salvation.

A general observation of great importance on this subject is, that the passages chiefly relied on to prove the endless

punishment of the wicked are such as treat *directly* on *that* very subject. To which it may be added that the same words are used here, that are used to express the endless duration of things acknowledged to be truly and properly eternal. But the passages on which Universalists depend for the support of their scheme are such as treat of some other subjects: so that the doctrine maintained by them is an inference, and that inference directly opposed to some of the plainest declarations of Scripture.

In hastening to a conclusion, the preacher adverts to the objection urged against the doctrine of eternal punishment from the goodness of God. This objection had been, substantially, answered in the first part of the discourse; but seems to have been directly noticed here, that there might be an opportunity of representing the aggravated guilt of those, who amidst all the glories of Deity sparkling in creation, and all the bounties of an indulgent providence, turn away from God: of those who stop their ears and harden their hearts against the messages of heavenly mercy, and give to the lying vanities of life, the affections which they ought to fix on a Saviour. And all this, to show that we cannot escape if we trample on such love, and neglect so great salvation. In conformity with this, the Sermon closes with an awful representation of the terrors of the last day, and a very solemn and faithful warning, delivered in much fervour of spirit to the impenitent transgressor.

Our opinion of the value of this production may very easily be learned from the account which has been given in the preceding pages. It is not our intention, however, to act the part of undiscriminating Panegyrists. And we feel bound to remark that there are infelicities of diction, and violations of good taste, which would certainly have been avoided, had the circumstances of the preacher been different. The sermon was most manifestly written amidst the author's avocations, to be *preached*, and not to be *printed*. And there are passages which no doubt, appeared exceedingly well when delivered, which are not so happy, when read in the closet. We particularly allude now to the peroration. We have heard that under the management of the preacher, it produced a most powerful effect. And we can easily conceive that, after having carried his audience along in a train of reasoning which none of them could resist, his clear, solemn voice, giving utterance to the impassioned feelings of his heart, and unfolding the terrors of the final judgment, would thunder through the church, and thrill through the bosom of every

hearer. But we doubt much whether any reader, in the retirement of his closet, would be wrought up, by the mere perusal of the sermon, to a tone of feeling exactly corresponding to the style and manner of the last paragraph. We thought it necessary, in critical justice, to make these remarks. They, however, are comparatively small matters. The sermon is doubtless characterized by ability and faithfulness; and although there are, as we think, some defects in its rhetoric, there are none in its argument. It is well adapted to set home, with great effect on the heart and conscience, the most awful doctrine of the Bible, and of course we most cordially recommend it to all who desire to know the revealed will of God on this universally interesting and important subject. May the benevolent intentions of its excellent author in consenting to its publication, be fully accomplished.

We cannot conclude without expressing the pleasure which we derive from the fact, that a man of this author's talents, attainments, and principles, is connected with one of our literary institutions, which has heretofore rendered good service to the church and to the republic; and by the very connexion adverted to, affords a pledge, that he will continue to render the same important advantages.

For the Evan. and Lit. Magazine.

TO THE CREATOR.

O! stelliferi conditor orbis, &c.—Boet. Lib. I. Met. V.

O Thou who mad'st yon starry sky,
Supreme, eternal Cause!
Those shining orbs that roll on high,
Obey thy sacred laws.

The fair Moon now, with ample horn,
Shines conscious of her face,
Now stealing from the eye of Morn,
Melts in the sun's embrace.

Now Hesper leads his radiant train,
The harbinger of Night,
And now, the morning star again,
He ushers in Aurora's light.

So ev'ry orb in Heav'n above,
Obeys thy mandate there,
And followed by thy guardian love,
Pursues its bright career.

Then why, forgetful of thy plan,
And of his holy birth,
O! why hast thou forsaken man,
And our poor planet Earth?

For see where Fortune reigns around
With arbitrary sway,
And Faith lies bleeding on the ground,
And Justice flies away!

O! God of grace, let anger cease,
Nor rule those stars alone;
But look upon our orb in peace,
And make it all thine own.

O! save it from confusion's mirth,
Ere yet to ruin driv'n;
And let *thy will be done on earth,*
As it is done in Heav'n!

Intelligence.

REVIEW.—*The Reports of the American Society for Colonizing the Free People of Colour in the United States.*—1818, 19, 20, 21, 22, 23.

(Concluded from page 554.)

WE inadvertently omitted to state in our last that this article is re-published from the Christian Spectator, by request.

We have no room to enlarge on the political aspect of this subject. We will only ask—where would be the enterprise and the wealth and the strength of New-England, if her green hills and pleasant vallies were cultivated no longer by her own independent and hardy yeomanry, but by the degraded serfs of a Polish aristocracy? And what would not Virginia become, if she could exchange her four hundred and twenty-five thousand slaves for as many freemen, who, in blood and complexion, as well as in immunities and enjoyments, should be one with the proudest of her children?

But the mere politician cannot fail, in estimating the magnitude of this evil, to look at its moral tendency. The great men of the south have looked at it in this aspect, and have expressed themselves accordingly. Judge Washington pronounces it to be "an inherent vice in the community." Mr. Jefferson uses language on this subject, too strong for even a northern man to regard it as strictly true. In his Notes on Virginia, he says—"The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other."—"The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in a smaller circle of slaves, gives a loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with odious peculiarities."—"I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever."—And speaking of the probability, that the blacks may assert their freedom, he adds, "the Almighty has no attribute which can take side with us in such a contest." It would be easy to collect the sentiments of many highly honored individuals in the southern States who have expressed themselves as decidedly if not as strongly. But it is enough to say in regard to the moral influence of the system on the blacks, that laws exist in nearly all the slave-holding states, prohibiting their instruction, and even driving them from Sunday schools, because the public safety requires them to be kept in perfect ignorance; and in regard to its influence on the white population, that the most lamentable proof of its deteriorating effects may be found in the fact that excepting the pious whose hearts are governed by the christian law of reciprocity between man and man, and the wise whose minds have looked far into the relations and tendencies of things, none can be found to lift their voices against a system so utterly repugnant to the feelings of unsophisticated humanity—a system which permits all the atrocities of the domestic slave trade—which permits the father to sell his children as he would his cattle—a system which consigns one half of the community to hopeless and utter degradation, and which threatens in its final catastrophe to bring down the same ruin on the master and the slave.

There are two considerations in view of which we ventured to remark that the slavery which exists in our country is more ominous in its character and tendency than any similar system which has ever existed in other countries. The first is that

slavery contradicts the primary principles of our republican government. Slavery was not inconsistent with the principles of Grecian and Roman democracy. It is in perfect harmony with the systems of government, which, excepting Great Britain and Switzerland, prevail in every province of the old world from the Frozen Ocean to the Cape of Good Hope, and from the Bay of Biscay to the Pacific. But it stands in direct opposition to all the acknowledged and boasted maxims in which is laid the foundation of our political institutions. The other consideration to which we refer is, that which spreads terror over every aspect in which the subject can be viewed, and which seems to tell us—for all these evils there is no remedy. It is the fact that the slaves, and those who have been slaves, and those whose fathers have been slaves, are all marked out and stigmatized with the brand which nature has stamped upon them. In Greece and Rome, as in almost every other nation, a slave might be made free, and then he was no longer a slave, but he was amalgamated with the rest of the community, and the road of wealth or honour or office was open before him, and his interests were united with the interests of the republic. But here the thing is impossible: a slave cannot be really emancipated. You cannot raise him from the abyss of his degradation. You may call him free, you may enact a statue book of laws to make him free, but you cannot bleach him into the enjoyment of freedom.

Now apply to this subject one very simple arithmetical calculation. In 1820 the slave population of the country was 1,500,000. Their annual increase is estimated at 35,000. Their number doubles in less than twenty years. Things remaining as they now are, in 1840 we shall have 3,000,000 of slaves,—in 1860, 6,000,000,—and in 1880, 12,000,000,—a nation of slaves larger by 4,000,000 than the whole present white population of the United States. What a state of things will this be. Twelve millions of slaves. 'A nation scattered and peeled,' 'a nation meted out and trodden down;'—and God forbid that it should be written in the blood and echoed in the groans of that generation—"a nation terrible from their beginning hither." But even in the short sixty years which must elapse before such a state of things can take place, how much terror and anxiety must be endured, how many plots must be detected, how many insurrections must be quelled.

Plots! and insurrections! These are words of terror, but their terribleness is no argument against the truth of what we say. If things go on as they are, words more terrible than these must be "familiar in our mouths." For notwithstanding all that may be done to keep the slaves in ignorance, they are learning, and will continue to learn something of their own power, and something of the tenure by which they are held in bondage. They are surrounded by the memorials of freedom. The air which they breathe is free; and the soil on which they tread, and which they water with their tears is a land of liberty. Slaves are never slow in learning that they are fettered, and that freedom is the birthright of humanity. Our slaves will not be always ignorant—and when that righteous Providence, which never wants instruments to accomplish its designs, whether of mercy, or of vengeance, shall raise up a Touissaint, or a Spartacus, or an African Tecumseh, his fellow slaves will flock around his standard, and we shall witness scenes —which history describes, but from the thought of which the imagination revolts. Not that there is any reason to anticipate such an insurrection as will result in the emancipation of the slaves, and the establishment of a black empire. A general insurrection in the southern states, might indeed destroy their cities, might desolate their plantations, might turn their rivers to blood; but to be finally successful, it must be delayed for more than two or three generations, —it must be delayed till the blacks have force enough to resist successfully the energies of the whole Ame-

rican people; for at any time within sixty or a hundred years, the beacon fires of insurrection would only rally the strength of the nation, and the ill fated Africans, if not utterly exterminated, would be so nearly destroyed that they must submit to a bondage more hopeless than ever.

Cannot the people of the United States be roused to an effort for the partial if not for the entire removal of the evils attendant on the circumstances of our black population? We refer to *all* these evils; though they cannot all be enumerated, for their name is legion. We refer to the condition of all the blacks whether bond or free. They are wretched, and their wretchedness ought to be alleviated. They are dangerous to the community, and this danger ought to be removed. Their wretchedness arises not only from their bondage, but from their political and moral degradation. The danger is not so much that we have a million and a half of slaves, as that we have within our borders nearly two millions of men who are necessarily any thing rather than loyal citizens—nearly two millions of ignorant and miserable beings who are banded together by the very same circumstances, by which they are so widely separated in character and in interest from all the citizens of our great republic. The question is, cannot the people of the United States be induced to do something effectual for the removal of these evils? Without doubt they can be roused to an effort; for in a nation so far under the influence of christian principle as ours, there is a spirit which will answer to the voice of benevolence when it pleads the cause of humanity. It did answer in England, when Wilberforce and Clarkson lifted up their cry against the wrongs of Africa;—and the consequence of their unwearied labours has been the formal abolition of the slave-trade by every christian power in both continents, and such a total revolution in public sentiment, that all who are not immediately interested in the nefarious traffic are ready to denounce it as the most high-handed outrage that ever was practised by fraud and power against simplicity and weakness. If the philanthropists of America will summon up their energies to a like effort—if they will never cease to warn their fellow-citizens of the extent and nature of these evils—if they will properly set before the public the political and intellectual and moral degradation of the blacks, and the danger which results from this degradation;—the same spirit which answered to the plea of Wilberforce will answer them, and the effect of their labours will be seen in the sympathizing efforts of all the enlightened and benevolent. We doubt not that the public may be excited on this subject, and if excited they may put forth such an effort as will alleviate the evils in question, and long delay, if not utterly prevent their final catastrophe. The excitement required is not a momentary, feverish, half delirious excitement, like that produced by the agitation of the Missouri question,—it must be something more calm and permanent. It must not be a sudden torrent passing away with the cloud that gave it birth; but a river whose broad, deep, peaceful streams are supplied by perennial fountains, and whose pure waters, like the waters of Jordan shall wash away from our national character this foul and loathsome leprosy.

But *what* shall be done? This excitement must have a definite object,—what shall that object be?—what kind of effort is demanded? We answer, *first*, any effectual effort for the benefit of the blacks must be such as will unite the patriotic and benevolent in all parts of the country. There is perhaps no subject which excites so much of what is called *sectional* feeling,—so much of jealousy at the south, so much of exultation at the north, and so much of indignant invective in all parts of the union, as the subject before us in any of its relations. But this feeling at the north and at the south, is equally unreasonable, not to say, equally criminal. The difference in

regard to slavery and a negro population, between New-England and Georgia, we owe not to ourselves, or to our fathers but to the God who has placed our habitation where the climate forbade the introduction of Africans, and where the hard soil could be cultivated only by the hands of freemen. Had the rough hills, and the cold winds, and the long winters of New-England been exchanged for the rich plains and the burning sun and the enervating breezes of Carolina, all the sacred principles of puritanism would not have prevented the introduction of slavery at a time when hardly a man could be found in either hemisphere to raise his voice against the enormity, and when England was determined to infect all her colonies with the debilitating and deadly poison. What occasion then can we have to exult over our fellow-citizens? It is as if the heir to an estate should exult in the poverty of his neighbour. It is as if the man in health should glory over his brother in sickness. And it is with indignation that we sometimes see the editors of political journals in one part of the country, attempting to kindle and cherish such feelings;—for every such attempt excites and increases, and in some measure excuses that tetchy sensibility in respect to this subject which the people of the south are always too ready to manifest. But still we are happy to believe that notwithstanding all the vaporing of newspaper declaimers, the great majority of the northern people regard the matter —at least in times of calm reflection —with far more enlarged, liberal, national feelings than is commonly imagined by their southern brethren. And we will even express our belief that there is hardly any enterprise to which the militia of Vermont or Connecticut would march with more zeal than to crush a servile rebellion (if such an event should ever take place with all its cruelties and horrors) in Virginia. The people of Maine belong to the same great community with the people of Georgia; and hence they desire at once the right and the duty of interfering to alleviate, and if possible to remove, an evil which affects the prosperity and safety of the whole American empire. The people of the south should know this, and if they once see their fellow-citizens engaging calmly and kindly in real efforts for the alleviation of this evil, their prejudices will be done away, and they will acknowledge the unseasonableness of their jealousies. If the people of New-England will talk less of the guilt of slavery, and more of the means of counteracting its political and moral tendencies; or if when they speak of its guilt, they would acknowledge that New-England is a partaker; if they will remember that it was their ships and sailors that carried the Africans in chains across the ocean, and that there are now men among them who are living on "the price of blood"—men whose wealth was "earned" by "sinews bought and sold;"—if they will speak of this subject with the modesty, and think of it with the shame which such remembrances are calculated to inspire, they may soon find that there are principles and schemes of enterprise in which the benevolent of all the states can unite: And would not a national effort for the removal of this national evil, do away local prejudices, and bind together the different parts of the union with a closer bond of national feeling?

An effort for the benefit of the blacks, in which all parts of the country can unite, of course must not have the abolition of slavery for its immediate object. Nor may it aim directly at the instruction of the great body of the blacks. In either case, the prejudices and terrors of the slave-holding states would be excited in a moment; and with reason too, for it is a well established point that the public safety forbids either the emancipation or the general instruction of the slaves. It requires no great skill to see that the moment you raise this degraded community to an intellectual existence, their chains will burst asunder like the

fetters of Sampson, and they will stand forth in the might and dignity of manhood, and in all the terrors of a long injured people thirsting for vengeance.

But notwithstanding these restrictions, occasioned by the necessity of the case and the danger of exciting jealousy, the effort in question must be a *great* effort, great in its conception and great in its details. We mean that there must be a magnificence in its immediate object, and an attractiveness in every step of its progress, which will not let it be forgotten or overlooked among the numberless enterprises of the age. There is a certain simple grandeur in the design of the Bible Society, which fills the whole mind of the beholder, and awakens the benevolent heart to ecstacy as it contemplates the mighty scheme in all its relations. It is this which has united in the holy undertaking christians of every name and of every country, and it is this which will always unite them till the design of the Bible Society shall attain its perfect accomplishment. The Missionary Society with perhaps less of that imposing simplicity, in its place seizes on the attention and the affections of the public by the charm which is thrown over all its proceedings. Every new report of its progress, every letter from a distant missionary awakens in the supporters of the enterprise a higher joy, and a livelier interest. And it is this increasing brightness in the details of its progress, which will always make it fresh and beautiful to the benevolent eye, till 'the kingdoms of this world shall become the kingdoms of our Lord.' So any effort for the removal of the evils to which our attention has been directed, before it can become powerful and lasting, must have something of the same character. There must be a similar grandeur in its object to arrest the public attention; and to keep up that attention, there must be the same interest thrown over the successive events of its history. Without the one, the great body of the people will not engage in the enterprise; without the other, they will not maintain it.

We have asserted that the Colonization Society is the only institution which promises any thing great or effectual for the relief of our black population. We have examined the condition of that population, and have pointed out the characteristics of the effort which shall accomplish any thing for their improvement. To establish our assertion it remains for us to show that the direct object of this society is attainable; and that the two characteristics above-mentioned belong to this scheme, and to this alone.

What other scheme, then, for the improvement of the blacks, is there before the public? What other efforts are we exhorted to make? What other projects do we hear of? There are a few Sunday schools established for their benefit in our large towns; and in some of our cities the Africans have churches of their own, and tolerably well qualified ministers of their own. And more, to educate young men of colour for the work of the ministry among their brethren, there is, or there was, somewhere in the state of New-Jersey an African seminary, with whose managers, funds, resources, students, instructors, and even local situation the public at large have been, for three years past, as well acquainted, as they are with the course of the Niger, or the police of Tombuctoo. But efforts of this kind, taken by themselves, hardly amount to any thing; they do not in the least affect the essence of the evil; and not only so, but by a great part of the slave-holders they are considered dangerous, and therefore they can never become such as will unite the patriotic and benevolent in all parts of the country. The same remark will apply with at least equal force to the projects of "the American Convention for promoting the Abolition of Slavery, and improving the condition of the African race," as set forth in an "Address to the people of the United States," which now lies before us, and which contains some calculations and sug-

gestions that ought to be familiar to every mind.

If then there is any hope of extensive good for these two millions of beings, it must be found in the plans proposed by the American Colonization Society. But before proceeding to examine how far this plan possesses the characteristics necessary to success, it is important to notice the objection, sometimes urged, that the establishment of a colony in Africa is impossible.

If a colony of free blacks cannot be established on the coast of Africa, it must be, either 1st, because free blacks cannot be induced to go, which is false, for they have gone, and hundreds are waiting to go,—or 2dly, because when they arrive there they cannot be defended from the natives, which is disproved by the late contest,—or 3dly, because the soil will not yield them support, which needs no answer to any man who will look into a book of travels, —or 4thly, because they must be cut off by the insalubrity of the climate, which is contradicted by the experience of the settlers, and by the testimony of travellers. It is contradicted by the experience of the settlers; for since they have occupied their present station they have been visited with no sweeping pestilence, excepting only the recent mortality among those sent out in the Oswego; the number of deaths among them has been no greater than the average mortality of the same class of people in America. It is contradicted by the testimony of travellers. If we had room for extracts, they might easily be collected from a variety of authors. The opinion of Lieutenant Stockton must suffice :—

"We have had an interesting cruise on the coast, from the shoals of the Great River to Cape Palmas; it was during the most unhealthy season, and under circumstances not the most flattering. Being in a small vessel, we were often exposed to heavy rains, and occasionally encountered great fatigue. Notwithstanding which, we have returned in good health, only regretting that our cruise was so short, and that we accomplished so little of that which we promised ourselves. We had the fever on board, but in every instance it yielded to the skill of our surgeons." "Under all these circumstances, I am bound to believe (my conclusions however are deduced from impressions rather than from unalterable opinions) that the horror for that coast, the hue and cry about the African fever, and the noise about the tornadoes, are but little else than a fable, generated by policy, listened to because wonderful, and propagated by the interested. As to the climate, it is true the air is warm, and I think a constant exposure to the sun must be very debilitating. The thermometrical observations of this vessel do not show that the temperature of the air has ever been above eighty-five degrees, measured by Fahrenheit's thermometer; but as the country is seldom refreshed by a cool invigorating breeze, the heat is more uniform, and of longer duration, and from that cause I think arises its pestilence, and not from the immediate power of the sun.* The heat is not beyond bearing for a while, but from its constancy must overcome any human constitution that is unwarily exposed to it during any length of time without relief. The fever I think may be more readily avoided, and if taken is not so dangerous, and may be more easily destroyed than that which infects many places in our own country. The tornadoes, as I saw and felt them, are inconsiderable and harmless, in comparison with squalls met with on parts of the American coast at particular seasons of the year. We may have been particularly favoured, and it is possible that all the dangers which persons are led to apprehend, do ordinarily possess that country. But I can assure you the fever has not assumed a living shape; the winds are not saturated with pestilence; that even on the coast of Africa oxygen forms a component part of the atmospheric

* Cape Montserado it will be remembered, is "steep and elevated towards the sea," which "affords it the advantage of the sea breeze."

air, and to inhale it is not certain death. We (for I think I am speaking the sentiments of my companions) respired as freely, and enjoyed generally as good health as any country could have supplied us with. After examination and reflection, I honestly believe that the climate presents all those obstacles which are the natural productions of a trophical soil uncleared and uncultivated, but that they will yield to proper precautions; and that nothing can prevent the consummation of all your wishes but limited means, bad counsels, or feeble efforts."

It is not pretended that the climate of Africa is as healthy to a native of Connecticut as the country in which he was born. We say it may be compared in this respect with other trophical countries. Is Montserado more unhealthy than New-Orleans or Havana? Yet these places have been colonized; and colonized with the men whose descendants it is proposed to carry back to the climate, to which, the constitution which they have inherited from their fathers, is adapted. Is it *impossible* to colonize Africa? And did the God of nature design that that continent, with all the luxuriance of its soil, and all the variety of its productions, should forever remain a wilderness? The happy inhabitants of Sierra Leone may give the answer.

With these facts before us, then, we feel no hesitation in saying that this enterprise is practicable; and we say too that it possesses the two characteristics already described as essential to any permanent and effectual effort in behalf of the blacks. It is an enterprise in which *all parts of the country can unite.* The grand objection to every other effort is, that it excites the jealousies and fears of the South. But here is an effort in which the southern people are the first to engage, and which numbers many of their most distinguished men among its advocates and efficient supporters. But it promotes the *interests* of the South. True; and must not every plan of the kind, which promises to do any good, favour the interests of that part of the country where the evil to be remedied presses with the most alarming weight? And does not this plan promote the interests of the *North* too? Are there not thousands of blacks in New-England? And do they add any thing to the good order and happiness of society? Or rather are they not, and must they not continue to be as a body, ignorant and vicious, adding more to the poor rates of the parishes in which they reside, than they do to the income of the government? And shall a cause to which the good people of the South offer not only money, but in not a few instances the freedom of their slaves, languish because the people of the North refuse to come forward with their good wishes, and their prayers, and their most liberal contributions? It will not. We dare to predict that the time is not far distant when the North and the South shall unite in this work of charity, and when every new report of the prosperity of our colony will awaken the same joy in every benevolent heart from Portland to Savannah.

This leads us to remark on the second characteristic, namely, that it is a *great* enterprise. There is a grandeur in the conception of it like the grandeur of the Bible Society; and if properly supported, every step of its progress must be attended by the sympathies and prayers of all who feel or pray for the missionary. Said Samuel J. Mills to his companion, "Can we engage in a nobler effort? We go to make freemen of slaves. We go to lay the foundation of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that if the plan proposed succeeds, it will ultimately be the means of exterminating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to Africa the blessings of religion and civilization, and Ethiopia will soon stretch out her hands unto God."

Such is the object. To compre-

hend in any degree its magnitude, we must look at it in its relation to the blacks of our own country, in its relation to the slave trade, and in its relation to the civilization of Africa. We might add the connexion it must have with American commerce, not only by affording a station at which our Indiamen might take in water and provision, in some important respects more conveniently than at the Cape Verde Islands; but also by opening to our merchants, at no distant period, a lucrative trade in all the productions of the climate. But we can only take the rapid glance at this topic, which is presented in the following extract from the third report:

"Has not the single port of Sierra Leone exported, in one year, since the abolition of the slave-trade by England, a greater value than all western Africa, a coast of several thousand miles, yielded, exclusive of its people, for a like period anterior to that event? When this abominable traffic shall have been utterly exterminated; when the African labourer can toil secure from the treachery of his neighbour, and the violence of the man-stealer; that continent will freight, for legitimate trade, those ships which now carry thither chains, fetters, and scourges, to return home with the bones, the sinews, the blood, and the tears of her children. Her gold, her ivory, her beautiful dyes, her fragrant, and precious gums, her healing plants and drugs, the varied produce of her now forsaken fields and lonely forests, will be brought by a joyous and grateful people, to the nations who, once their plunderers and persecutors, will have at length become their protectors, friends and allies."

Let us look more particularly at the Colonization Society first in its relation to the blacks of our own country. Leaving slavery and its subjects for the moment entirely out of view, there are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be. Their condition we have attempted to describe, and the description may be repeated in two words—irremediable degradation. Now is there not to the benevolent mind something noble in the thought of ameliorating the condition and elevating the character of these 238,000? The Colonization Society will do this. It will open for these men an asylum, whither they can flee from the scoffs and the scorn to which they are exposed. It will restore them to a real freedom in the land of their fathers. It will give them all the privileges of humanity in the land for which their Creator designed them. And should it be unable to confer on all, the benefits it proposes, still it would do not a little for their improvement. By elevating the character of those who were transported to Africa, it would elevate in some degree the character of those who remained. It would set before them the strongest motives to industry, and honesty, and the acquisition of an honourable reputation. And here would be room for the other branches of benevolent exertions;—here would be opportunity for Sabbath schools and all the apparatus of religious instruction. And is this a work to be overlooked or despised?

But we have a million and a half of slaves. The black cloud almost covers our southern hemisphere. It is spreading,—and extending,—and every hour its darkness is increasing. Now to dissipate this cloud; to let in light, the pure unmingled light of freedom, on our whole land,—the prospect is too wide for our vision, the object too vast for our comprehension. Let us look then with a nearer view at a less magnificent object. There are men in the southern states, who long to do something effectual for the benefit of their slaves, and would gladly emancipate them did not prudence and compassion alike forbid such a measure, of which it is difficult to say whether it would injure most the comfort and happiness of the slaves, or the welfare of the community. Now to provide a

way for these men to obey the promptings of humanity while they at the same time confer an equal blessing on the slaves and on the community—is not this a great design? And if, inspired by their example another and another master should emancipate his slaves; and if in this way the subject should come to be discussed with new views and feelings; and if emancipation no longer useless and dangerous, should be no longer unpopular; and if the voice of public opinion at the south should thus, by degrees, declare itself louder and louder against the practice of slavery; till at last the system should be utterly abolished; till not "a slave" should "contaminate" our soil; till Africa, abused degraded Africa should stretch out her hands and pray for America;—if this should be so what a triumph would be achieved—what a glory would be shed on our country in the view of admiring nations. No wonder, then, that faith should be staggered, and benevolence overwhelmed at the prospect of a consummation so magnificent.

But the supposition of entire success in this plan, though it cannot be looked at without scepticism, is not absurd. The Society have from the first anticipated the co-operation of the national and state governments. The states of Virginia, Maryland and Tennessee have expressed their approbation of the design, and have requested the national government to engage in it. The first of these states, it is believed, stands ready, as soon as Congress shall begin the work, to lend the most efficient aid in colonizing her own coloured population. Indeed we may say, that in all the northern part of that section of the country, the necessity of a grand and general effort is beginning to be felt, certainly by all intelligent reflecting men. If then the Government of the United States should begin the work, and if the governments of the slave-holding states should, one after another, follow on, who shall set bounds to what might be accomplished. By the calculations in the second Report, which are certainly moderate, it appears that 250,000 dollars would transport the annual increase of the free blacks; and 2,000,000, or a capitation tax of less than twenty-five cents on all the citizens of the United States, would transport the whole annual increase of bond and free. "The amount of duties collected on foreign distilled spirits, during each of the first six years of Mr. Jefferson's administration, would defray the sum total of this expense, and furnish half a million of dollars, annually, to extinguish the principal, the capital stock, of the heaviest calamity that oppresses this nation."—"And were the same duties charged in the United States, as in Great Britain, on the consumption of this fatal poison of human happiness, their nett proceeds would, in less than a century, purchase and colonize in Africa, every person of colour within the United States." 2 Report p. 34.

Thus these two evils—the greatest that our country has ever known—might be made to counteract and destroy each other.

But, whether such expectations are chimerical or not, there is an immense object to be gained by the efforts of the Colonization Society in the entire suppression of the slave trade. This horrible traffic, notwithstanding its abolition by every civilized nation in the world except Portugal and Brazil, and notwithstanding the decided measures of the British and American governments, is still carried on to almost as great an extent as ever. Not less than 60,000 slaves, according to the most moderate computation, are carried from Africa annually. This trade is carried on by Americans to the American states. The assertion has been made in Congress by Mr. Mercer of Virginia, that these horrible cargoes are smuggled into our southern states to a deplorable extent. Five years ago, Mr. Middleton of South Carolina declared it to be his belief "that 13,000 Africans were annually smuggled into our southern states." Mr. Wright of Virginia estimated the number at

15,000. And the cruelties of this trade which always surpassed the powers of the human mind to conceive, are greater now than they ever were before. We might, but we will not, refer to stories, recent stories, of which the very recital would be torment. The only way in which this trade can be speedily and effectually suppressed is the establishment of colonial stations in Africa, which shall guard and dry up the fountains of the evil. There is no slave-trade in the vicinity of Sierra Leone. Soon there will be none in the vicinity of Montserado. And when colonies shall be established at proper intervals along the coast, the slave-trade will exist only in the memory of indignant humanity. And is not this an object for benevolence to aim at?

But this is not all. The colony is to be a means of civilizing and christianizing Africa. Hitherto the extension of civilization, and, since christianity was established in the Roman empire, the extension of christianity has been almost exclusively by colonies. Whence came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America? And is not that universal spirit of improvement which is springing up in Hindoostan occasioned, more or less directly, by the British conquests there, which have poured in thousands of Englishmen, who are in effect colonizing India? Two centuries hence the little band, who are now cultivating their fields and building their houses at Montserado, and spreading over the wilderness around them a strange aspect of life and beauty, may be remembered by the thousands of their descendants, with the same emotions with which the little band who landed at Plymouth two centuries ago, are now remembered by the thousands of New-England. We do not fear to say, that to the friends of missions, the Colonization Society presents a loud and imperative claim. The advantage of the Moravian missions and of the modern missionary establishments in savage countries, is that they are in substance, little colonies. If you could carry from this country to the Sandwich Islands, a thousand civilized and educated natives, would you not think you had done much for Owyhee? This is what can be done, and must be done for Africa.

And will there not be an interest in the progress of the work? Will it not be delightful to watch the advances of the morning; to see the light breaking in on one dark habitation of cruelty, and another; to see the shadows of heathenism fleeing away, and the delusions which have so long terrified the ignorant pagans, vanishing; to see one tribe after another coming to the light of Zion, and to the brightness of her rising; to see Ethiopia waking, and rising from the dust, and looking abroad on the day, and stretching out her hands to God, and the day light still spreading and kindling and brightening, till all the fifty millions of Africa are brought into the "glorious light and liberty of the sons of God!" Is there not enough in this to arrest the attention of the public, and to keep it fixed on this object with an untiring interest, till all shall be accomplished?

The Niger's sullen waves
Have heard the tidings,—and the orient sun
Beholds them rolling on to meet his light
In joyful beauty.—Tombut's spiry towers
Are bright without the brightness of the day,
And Houssa wakening from his age-long trance
Of woe, amid the desert, smiles to hear
The last faint echo of the blissful sound.

A few words more, and we have done. We had intended to notice one or two things in the management of this Society which might be amended. One is, they have not kept up a constant communication with the public. The monthly re-

ports of their treasury have not been published; and we have known very little of their proceedings but from their annual reports. Another deficiency appears to be—perhaps we judge incorrectly—a want of that energy and business-like regularity of operation which so characterize some of our northern benevolent institutions. Generally their colonists have arrived at the most unhealthy seasons of the year. We the more willingly curtail our notice of these defects, because we think we can see an evident improvement. They have issued proposals for publishing a periodical work, which we hope will be well supported by the public. And they have resolved, and they have called on the public to assist in executing the resolution, that if possible they will send three vessels with emigrants to Liberia this fall. We do earnestly hope that this call will be answered, and that the Board will be enabled to carry this design into execution, and by sending their settlers to Africa at the healthiest, instead of the most unhealthy season of the year, to ascertain whether the climate is actually so deadly as benevolent slave-traders and the other enemies of the scheme are fond of representing. The late unfortunate intelligence from Montserado, discouraging as it may be to the timid and heartless, ought to invigorate the friends of Africa. It has proved, what every body knew before, and what no man in his senses ever presumed to deny, that the climate of that coast, like other trophical climates, is dangerous to foreigners arriving at a certain season of the year. It has proved too that, whatever may be thought of one of the agents at the colony, the other is a man of sense and integrity—'a man of business, and one who knows how to command.'

The public have expected from this plan, we will not say too great, but too immediate results. For ourselves, we expect to see repeated untoward events.—We do not anticipate any thing magnificent for twenty or fifty years to come. But christian benevolence is gifted to look into futurity.

Finally, if any thing is done it ought to be done *quickly*. If there are christians among us who intend to favour this object, let them do it without delay. We would venture to suggest to ministers of all denominations the propriety of laying before their people, sometime in the course of this month, the claims of an object so important to our country and to the human race, and soliciting their contributions. Let it be known on earth, let it be known in heaven, that America is awake on this subject—that her sons of every name and of every opinion are doing something for the emancipation and salvation of injured Africa.

From the London Christian Observer.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Nineteenth Report of the Society lately published, contains, among a condensed mass of interesting facts, the following, which we extract rather as a general specimen than as a regular syllabus of the proceedings of this vast institution, and kindred institutions throughout the world.

The Committee advert, in the first instance, to the Protestant Bible Society at Paris, and its auxiliaries in other parts of France. At the last anniversary of this institution, a Vice-Admiral of France, who is one of the vice-presidents of the society, remarked, in allusion to this country: "The union of two nations so long separated by war, but who join at present in furtherance of pious and benevolent institutions, exhibits to the world one of the most beautiful of spectacles, and proves that it is not in the power of man to break those bonds which render the body of Christians but one family. After a long and active career, during which my duty frequently imposed upon me the necessity of fighting the English, I am happy at length to fulfil the duties of a Christian, and to unite my exertions to theirs for the good of all men, by disseminating

on earth the knowledge of the Divine word."—The central society at Paris is rapidly exhausting, by the distribution of the Scriptures in its own immediate sphere, and supplies to auxiliary societies, those large editions with which its depository has been stocked. It has undertaken a stereotype edition of Osterwald's Bible. Of Martin's Bible 36,000 copies have been provided; and stereotype plates of a large edition completed. The society is now supported by thirty-six auxiliaries, one consistorial society, twenty-eight branch societies, and forty-nine associations. The parent society has begun to publish monthly extracts of its correspondence.

The Report before us next mentions the results of the endeavours of the British and Foreign Bible Society to satisfy the desire for the Scriptures among the Roman Catholics in France, among whom it is stated that the demand for the Scriptures is great. Upwards of 12,000 Bibles and Testaments, of the French Catholic version, have been circulated during the year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

The Baron Silvestre de Sacy has undertaken to edit the Carshun and Syriac New Testaments. The Turkish New Testament has been revised by Professor Kieffer, and the printing of the Bible in the same language advances. The four Gospels have been translated into the modern Armenian language, from the ancient Armenian text. The Committee look forward to the most valuable assistance in the executions of their Oriental translations from the formation of "the Paris Asiatic Society for the Encouragement of Oriental Literature," under the presidency of the Baron de Sacy. The French Government have indulgently remitted the duties upon copies of the Scriptures imported into France.

From the Bible Society of the United Netherlands, the Committee have received very encouraging accounts. The central society at Amsterdam has now nearly sixty auxiliaries; and 5,896 Bibles and 4,339 New Testaments were issued during the last year from the depository of the society. Among its auxiliaries, the "Merchant Seamen's Society" has been distinguished by its activity. Many striking proofs of the salutary effect produced among the sailors by the diligent and faithful use of the Bible, have been recorded. The Catholic versions of the New Testament of De Sacy and Maurentorf, in the French and Flemish languages, have obtained a wide circulation in Ghent, Ostend, and in other places. The translation into the Javanese language had been carried on by the Rev. M. Bruckner, as far as St. Paul's Epistle to the Colossians, and the four Gospels had been revised for the press. The Malay Bible, in the Arabic character, is nearly completed. Every opportunity for conveying the New Testament of this version to the coasts of Sumatra, and other parts, has been embraced, and the distribution of the New Testament had excited a great desire for the whole Bible.

The numerous Bible Societies in the different cantons of Switzerland, labour with zeal to supply the want of the Scriptures among the natives of their country, whether speaking the French, German, or Italian language. The Basle Society has continued its extensive distribution of the Scriptures in these languages. The Aargovian Society has a small ladies' association at Aaran, which proceeds with silent but beneficial effect in collecting contributions, and distributing Bibles and Testaments. —The Zurich Society has circulated, during the ten years which have elapsed since its formation, nearly 6,000 Bibles and Testaments. The venerable Antistes Hess still takes an active part in its concerns, with a zeal unsubdued by age and increasing infirmities. "If we take a retrospective glance," (he observes,) "how much have we seen that we are happy to have outlived; and again, how much have we experienced which it has afforded us joy to have wit-

nessed; for instance, this blessed promulgation of the word of God. What glorious things do we anticipate by the eye of faith, as about to develope themselves when we are no longer on earth! For my part I consider myself happy in being able to devote the remnant of my days to that study which has been my favourite employment for sixty years past. As I entered the list of authors with 'the Life of Jesus,' so now I leave it with the same inexhaustible theme of meditation and reflection, of faith and hope."—The St. Gall Society, during the eight years of its existence, has circulated upwards of 21,000 copies of the Scriptures, both among the Protestants and Roman Catholics in its immediate sphere.—The small society established in the Toggenburg district has been very active. "Experience has taught us," (says the secretary,) "that the actual want of the Scriptures will never be fully ascertained in any quarter, till a Bible Society has been formed for the particular purpose of investigating it." Toggenburg was the birth-place of Zuinglius: and the following extract from a letter addressed by that eminent reformer to the magistrates and clergy of his native district, was read, with considerable effect, at the first anniversary of the Society, held on the 3d October, 1822. "It is God's will that we should attend to his word alone, and live in conformity thereunto; maintain it, therefore, in its purity; and see, in the first place, that it be presented faithfully, and without human additions; and secondly, attend unto it, by doing what it commands."—The Bible Society of the Grisons at Coire has supplied with the entire Bible the Protestant Italian congregations in the mountains. The new edition of Diodati's Bible was welcomed with joy by the Italian inhabitants of the canton.—The Bern Bible Society has received from an unknown friend a donation of 1,000 francs, a sum which has enabled it to strike off 2000 copies of the Psalms, for the use of schools.—The Lausanne Bible Society has, during the year, disposed of 5000 copies of its quarto edition of the Bible. Previously to this seasonable supply, the Committee of the Lausanne Society had received most affecting statements respecting the want of the Scriptures in the canton, and considerable contributions towards relieving it, from nearly forty parishes; in one of which the minister had discovered, during an investigation which occupied six days, the want of 120 Bibles.—The Sixth Report of the Geneva Society exhibits the gratifying statement, that the distribution of Bibles and Testaments by that institution during the last year, has been greater than in any preceding one, and has increased the total amount of its issues, since its formation, to nearly 5,000 copies. Among the poor, the zeal for contributing to its funds is represented as being so great, that it has occasionally required restraint: and the income of the Auxiliary Committee for the labouring classes was doubled in the last year. The Geneva Society has extended its aid to various Societies in France, and to the Waldenses, in Piedmont.—At Neufchatel parochial committees have been instituted, for supplying the parishes in the vicinity.

Very satisfactory details have been received from the Bible Societies established in different parts of Germany. The Wuertemberg Society had issued 5528 Bibles, and 2620 Testaments, during the year, making the total amount of its issues, for domestic purposes only, 63,994. At the head of the donations to the society appears a recent grant of 500 florins from its royal patron, the King. Among various bequests, there is one of 1500 florins from a Roman Catholic lady. The Bible Society of the grand duchy of Baden has adopted active measures to ascertain the want of the Scriptures in Carlsruhe, and in the surrounding territories. Returns of the estimated deficiency from thirty-three districts make it exceed ten thousand copies, a number still supposed to fall far short of the real amount.—The Hesse Darmstadt Society has issued 3000 Bibles

and Testaments; yet the demand for the word of God continues great from every quarter. The reports from various other societies are similar. The Frankfort Society has distributed, in its seventh year, nearly 9000 Bibles and Testaments. Catholic pilgrims, travelling journeymen, and tradesmen, of all communions, are spoken of as earnest in their desire, of possessing the sacred Scriptures.—A magistrate of the city of Bayreuth, M. Leers, and the Rev. Dean Pflaum, have printed by subscription two large cheap editions of Luther's German Testament, of which 600 were distributed gratis to the poor. The British and Foreign Bible Society seconded the benevolent efforts of these individuals, by a grant of 1000 New Testaments, and an offer to assist them in the publication of a third edition of the New Testament, which they gladly accepted, and began printing 7000 copies.—The Saxon Bible Society were printing a second edition of the Wendish Bible. Great eagerness for this work prevails among the people. The Herrnhut Branch of the Saxon Bible Society has circulated during the past year 10,375 New Testaments of Gosner's and Van Ess's versions, and 1710 Bibles in the German and Bohemian languages, with a number of copies of the New Testament of Luther's version.—The Society of Eisenach has extended his relief to neighbouring districts. Her highness the Dowager Duchess of Saxe Meinengen has expressed her desire of distributing copies with her own hand. A minister thus expresses his gratitude on receiving a supply of the Scriptures: "What real delight have you afforded to myself, as well as to the poor children, by the beautiful Bibles you sent us! Of the sixty-four young persons preparing for confirmation, in four congregations committed to my charge, fourteen only possessed Bibles." "My two shepherds," another minister writes, "one of whom is a Roman Catholic, diligently read your New Testament, whilst tending their flocks, and one of them declares that he had not obtained, till now, a proper knowledge of Jesus Christ."—The head of the Protestant clergy of the duchy of Nassau has issued an animated address to the deans, school-inspectors, and parish ministers, calling upon them severally to examine into the want of the Scriptures in their respective districts. "If there be any labour," says the Rev. Dr. Mueller in his address, "which may be emphatically called sowing seed for eternity, it is certainly this; the Lord will accompany it with his abundant blessing, and the most pleasing fruits will appear, to the heartfelt joy of every faithful minister, and of every teacher of the young."—The Hanoverian Bible Society had advanced towards the completion of its edition of Luther's version, in large types. The issues from this institution amount to 16,784 copies. The conductors of one of its auxiliaries, established at Celle, declare, that the more they distribute the Scriptures, the more they perceive the want of them. "The old and young," writes one of the directors of the Osnaburg Society, "contribute with alacrity; parents often bring their children a distance of several miles to obtain Bibles. The peasantry evince a warmer interest than ever in the cause. Legacies are bequeathed, and handsome donations presented." The Detmold Auxiliary has disposed of sixty-six Hebrew, or Hebrew-German New Testaments, to the Jews.—The Hambro-Altona Bible Society has circulated, since its establishment, 18,839 Bibles, and 1908 Testaments, and has commenced a new edition of Luther's version, consisting of 20,000 copies.—The Rostock Society has been exempted from the duty of postage.

(To be concluded.)

Obituary Notice.

DIED on Wednesday night the 19th inst. Dr. Alexander Whitehead in the 59th year of his age.

Dr. W. was born in the city of Stirling in Scotland, and Educated in the University of Glasgow. From that Country he came over to this

State about the year 1790, and applied himself for some time to the business of teaching. At first he was employed to take charge of a private school in Dumfries, and afterwards to instruct a class in the College, or Grammar School, of William and Mary. Thence he came to this place to assist his brother, the Rev. James Whitehead, and taught the higher classes in the Academy then under the care of that gentleman, with great credit. Shortly afterwards he was induced to leave town, and open a school at the Bowling Green, which promised a better field for his talents. From that place however, he was soon called back again, by the pressing invitation of some gentlemen who had united for the purpose, and opened a Select School for a limited number of pupils, which he taught for two or three years with distinguished reputation.

At the end of this engagement, having resolved to exchange the business of teaching for the practice of Physic, he gave up his school, and shortly afterwards, in 1796, embarked in company with a gentleman of this place, his particular friend, and proceeded to Edinburgh. There he attended the lectures in the Medical College of the University, and the operations in the Hospital connected with the institution, for about three years. He then returned once more to this place, and having associated himself with the gentleman before alluded to, pursued the practice of his new profession for some years with great success. About fourteen years ago however, he was attacked by a most violent disease, which having only spared his life, and continuing to return at intervals with great accesses of pain, compelled him to retire by degrees, from the more active duties of his calling.—Some few years afterwards also, becoming more and more infirm, he confined his visits to a smaller circle, and once more opened a Classical School which was soon filled with pupils. His disease however, still continued to press upon him, and at length confined him to his bed, on which he languished for some time, till worn out with his long-protracted sufferings, (sustained with singular firmness,) he expired at last without a groan.

Dr. W. was endowed with a strong mind, which had been disciplined by a liberal education, and still farther improved by his own study and reflection. He had read much and thought more, and his knowledge was accordingly extensive and profound. As a Physician, he was intimately acquainted with the principles of his art, as they are founded in the science of anatomy, and an accurate knowledge both of the general nature, and partial modifications of the human system. He prescribed not for symptoms, but diseases; and cured not cases, but patients. He stood indeed in the first rank of his profession, and those who were best able to appreciate his skill, were most ready to acknowledge his merit. As a teacher of youth, his thorough knowledge of the Mathematics, and more particularly of classical learning, amply qualified him to lead and guide his pupils through all the paths of science and letters. The services which he has rendered to our community in both characters, through many years, can hardly be valued.

In private life, he was an honest man, a faithful husband, a fond father, and a most engaging friend. His conversation indeed, was uncommonly instructive and entertaining, always marked by good sense, often enlivened by humor, and not unfrequently pointed with wit. At the same time, his warm feelings and fine spirits shed a charm over his social and domestic circle, which those who have felt it will not soon forget.

Dr. W. was a professor of religion, in communion with the Presbyterian church in this place. From his earliest years indeed, he had been trained up in the doctrines and principles of that church, in which he was born, and which his riper reason had examined and approved. And tho' he may have sometimes lost sight of them, amidst the business and pleasures of the world, (as he confessed

with deep contrition,) yet in those *days of darkness* which came upon him, (and in which he acknowledged the righteous hand of God,) he recurred to them again as the only sure foundation of peace and hope. For several years before his death, he was evidently becoming more and more engaged in the services and duties of religion; and his conversation disclosed a familiar knowledge, and a deep conviction of its truths. Indeed no one could more readily assent to the cardinal doctrine of the gospel, a free salvation by the grace of God, through faith in the Redeemer; or more clearly avow his conviction of the absolute necessity of the gracious influences of the Holy Spirit upon our hearts. And though from the peculiar nature of his disease, and those most poignant sufferings which he endured, his last days were not adorned by those splendid evidences of divine favour which sometimes illustrate the faith of dying saints, yet were they not entirely without those humbler signs of grace, which are so fondly cherished by christian friends. It is the memory of these only, that can now console them for the loss of such a man.

Norfolk, Nov. 22d, 1823.

LITERARY NOTICE.

Just published, A Sermon, preached at New-Ark, *October 22d,* 1823, *before the Synod of New-Jersey, for the benefit of the African School, under the care of the Synod. By Samuel Miller, D.D. Professor in the Theological Seminary at Princeton. Trenton: printed by George Sherman,* 1823.

This is a sermon, on a very interesting subject, by a writer, whom one is always glad to meet. And we can assure our readers that the perusal of the discourse will fully repay them for the time and money they may spend on it. We can only mention now, that the southern people are treated with great kindness and delicacy, in discussing this *ticklish* subject: we find no reproaches, no bitter and provoking terms, but that state of good feeling, which we delight to see among brethren and gentlemen in the middle and northern states, towards the people of the south. And we are glad to bear our testimony to the undeniable fact, that a spirit such as we have mentioned is increasing; local feelings are wearing away, and christians *there* speak of us *here,* in terms of fraternal affection, well *calculated* to win every heart not hardened by obstinate and long indulged prejudices. This is as it should be: love will at length characterize all the disciples of Christ. May God hasten it, in his time.

STATISTICS.

It is stated by Mr. Ingersoll in his Philosophical Discourse, that "there are half a million of scholars at the public schools throughout the United States: and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students at law.

There are about ten thousand physicians and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and about five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars' worth of Books are annually published in the U. States.

Six hundred newspapers are published.

Prepared for Union with the Church 633

For the Evan. and Lit. Magazine.

REMARKS ON THE PRESENT STATE OF THE CHRISTIAN WORLD.

In your Number for April, some observations were made on the present state and prospects of Europe, which I have thought worthy of general attention. The opinions of the writer respecting Spain, have, thus far, been fully confirmed by the course of events. The efforts made by that ill-fated and wretched country to obtain a constitutional government, have been feeble and fruitless; and now it appears as though the principles of the *Holy Allies* would prevail, in all their debasing and destroying energy, throughout the Peninsula. The continent of Europe presents an appalling scene to every friend of genuine liberty;—and I will add, to every lover of vital religion. It is true that in the manifestoes and decrees of the members of *the Alliance*, much zeal is pretended for christianity, and there is many a doleful ditty respecting the profanation of the altar, and contempt of the church. But in this country, at least, we perfectly understand all that. The religion—if we must so miscall it—of the Potentates of Europe, is no more like the religion of Jesus Christ, than are the impieties of Mahomet or the absurdities and cruelties of Juggernaut. A religion which permits oppression and violence, fraud and falsehood, licentiousness and luxury, is not the religion of the gospel. Worship which goes no farther than outside show, and is performed by exhibiting pageants, and going through ceremonies, is not that "worship in spirit and in truth," which our blessed Saviour requires. A system of church management, which takes the Bible out of the hands of the people, is not consistent with the command, "search the scriptures." But it is this religion, this worship, this church polity, which the wealth and power of the Holy Allies are pledged to support. If, in one or two instances, there is an exception to be made to this remark, in regard to the distribution of the Bible, it is because the *crowned heads* do not understand what will be the moral and intellectual effects produced by the Scriptures on the people. He who has been most celebrated among all the potentates of the earth, for his zeal in the distribution of the sacred volume did not object to the re-establishment of the order of the Jesuits.

This brings me to remark that there is unusual zeal and boldness, at the present period, in building up the almost ruined church of Rome. The propagandists of that faith, are

every where on the alert; proselytes are sought with an activity and eagerness, that deserve very serious regard. My remark applies to this country as well as to Europe. And it is not without anxious forebodings, that I see, or think I can see, attempts in this and in other ways, to bring some of the favourite principles of the enemies of true liberty and pure religion to bear on the people of this country. It augurs evil designs towards us.

Success emboldens wickedness. Europe is now lying at the feet of her kings. We understand that France has leagued with Spain to bring South America again under the yoke. Should this design be accomplished, what will prevent the Holy Allies from uniting their forces to eradicate the evil they so much dread? This country is, I have no doubt, regarded as the root of bitterness, from which has sprung all that disturbs and offends them. Who need be surprised, if in a year or two some new *Peter the hermit* should travel from Court to Court through Europe, preaching a crusade against us?

Thoughts like these, had been for some time coursing through my brain, and exciting no little anxiety, when I met with the last Message of the President of the United States to Congress. I read this document with intense interest, and some parts of it with powerful emotion. I humbly think it one of the most important state papers, that has been published since the foundation of our republic. There is a tone of lofty feeling through the whole Message, with which every American reader must sympathize. I was particularly struck with those paragraphs, which touch on our relations with Russia, and on the affairs of Spain and Portugal as connected with South America. The manner in which the President speaks on these topics, convinced me, that he was not without his apprehensions and jealousies respecting the designs of the governments of Europe. Perhaps my previous habits of thinking had prepared me to receive this impression too readily. But does not the whole subject thus presented, deserve the most serious consideration of every intelligent citizen of the United States? For my own part, I am fully persuaded that the whole power of continental Europe is in direct hostility to the political and religious liberty of this country, and that they would rejoice over the destruction of our institutions as men rejoice, who divide the spoil.

While this is the case, there is approaching in the United States, a very agitating election. The question, who shall be next President, is felt through the whole country. The num-

ber of candidates is greater than on any former occasion. They will of course, place greater reliance than has ever hitherto been placed on local feelings and prejudices. And these, too often outweigh the most grave considerations, the most important interests. Under their influence motives of the highest character are totally disregarded; reasons of the greatest perspicuity and force are utterly set at naught.

Divisions and violent contests among us, will be regarded by the enemies of liberty as favourable opportunities to injure us and discredit our institutions. And should we offer a fit occasion, every thing will be done which money, art, and power can accomplish, to work our ruin.

In this state of our country and of the civilized world, it is a very serious question, what is the course which christians among us ought to pursue? While politicians in eagerness to accomplish their schemes of ambition, are creating disturbance and excitement, how ought the disciples of the meek and lowly Saviour to demean themselves?—In answer to these questions, it is easy to say that they ought not to entertain jealousies of each other; to cherish local and sectarian feelings. to curl up the lip in scorn, and say "*Yankee!*"—"*Suthron!*" —This obvious remark furnishes occasion to lament that territorial divisions and localities should have so much influence on the minds and hearts of those who call themselves brethren in Christ. There is something unspeakably mortifying and distressing in this thing. Mountains and rivers, the divisions into North and South, East and West, divide in feelings and affection those who claim relationship to a common Saviour, and profess a common faith. Minute differences of opinion as to doctrines or measures are allowed to generate coldness and produce alienation among men, who are under vows to love one another. They who must all stand before the judgment seat of Christ, and who know that a sentence of everlasting condemnation will be past on those who withhold kindly offices even from the least of His disciples, (See Matt. xxv. 45.) ought not to allow themselves to speak bitterly, or coldly even, concerning their brethren.

But this may be considered as a digression—To return from it, I observe that in the present age and in this country there are fine opportunities for christianity to exert a most salutary influence.

1. There is a growing facility in the means of intercourse. Richmond and New-York are in effect, not so far apart as Richmond and Baltimore formerly were. And it is really easier to go from the Metropolis of our State to Boston, than

once it was to go to Philadelphia. These are particular instances which might be swelled in the list to an undefinable extent. Christians then have a much better opportunity of knowing each other, and co-operating in works of love, than they enjoyed in past times.

2. The designs of christian benevolence which have been formed and are in a course of execution in this country, afford admirable facilities for cultivating a charitable Spirit, and performing acts of beneficence. The *American Bible Society*, for instance, might represent the Genius of christian love stretching out its arms, and folding in its warm embrace the whole American family. *The American Education Society* might be instrumental in shedding the lights of learning and science on young aspirants, in every part of our common country. Christians in various divisions of the United States, might easily and with vast effect, unite their efforts in building up Theological Seminaries in suitable places, so that preachers adapted to the peculiar situation of different portions of our population, might be sent forth in sufficient numbers. In this way, if local prejudices were laid aside, and there were cultivated in their places a hearty disposition in *all*, to assist *all* as much as they could, religion would then be continually winding its cords of love around this whole country and binding all parts of it in firm concord.

And unless something like this can be done, I have no hope that we shall be held together. The interests of liberty depend on the result of the experiment which we are making in this country. And the interests of liberty are intimately connected with those of religion pure as it was delivered by our Lord and his apostles. There is a war going on against both the one and the other:—instead of constitutional freedom, the Holy Allies would have us accept such institutions as they are disposed to give us: and instead of the religion which we derive from the Bible, they would have us surrender our consciences to priests, and look to ecclesiastics for absolution. But let christians do their part well, and all will be safe. The church of Christ has such strength in this country that no man can gain his point, nor any set of men carry their purpose against the opinions and resolutions of the Church united in all its parts. And if this nation continues to grow and flourish as every patriot prays that it may, it will stand as an example for the instruction of the world. It will afford visible proof that free institutions ennoble man, and ensure his political happiness; and that religion unpolluted by worldly alliances, will prevail in its purity, and ex-

ert its salutary influences on the whole frame of Society. There is a moral power in these United States, which if concentrated, and brought into complete efficiency, is sufficient under the auspices of the great Captain of our salvation, to regenerate the world. Already America is hailed, as a benefactor, by different and distant nations. There is an union and a co-operation of christians in some portions of the country, which diffuses the richest gifts of heavenly mercy with a liberal hand; and there are many who rise up and call them blessed. It warms and cheers the heart to contemplate this example. But it is painful to be obliged to contrast with this benevolence, which unfolds in its wide embrace, the North and the South, the East and the West, instances of local prejudice, and narrow feelings, which reach no farther than the circle in which *Self* revolves, and confine themselves in the limited sphere of personal interests and connexions. Christians in this country ought to remember that in the present state of the world, they are acting for the benefit or injury of mankind; and to realize that every thing selfish and sectarian, local and contracted, utterly misbecomes them and their high calling. Many may call this enthusiastic ranting, but I cannot help thinking that views and feelings like these, would be entertained, if he were now alive, by our devoted and distinguished countryman, BRAINERD.

THOUGHTS SUGGESTED BY MARK iii. 4.

And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

THE morality of the gospel is very strict. It presses on us the discharge of duty, with peculiar urgency; while it carries its precepts through the whole range of human obligation. According to the teaching of our Lord, neglect of duty is as much sin, as violation of the commandments.

There is also a particular and most marked benevolence in the requirements of the gospel. According to all that we read in the New Testament, *doing good* is one of the most striking characteristics of a true disciple. And, as we learn from the passage before us, avoiding to do good is doing evil, refusing to save life when it is in our power, is to destroy life. Our wealth, our knowledge, our skill, and all our resources are to be drawn forth for the purpose of doing good; otherwise, we are held guilty of omission, for which we must

answer at the tribunal of Christ. The example of our Saviour teaches us this. It is written of him, *that he went about doing good.* And if we should be like him, we must not repose in indolent self-indulgence, saying, "We see nothing for us to do;" but be continually alert and vigilant, quick to observe, and prompt to seize every opportunity of benevolent exertion. Nay, our ingenuity is to be set to work, and we are to make opportunities of doing good, as the votaries of the world make opportunities of enjoying pleasure, or accumulating wealth.

To him on whom the spirit of Christ rests in the fulness of its efficiency, this active course of benevolence is not a *hardship*, but a *privilege.* God put a high honour on man, when He determined to employ his instrumentality in communicating blessings to his fellow-man. He who injures and destroys, while he is a curse to others, is himself accursed. The miseries which we inflict on others, return sooner or later, with an awful accumulation of vengeance on our own heads; while charity is often more blest in the giver than the receiver.

No man can maintain the character of consistent christianity, who does not aspire to be a *benefactor.* When once the spirit of the gospel is breathed into the heart, a stimulus is applied, which does not allow one to be idle, or selfish. He is restless and disquieted, unless engaged in some work of christian benevolence; and that man confers a favour, who points out opportunities of doing good.

The import of the words, *is it lawful*, used in the text, has not perhaps been fully considered. I take the meaning to be this; is doing or refraining to do good, that is, doing evil, on the Sabbath-day, that which the law requires? The meaning of the law then is, that whoever has opportunity of doing good, whether in sacred or in common time, and neglects it, does evil. In the judgment of the law, he is, for this omission, counted as a sinner.

Now it is a very serious question, do the professors of religion in general, regulate their lives according to this their Saviour's interpretation of the law? "If ye love me," says our Lord "keep my commandments." Who is willing that his works of benevolence should, in the day of judgment, be taken for the measure of his love to Christ; as the evidence of his discipleship, and of course of his fitness for heaven? It does appear to me that there is an inertness in the consciences of many christians in relation to this subject, which ought greatly to alarm them. This opinion is founded on the fact, that numbers, even in this age of benevolent exertion, really

do nothing: and others, who are not so inactive, continually speak of their *sacrifices*, when called on to contribute money or time to the cause of Christ. This shows the state of the heart. Does a lady talk of her sacrifices when she purchases a superb shawl for three hundred dollars, or Leghorn flat for sixty? Do any think that they make sacrifices when they buy the luxuries and conveniences of life? And why not? The reason is, they purchase for their own gratification, what their taste prefers. They count it their privilege. Now let us suppose that the love of professing christians to Christ fully corresponded with their profession—would they not esteem it as much their privilege and pleasure "to do good and to communicate" as to bestow money in any other way?

But here it ought to be observed, that as our means and resources are limited, there ought to be a deliberate exercise of judgment and sound discrimination in their application. By careful observation, I have learned that if you supply a man with the necessaries of life without care or exertion of his own, you render him idle and useless. Regular and permanent provision destroys the industry, and ultimately the virtue of all for whom it is made. It operates as a premium for pauperism. On the other hand, that charity which promotes intellectual and moral improvement, which puts men in the way of improving their own condition, and furnishes motives to vigorous and virtuous action, is in the highest degree beneficial. There is a very striking illustration of this remark in the history of Sunday Schools. I will advert to a particular instance. I know two boys, whose parents are equally poor. One of them, has been continually employed running about on begging messages, and was permitted to eat of the fruits of his employment; the other was put to a Sabbath School, where his docility and good behaviour attracted the attention of a benevolent teacher, who put the little fellow in the way of doing something for himself. The result is, that of these two boys, the former bids fair to be an utter nuisance to society; and the latter is one of the finest lads I have ever seen. Such is the difference in the two modes of administering charity here employed. They who gave to the little beggar, perhaps to get rid of his importunity, failed to obey the precept and are guilty of doing evil; they who trained up the other to active and useful service, really did good. Another illustration of this subject may be derived from the history of the treatment of our Aborigines. For many years, if I mistake not, annuities have been granted to the Indians by Congress. But, notwithstanding these grants,

they have in general been growing poorer and poorer every year. At length, men of a truly charitable spirit went among them; and we already see a great change. The Indians, who have received Missionaries, and have, for any length of time, enjoyed the benefit of their instruction, are putting on a new character; are rising in wealth and respectability, and advancing in knowledge, and being formed in the mould of christianity. *Cyrus Kingsbury*, under the patronage of the American Board of Foreign Missions, has done more for the Cherokees, I do verily believe, than the Congress of the United States. These remarks show that while it brings our souls into jeopardy to neglect doing good, there is urgent reason for discrimination and selection, in the manner of administering our charity.

And here it may be remarked, that many have not considered their obligations sufficiently to form a system of charitable operations. They do, under the impulse of momentary feeling, what they ought to do on principle. Hence all their efforts are irregular and desultory, and much is left undone, which on another plan might be accomplished. I have not time now to pursue this subject; perhaps I may touch on it hereafter. This, however, may be said for the present, that every christian ought to bring himself to understand and fully to realize, that it is as much his duty to "do good and to communicate" as it is to provide for his own household. I do not say that these duties occupy the same place, but that He who commands the one enjoins the other also; and in ordinary circumstances, neither the one nor the other can be neglected without sin.

When this is fully realized, christians will begin to pursue a *systematic* course of benevolent exertion. The discharge of this great duty will not be left to the impulses of mere feeling; but careful deliberation and a discriminating judgment will be brought to bear upon it. What each one, on honest conscientious inquiry, finds himself able to do, will be done *regularly*. The men appointed to manage the interests of benevolent societies will know on what to depend. Their movements will soon show the energy of concentrated action; and plans for meliorating the condition of society, will be accomplished with far greater rapidity than they who have not considered the subject, supposed to be possible.

It ought to be understood that no one may draw back from such a plan as this without sin. Our ability, in an honest and impartial judgment, to do good, is the measure of our duty. If we are able to do more, as is most certain, by

co-operation with others and by systematic exertions, than we can do by desultory and insulated efforts, then we sin if we neglect the former, and adopt the latter.

Moreover it ought to be borne in mind, that we are so connected with society, that, while we do good in the way of an enlightened christian benevolence, we, in various ways, benefit ourselves. Intercourse with men under the influence of sound moral and religious principles, is delightful; but the society of the rude, the coarse, and the profligate is in a very high degree painful. The ungracious son, who by his vicious courses, covers his father's face with shame, and fills his mother's heart with anguish, might have escaped the snares laid for him, if wicked companions, by whom he was seduced, had from early life been subjected to a sound moral discipline. And this would, in all probability, have been the case, had the parents of both been wise enough to exert their influence, in connexion with others, to establish a really good school, and to have procured the services of an able and faithful minister of the gospel in their neighbourhood. It is hardly possible for children to be well brought up, in the midst of untaught and vicious young people. It is greatly to a man's interest, then, that his neighbour's children should be well educated, and form good moral habits. This particular instance is mentioned to show how human society is connected together, and how selfishness is at war with all our dearest interests. Similar observations might be carried to almost any extent.

The conclusion of the whole matter is, that he who refuses, under whatever motive, to do good when it is in his power, injures himself, and offends his God; and that we often suppose that it is out of our power, because we do not adopt the proper measures to enable us to obey the benevolent precepts of our Saviour.

All these subjects will be brought up in the day of judgment, and the scrutiny which all must undergo, will decide who was a disciple in name only, and who had the spirit of the Lord Jesus Christ. EDWARDS.

For the Evan. and Lit. Magazine.

A NEW PROJECT.

SIR,—I do not know whether you will think it proper to insert the following communication in any of your religious publications; and I am not very anxious that you should.

For I am very uncertain whether it will accomplish the purpose which I have in view. You may, then, do just as you please.

Although I live in a remote and sequestered place, I am not without the aspirings of a laudable ambition; and am really not a little desirous to distinguish myself in the world. Various plans have been laid for the accomplishment of this object, which, on consideration, I have been obliged to relinquish in despair. At first I thought of turning physiologist, and projecting a new system the very opposite of the lately fashionable scheme of Gall and Spurzheim. I designed to take the *feet* as the subject of my ingenuity, and to build a new system of mental philosophy on that very important but much *underrated* part of our frame. There are joints, and ligatures, and protuberances about the feet in numbers quite sufficient for my purpose. And I found it easy to collect a great many facts to show that there is a very close connexion between these lowest parts of the body and the operations of the intellect. For instance, I have very often observed that people in a theatre, or a public hall listening to a poetical orator, and in other places too which I shall forbear to name, give very strong and sonorous expressions of their feelings, by certain rapid and violent motions of their feet. And I felt myself able to produce a very plausible and very surprising argument that the soul is placed in the feet; or at any rate that many of the organs by which the intellect acts have their locality there. This theory has the special recommendation of being the *very newest thing*, that has been thought of on this subject. And *novelty* is essential to my purpose. On mature deliberation, however, I abandoned this plan, because I very sagely concluded that it would be building my reputation on too unstable a foundation.

In the next place, I thought of becoming lawyer; but a little consideration convinced me that this is a subject perfectly exhausted, and that no opening was left for a man of genius to display his talents. And to tell you the truth, I could see no reason, in the general character of our Legislatures, to hope for any advantageous change. It is true, in every annual statute book I have seen "amendments" enough any time these twenty years—But they always put me in mind of Young's "baptized infidel"—The things were worse for mending. I could therefore hope for no distinction, when there was no prospect of improvement.

My eager aspirations next turned to a professorship in some literary institution. But I soon gave up this plan;

because our *colleges* are too poor to make a man rich—And in this country fame without money is the merest bubble in the world:—and as for the great University, when it shall be completed—I am not prophet enough to say when that will be—the whole amount of its annuity will be little enough to keep it in repair. And I can see no great things to be achieved, where the principal business will be taking away decayed and worn out boards, and replacing them with new ones.

Thus have I, in various ways, been obliged to abandon my plans—At length however, I have fallen on that which I am sure will succeed. I have sir determined to invent a NEW RELIGION. This will do to a tittle. Yet I am not such a fool as to deny christianity. It is too late in the day to gain reputation by this method. It has been tried often enough already. And infidelity is out of fashion now. Besides I hate to tread in the beaten track. There is no distinction in that. My plan then is to be very zealous for the *name*, and yet have nothing of the *thing*. This will suit the majority precisely. And I have no doubt of becoming most exceedingly popular. But that you may understand a little of my plan, let me state a few particulars, that I intend to prove for the comfort of all who love this world better than any other, and have no wish to go to heaven, until they can't help it.

And first, while I pretend to very great zeal for christianity, I intend to prove that, except in a very few unessential particulars, it is no better than any other religion *sincerely* professed: in other words, to make my system more paradoxical and popular, I shall demonstrate that every *sincere Mahometan* or *Hindoo* is a very *good Christian*.

In the next place, I intend to show that a true christian is, and ought to be, characterized by what he *does not*, rather than by what he *does believe*. Or again, to express the same thing in other words, that, of all that the church has received since the beginning, the less a man believes the more genuine and Scriptural is his faith.

This is a very copious subject, and accordingly it will lead me to treat of a great many particulars; thus,

In the third place, I shall, to the utter confusion of a great many bigots, demonstrate that a true believer never did, and never can, believe a great many things taught in the Bible. As for example, although Scripture teaches that man is prone to evil as the sparks fly upwards, I shall show that he is born in a state of indifference to both good and evil, and that he may be led either way with equal facility. Nay, if it will

make me more *popular*, I do not know but that I will undertake to prove that his propensities are all to a life of virtue; and that when he does fall into vicious courses, it is because some violence is done to his natural disposition. And here I intend to show one of the master strokes of my ingenuity; for I will prove as clear as day, that one great reason why men are so corrupt is, that a certain set of teachers are continually dinging in their ears, that they are aliens and apostates; that their hearts are depraved and their lives sinful; and that it is their first duty to repent, and turn from their sins. And I will honestly confess that one reason why I shall insist on this topic is, that until I succeeded in convincing myself of this very comfortable truth, I could never hear one of those croakers, without feeling a little uneasiness of conscience. But now I am satisfied that if I am a sinner, they who forever harp on the doleful string of human depravity, have to bear the blame of it.

But again; although the Bible teaches that all have gone out of the way, and that none doeth good, no not one—I intend to show, that however the case might have been in former times, it is not so now; that there is many an honest fellow among us, who has the very best heart in the world; and if he does not love his Maker and his neighbour as the law requires, it is because he can't help it.

Farther; I shall prove that when the Bible teaches the necessity of conversion, it only means that Jews and heathens must become christians. But that among us, in this christian country, there is no place for all this; that being born without sin, there is no necessity why we should be born again; and that no man need be under any apprehension as to his future state because he is an unconverted man.

And yet farther; as there are very grievous fears entertained by many of punishment after death, I mean to prove that *eternal*, *everlasting*, and words of this import, mean, when applied to the wicked, *temporary*, of *short duration*, &c. In a word, it is my purpose to put a new face and meaning on the whole Bible; and to present human nature under such an aspect of purity, and of moral power, that it shall appear the most wonderful thing in the world that man should need a Saviour—and while accomplishing all this, and even nullifying nine-tenths of the Bible, I will crown the whole, or cap the climax, as school boys and rhetoricians say, by demonstrating that I am the only man in the world, who truly understands the Scriptures.

But these achievements have respect to doctrine. In regard to practice, I shall do things equally striking and acceptable. The detail here might be tedious—I will only observe then, that I intend to prove that our Maker gave us passions and appetites that we might gratify them; that self-denial and precision are ungentlemanly, and of course unchristian; that dancing and theatrical shows are no unsuitable preparation for devotion; nay, that a gentleman or lady may be as devout in a theatre or a ball room as in a church; that, although the Scripture says, "Is any merry let him sing psalms"—and "pray without ceasing"—yet psalm-singing and prayer-meetings, are proofs positive of hypocrisy; and that a truly liberal mind is above all these vulgar things.

And here, I will inform you that unbounded liberality will be my chief praise. I will show that we ought to fraternize with Mahometans, Hindoos, Hottentots, and New-Zealanders; that the *sincere* worshipper of *Juggernaut* or of the *Mantes Oratorii* is to be recognized as a brother in the faith which I teach. In a word, the church which I mean to establish if I can, and the love which I inculcate, embrace all creeds and professions of men, except those perverters of truth, commonly called *orthodox christians*. Them and their system, I cannot tolerate. But while I hate and despise them with all my heart, and believe that "if there is a hell at all, it was made for them;" my art is such that I always succeed in laying the whole odium of this hatred on them. My method is this—I confess here, that I am not an original, but I need not tell you from whom I borrowed—my method is this, to speak often and loud about liberality, and generosity, and love and meekness, and in short to say as many handsome poetical things as possible concerning "the milk of human kindness;" and just as frequently, to say the sharpest things I can concerning the bigotry and intolerence of the orthodox, and to use the most scornful and contemptuous words in our language, respecting their weakness, credulity, superstition and ignorance. In this way I gratify my dislike of these bigots; and at the same time make the world believe that I am another *Eliphaz Liberalissimus*.

Your patience for one other particular, and I shall be done. It is my maxim that every sincere man's faith is right, be it what it may. Now as I am thus liberal, I require all others to show the same liberality to me. I could indeed wish that all others enjoyed as clear light as I do; but this thing does not concern me much. If men will but acknowledge that I am right, I will very readily return their kindness. But if

they dare to refuse this acknowledgment, I know well how to make them suffer for it. And what do you suppose, sir, is my unfailing resource? Why at once, I cry out *persecution! persecution!* And I ring in their ears, charges on Calvin and Servetus, and Cranmer and Knox, and Smithfield fires, and a thousand such things, until the people begin to think that such men ought to be hunted out of society. I have tried this thing, and have succeeded most triumphantly, in convincing the multitude, that men, who refused to acknowledge that wherein I differed from them, I was as sound in the faith as they, and that although we were going on in exactly opposite directions, we were all going directly to the same place, were in heart the bitterest and most blood-thirsty persecutors in the world.

You have here, sir, a brief sketch of a part of my system, and an imperfect exhibition of my qualifications for supporting it. And I think you will acknowledge that it has novelty sufficient to attract the multitude.

But do you ask to what end this communication? If so, although I think that a *likely* man, as you pretend to be, ought to be able to make a pretty shrewd *guess* on this subject, yet I do not see why I should hesitate to tell you. I observed then, in the beginning, that I live in a very sequestered spot. I might sit here in my chimney corner for half a century, and nobody would know much about me. Now I don't like this obscurity—I wish to come out and be seen and talked about; to get fame and bread. And as you are in a public place, and have I suppose many correspondents, I thought that you could if you would, give me the information that I want. I have tried my hand in a private way, and whatever may be the opinion of others where I am known, I have no doubt of my abilities. But as I wish to *take* at once, and make a great noise, I desire to be informed in what place the passion for novelty rages most—Would it be best for me to go to Washington and exhibit myself to the Members of Congress and the Foreign Ambassadors; or to come to Richmond and let the Members of the Virginia Legislature, and the good citizens of the metropolis witness my powers: or are they too much taken up, at these seats of government with the presidential election; and had I better go to Petersburg or Norfolk, where the good people need something entertaining, edifying and diverting?—I wish you to understand too, that I should like to have the coast as clear as possible; please to inform me then what competitors will probably be in my way at these several places. On the one hand I should

wish not to come in contact with a stiff orthodox preacher, as I have no desire in the first onset, to engage in controversy with a formidable antagonist;—and on the other hand, I should not like for the theatre to be occupied, or the public attention to be divided by a new company of Comedians, or by the Mummy, or even by a new show of devil-fish, lions whelps, and monkies; for it is my fixed and unalterable purpose, come what will of it, to let the world know that I am SOMEBODY.

For the Evan. and Lit. Magazine.

THE PASTORAL OFFICE—*Licensure—Ordination—and Installation.*

Mr. Editor,—Among your readers there are, no doubt, a number of clergymen, whose duties and trials are peculiar to the high and responsible office which they fill. This circumstance would justify the expectation, that in your Magazine, devoted to the public good, and especially to the interests of the church, there should appear a succession of pieces relating chiefly, if not exclusively, to the office of the ministry. Your readers will recollect that this subject has not been entirely neglected. They will especially remember the remarks of "A Layman," of Goochland. These remarks, in general, were excellent, and calculated to be useful. We regret, however, to say, that we can bestow on them only this qualified approbation. They furnish intrinsic evidence that they are the production of a Layman; not of one who knew from experience the anxieties, the difficulties, the discouragements which are the lot of those who *labour in word and doctrine.* Without advocating the criminal deficiencies and blunders which he censures, we honestly think he raises the standard of ministerial qualification and performance too high. Let him dispose of those as he pleases, whom he characterizes by their pronunciation of the *austere;* but let them spare in the church, to *feed the flock,* the laborious, judicious and useful pastors, who cannot equal, and who never aim to equal, this standard. We are acquainted with some who were, by these remarks, built up, not in their most holy faith, but in their neglect of public worship; because the preacher, on whose ministry they had the opportunity of attending, fell, in their opinion, a few degrees below this mark.

Without presuming to dictate to you, in the discharge of your editorial duties, we propose that each number of the Maga-

zine hereafter shall contain observations relating chiefly to the PASTORAL OFFICE. The importance of this subject must be obvious to all. To increase the prudence, the knowledge, the zeal, or in any degree to benefit a pastor, is to benefit the flock which he is appointed to feed. Nor is it material from what quarter such hints may come. Clergymen, who possess the spirit of their office, will cheerfully and gladly hear the instructions, and even the censures, of judicious and pious laymen. But from the knowledge, observation, and experience of each other, they cannot fail to derive important advantage. Nor can it be doubted that there are a sufficient number of your correspondents well qualified to aid you in performing this task. If you approve of the plan, and consider it expedient, you may insert in the present number of the Magazine, the following remarks on, *Licensure*, *Ordination*, and *Installation*.

Of these three Licensure is the first in order, and—the first in importance. As this opinion may differ from that held by some others, the reasons on which it is founded will be briefly stated.

It will be admitted by all, that preaching the gospel is the most important part of ministerial duty. By this it *pleases God to save those who believe.* But how can they believe in him, of whom they have not heard; and *how can they hear without a preacher?* The Presbyterian church, to whose order and manner of performing these rites, we chiefly refer, teaches her children to believe that, "The Spirit of God maketh the reading, but *especially the preaching of the word*, an effectual mean of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." That rite, then, by which a man is invested with authority to perform the most important part of his duty, ought, it is presumed, to be considered more interesting than those which authorize him to perform less important parts of that duty. When a candidate is licensed, he is invested with authority to preach; when he is afterwards ordained, his authority is extended no farther than to administer the two sealing ordinances, and to act as a member of the judicatories of the church. These, though important duties, are certainly less so than preaching the gospel. The practice and the language of Paul, will place this point in its true light. *The Lord sent me not to baptize, but to preach the gospel;* and he thanks God that he had baptized but few of the Corinthians, lest they should say he had baptized in his own name. But if the administration of this ordinance was as important as preaching

the gospel, he would have performed this part of his duty, and risked all consequences.

From the Constitution of the Presbyterian church it may be inferred that Licensure is more important than ordination. The trials and examinations which precede the first, are more extensive and more particular than those which precede the latter. If the candidate has gone through the whole course of study, prescribed in the Theological Seminary at Princeton; and if he is licensed and ordained by the same Presbytery, there is not a single subject on which he need be re-examined, previously to ordination.

True, the licentiate is called a "probationer;" which implies that, in a certain sense, he is still on trial. But with whom is he on trial? Certainly, as it regards preaching the gospel, not with the Presbytery, whose public and solemn act has declared their opinion of his fitness, and their authority to perform this duty. But he is on trial with the churches. Though Presbytery have authorized him to preach, they cannot impose him on any particular congregation as their pastor: this can only be the result of choice; and choice necessarily implies some degree of trial which precedes it.

By receiving license to preach, his relation to the church is changed. Previously to this event he was one of the members; but now, in the judgment of the Presbytery, he is called by the Head of the church, to become one of her public instructors. He is now authorized to proclaim the good news of the kingdom, to explain the mysteries of redemption, to offer pardon, in the name of a crucified Saviour, to perishing sinners, and beseech them to be reconciled to God.

Ordination is done by prayer, with the laying on of the hands of the Presbytery. This is performed when a congregation, after sufficient trial, shall choose a licentiate as their pastor; or when, in the judgment of the Presbytery, the necessities of the church require it. He is now authorized to perform every part of ministerial duty; and is thus set apart to the full work of the gospel ministry; to administer the sacraments; of course to judge of the fitness of applicants to receive these holy ordinances. He is thus engaged in adding members to the visible church; or rather in declaring whom the Spirit of God has prepared for this union. He now becomes a member of Presbytery, of Synod, and, when appointed for the purpose, a member of the General Assembly. If invited by the session, or bench of Elders, in any particular congregation, he may act as Moderator of that body, and aid them in their deliberations.

Installation is performed either by the Presbytery, or by a committee, appointed for that purpose. The rite itself is very simple, though solemn. The pastor-elect, after a sermon adapted to the occasion, is required to make a public declaration of his willingness to become the pastor of that congregation, and to discharge the duties of that office, with fidelity and zeal. The people also are required to give a public expression of their willingness to receive him for their pastor, encourage him in his labour, receive and improve his ministrations, and contribute to his support. Prayer is offered up for the pastor and his flock; to each of whom a charge, suited to the occasion, is delivered. Thus the pastoral relation is constituted—a relation which can be dissolved only by the Presbytery, through whose agency it was at first constituted.

In consequence of this relation, the pastor has a right to the prayers of his people, their obedience in the Lord, and at least a comfortable support for himself and family. They have a right to his time, his talents and his learning to be zealously devoted to their spiritual advantage. The relationship is mutual, and of the most sacred and endearing nature. He is *their* pastor; and they are *his* flock. If they withhold their prayers for his success, withdraw from his ministry, or neglect to provide for his support, they violate the sacredness of obligation, and grieve the Spirit of Christ. If, while they discharge their duty, he should employ his time, his talents and his learning in other pursuits, not connected with their edification; in the acquisition of wealth, or fame, or in the mere indulgence of the flesh, he violates his own solemn promise, and forfeits his claim to be considered a good steward, a faithful pastor. By the reciprocal interchange of affections, and the mutual discharge of relative duties, the peace and prosperity of the church will be secured and promoted.

A few remarks present themselves from the preceding observations. If the preaching of the gospel is the most important part of ministerial duty, then the licensing of candidates is, to say the least, as solemn and important a rite, as that of ordination; of course, it should be made as interesting as possible. Some Presbyteries, however, merely comply with the letter of the Constitution: They do it in private; that is, not in the presence of a congregation; the prayer is accompanied with no other address, with no other reference to the nature of that high and responsible office with which the candidate is invested, than the form prescribed. It is not denied but this is a valid licensure. But if performed in the

presence of a congregation, could it not, by the remarks of a judicious, pious and experienced preacher of the gospel, be rendered highly useful to the candidate himself, and deeply impressive to the people who are present? If it could, is it expedient to permit the occasion to pass without such improvement?—an occasion, as it regards the candidate, which will never return. The constitution does not forbid such an improvement; while the usefulness of the candidate, and the edification of the people might be promoted.

Again; we see that a licentiate is a probationer in no other sense than many ordained ministers are. The Rev. A. B. has been pastor of a church for five years; but that relation is now dissolved, and he is without pastoral charge. C. D. is a licentiate, and is called a probationer. A vacant congregation invites them both to preach, with the view of choosing one of them as pastor. With that church they are both alike, and in the same sense, probationers; not for the gospel ministry, but for the pastoral office. C. D. the licentiate, is chosen; and his probation, for the present, is ended; while that of A. B. continues, until a call from some other charge is presented. The same preacher may be a probationer, at several successive times, during his ministry.

The opinion, therefore, held by some, is at least questionable, that a man, regularly authorized to preach the gospel, may, at his own pleasure, resign the office with which he has been invested, provided he has not been ordained; but that after ordination, he cannot resign his office, and be blameless. That is, it would seem, he may give up the most important part of the ministerial office, but cannot give up those parts which are confessedly of minor importance. This opinion implies that there is more sacredness in ordination than in licensure: but if the sacredness of the rite is derived from the importance of the duty which it authorizes the man to perform, there is more sacredness in licensure than in ordination. He is licensed to preach the gospel—the most important duty; he is authorized to do no more than this by ordination, than to administer the sacraments, and sit as a member of the judicatories of the church—the less important duties.

The question is sometimes agitated—Is it expedient to ordain a man *sine titulo*; that is, without, at the same time, installing him pastor of a congregation? If this be inexpedient, is it not equally so to dissolve the pastoral relation? When a pastor is dismissed from his charge, he is placed in precisely the same situation, and stands in the same relation to the church, with the man who is ordained, but not installed.

It is, too, the act of the Presbytery which places them both in this situation.

We conclude, Mr. Editor with expressing the hope of seeing, in each number of your Magazine, some useful observations relating to the Pastoral Office. The subject itself is inexhaustible. No office, in which man can be placed, has a more intimate connexion with the best interests of the church and of the world. PASTOR.

FOR THE EVANGELICAL AND LITERARY MAGAZINE.

Sir,—I hope that the proposition which I am about to make, will not offend the members of any religious Society among us. It has no reference to their opinions or celebrations; but to an existing evil that spreads widely and is deeply felt in the country. For my part, although I do not acknowledge the obligation to observe any time as *holy*, but the Sabbath, yet I always take pleasure, when it is in my power, in uniting with my fellow-christians in the religious celebration of such days as Christmas, Easter, and Whitsuntide. But this has nothing to do with my object in this communication.

My proposal, sir, is briefly this, that the best measures that can be devised, be forthwith adopted *to abolish* CHRISTMAS.

My reason is, that the abuse of this *holy day* has become inveterate, and is monstrous. *Holy day!* According to the general practice of the country, it may be considered as *holy*, for the same reason that the present notorious alliance of crowned heads in Europe is called *holy*. This, I take it, is either by the *rule of contraries;* or in the way of bitter *irony*, as sometimes we say of an individual, *a saint!* when we mean that he is an incomprehensible villain. So, when we speak of the *holy* alliance, we intend to say that it is the vilest association that ever was formed; the most detestable conspiracy that ever was undertaken against the liberties of mankind. In like manner, when we call Christmas a *holy* day, we mean, or that we may speak truth ought to mean, that it is the season for committing more sin than is committed at any other season, and exhibiting greater folly than is exhibited in all the rest of the year.

As it does not become me to speak of high matters, I shall not here notice the recess of our Legislative bodies at this season of the year, nor of the loss of their *precious* time to the State. This may, for aught that I know, all be very

well. Some little relaxation, some *dissipation* of thought and care may be very necessary, after the severe labours, by day and by *night* of our lawgivers, from the first Monday until the twenty-fifth day of December: and this especially as the work is *new* to a great many members, and of course, so much the *harder* for them. It is not my fashion to be severe towards those who labour for the public good. I therefore pass by the *Assembly's* Christmas.

I have some doubts, too, whether it is necessary to mention the *destruction of gun-powder*, which uniformly takes place on the occasion. This may perhaps be beneficial. Because the more gun-powder is used, the more must be made. The fashion then of firing *guns*, *squibs* and *crackers* may promote *domestic manufactures*, and of course ought to be encouraged by all true patriots. Besides, it tends greatly to promote a true republican simplicity of taste. For you must confess, I am sure, that he is pleased with very cheap and simple pleasures, who is delighted with the flash of powder and the noise of the explosion. If there were no other evidence, this would be amply sufficient, that apprentice boys and little negroes in town and country enjoy highly that which affords so exquisite pleasure to many of our young gentlemen. I remember too that in that most truly American and patriotic song, *Yankee Doodle*, Jonathan expressed high gratification on hearing the noise of a great gun "as big as a log of maple." The principal stress, you may observe, if you will read the whole song, is laid on the quantity of powder destroyed, and the very loud noise produced.

> And every time they fired it off,
> It took a HORN OF POWDER;
> It made a noise like father's gun,
> Only a NATION LOUDER!

This song was written, be it observed, in the good old days of genuine republicanism; and the sentiment expressed here with so much *naivete*, is common to all unrefined minds, whether they inhabit *black* or *white*, *young* or old *folks*, *northern* men or *southern*. Only I have thought that there is more truth to nature and more simplicity of taste among us southern people than among our northern brethren, because we love noise more than they do. I confess, however, that I have never yet kept a *thanksgiving day* in New-England; nor have I ascertained how far north it is a college custom to fire squibs and crackers, and so may not be exactly qualified to decide.

On the whole, I am in doubt as to the policy of abolishing this part of the Christmas custom; especially as I have observed so strong a propensity in many of my countrymen to delight in noise. In places where, according to our admirable militia system, a piece of field artillery is located, the young men have a glorious opportunity of distinguishing themselves. In other places, where they are not so fortunate, muskets, pistols and crackers afford a very tolerable means of making a racket. But what has struck me as more worthy of notice than perhaps any thing else, is the expedient of the poor boys in the country and the little negroes, who cannot afford to burn powder. It consists in hewing a place smooth on a log of green wood at the *wood-pile:* on which one little urchin spits a mouthful of spittle, another places a bright coal of fire, and a third strikes it immediately with the back part of an axe. The sound is really as loud as many a college cracker that I have heard!

But if Christmas sports of this kind are to be tolerated, because they indicate a high relish of simple pleasures, which it would be cruel to abridge; what ought to be thought of the very common disposition to drink freely, which prevails on that day? Is this also to be endured? I have been greatly amused as well as provoked at the reasoning employed to justify the indulgences to which I now refer. In many a family that I know, an enormous bowl of *egg-nogg* is brewed and drunk, because it is Christmas! Parents, children, servants, old, young, white, black, and yellow, must drink egg-nogg (if they can get it) because it is *Christmas times!* The man who drinks too freely all the year round for any reason that you please, gets drunk at this season, because, forsooth, it is Christmas. The poor negroes too, hoard up the little money they can procure, that they may purchase whisky enough to get *royally* drunk. And instead of buying little comforts, which would add to their enjoyments during the whole winter, they spend it all in drink, for the same potent reason.

Besides, there is a general relinquishment of all business during the season. A man, who values his time, and wishes to make most of it, must do every thing for himself. Printers, tailors, blacksmiths, carpenters, shoemakers, all refuse to do a single turn, because it is Christmas. During this present season, I applied to a blacksmith to do an hour's job, which it was important I should have done, and his reply was, "Work at Christmas!!! Why I never heard of such a thing in my born days.—No: I wo'nt work for any man at Christmas." In truth, I have often been afraid that I should

neither get food to eat, nor fire to keep me warm, because it was Christmas.

In a word, the country presents at this season of the year, one general scene of dissipation, and idleness. The phlegmatic sit and drink seriously and steadily; while the lively and volatile laugh and chatter, and kick up their heels, play rough jokes, and shout with all their force of lungs:—and if you inquire what it is all for, no earthly reason is assigned, or thought necessary, except this, "Why man! it is Christmas." I have often seen a company of two or three dozen people, acknowledge at once, that this was invincible reasoning, and most admirable wit. But while I admire sound logic, delight in wit, heartily approve humour, and endeavour to promote cheerfulness, I confess that I have no relish for noise and nonsense. And I cannot see how one *iota* of good is to be derived from these exploits of dulness.

While, then, I would allow legislators to take a little relaxation from their oppressive labours, young men to shoot guns and fire crackers because it preserves simplicity of taste, and the little black boys to imitate them with the axe and coal of fire, I humbly propose that Christmas be abolished from this time, forth and forever.

Or if this should be thought carrying the matter too far, I would amend the resolution by limiting it to the time, when our countrymen shall acknowledge that it is not correct in taste or sound in morals to spend a season in idleness, intemperance, dissipation and folly, because that season is thought to be the anniversary of the birth of the Saviour of sinners!

A Country Correspondent.

For the Evangelical and Literary Magazine.

MINUTE CRITICISMS.

Mr. Editor,—I have received more valuable instruction from preachers of the Gospel, than from any other class of persons whatever. I hope that I feel truly grateful, and I know that I am disposed to be entirely respectful. In this temper of mind and with the view of making a slight return for various favours, I venture to suggest a remark or two on common improprieties in the use of words.

It is certainly desirable that there should be nothing in the pulpit to offend a correct taste, nothing unintelligible to a man who speaks pure English, and is unacquainted with the

technical language of theology, and the *cant* phrases, which have been brought into use by writers and preachers of respectable character. These are things too obvious to be insisted on; I shall therefore at once proceed to exemplify my remarks.

A considerable number of my clerical friends, when speaking, both in their sermons and prayers, of the deep impression which it is desirable that divine truth should make on the heart, frequently use the phrase, *feeling sense;*—thus "Grant us a *feeling sense* of divine things." What is the necessity or propriety of the epithet *feeling*, here applied? Can there be a *sense*, in the meaning of the term as used, without feeling? Nay, is it not a *feeling* feeling of divine truth that is prayed for?

This example reminds me of another very common impropriety in the use of the word *grant;*—thus a preacher will say, "*Grant to* bless us with a feeling sense of divine things! —*Grant to* pour out thy spirit"—and I have even heard, "*Grant to give* a rich blessing." The impropriety of this manner of speaking will appear at once by putting the meaning of the word in place of the word itself. Johnson says, "*Grant*—to bestow what cannot be claimed of right." *Grant to bless*, then is, *bestow freely to bless, &c.*

There is another term in very common use, which is perfectly understood by those who customarily attend prayer meetings; but which sounds very strangely to the men who while they speak pure English, but seldom go to church:—it is the word *solemnize;* thus a preacher will often ask his Maker to *solemnize* the minds of his hearers; and will charge them to *solemnize their hearts.* This word in its legitimate use, signifies, either, *to celebrate with religious rites*, as we say to *solemnize* a marriage; or *to perform religiously once a year*, as when the Jews *solemnized the passover*, or the *feast of dedication*, or any other *annual* festival. Now when a man, who has these senses of the term fixed in his mind, hears a preacher pray, that the hearts of his hearers *may be solemnized*, how can he help being startled, and even tempted to smile at the strange application of the term?

The next thing that I shall mention is a small matter, but it is perhaps worth a moment's notice. Several times during the last year, I have heard preachers pray, that their hearers *may have* come together with purposes becoming the worship of Deity. Now I take it that it is too late to pray that men may do in a certain way, what is already done.

As the remarks which have been made, regard the use of words commonly employed in prayer, I am reminded by them of a particular circumstance, in the manner of prayer and of preaching too, by which not a few preachers give to some of their hearers considerable offence. It is the harsh, loud tone of voice, in which they choose to express their thoughts and desires. In travelling about the country, I have often heard a preacher's voice, before I could see the church in which he was officiating.—The churches indeed are not so large and lofty as to be visible at any great distance; but this makes such vociferation the less necessary, because a small house is easily filled by the voice. This manner is particularly disagreeable in prayer. It resembles heathenism too strongly, one would think, to please a christian audience. The God whom we worship is not deaf, nor can he sleep. I have in view now, the contest between the Jewish prophet and the priests of Baal, and as the case is very appropriate, I will transcribe a part of the narrative.

"And it came to pass at noon, that Elijah mocked them, [the priests of Baal] and said, *cry aloud:* for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they CRIED ALOUD, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."—Is it not deplorable that any of the ministers of the gospel should, in any respect, imitate the priests of Baal?

These hints are thrown out for the purpose of exciting preachers, who may read them, to attend to their style and manner, and as far as possible to correct every thing that violates English idiom, or offends good taste. They may do this, and yet accommodate their discourses to the very plainest of their hearers. A good taste is pleased by the most perfect simplicity both in language and manner, in the pulpit. This simplicity is especially called for in prayer. It is outrageous to hear a man owning himself and his hearers to be miserable sinners, and yet pleading in swelling words, and making rhetorical flourishes, before the high and holy God. But surely in this case, a word will be sufficient for a wise man.

Before concluding this desultory communication, I wish to drop one hint more. Let preachers avoid as much as possible, all *set phrases*, all *catch words*; all forms of speech of perpetual recurrence. I know some ministers of the gospel, who in the course of their sermons bring out particular words in every sentence, almost as regularly as the almanac maker

places the *dominical* letter in his calendar. The preacher, perhaps, does not notice them; or he thinks them emphatic, or ornamental; but they are very wearisome to the hearer.

MINUTISSIMUS.

REVIEW.—*Memoirs of the public and private life of* John Howard, *the Philanthropist, compiled from his own Diary, in the possession of his family; his confidential letters; the communications of his surviving relatives and friends; and and other authentic sources of information. By* JAMES BALDWIN BROWN, Esq. *of the Inner Temple, Barrister at Law.* 4to. pp. 690. London, 1818.

WHO has not heard of the great philanthropist? Every one has read the splendid eulogiums pronounced on him by Burke, Foster and Chalmers; and yet very few of our countrymen have had the opportunity of making themselves acquainted with the true elements of his character, and tracing his extraordinary actions of benevolence to their proper cause. The large and expensive volume, of which we have just given the title, will in all probability be seen by very few of our readers, and without access to it, they will never be fully acquainted with John Howard. We have therefore thought that we should perform an acceptable service by giving such a sketch, as our limits would permit, of this truly admirable man.

The author of this work is advantageously known in the literary world, as one of the Editors of the *Investigator*, a valuable quarterly publication, conducted by him in conjunction with the Reverend Dr. Collyer of London, and the Rev. Dr. Raffles of Liverpool—as well as author of several other publications. In the preface, he gives a full account of the sources of his information, and the authorities on which he relies to sustain his statements. These were so ample as to put the reader beyond all doubt as to the truth of the statements.

In the very brief sketch which the nature of our undertaking allows us to give, a great many particulars, which would interest the reader, must be omitted. We shall attempt, however, to give a fair exhibition of the principles of action adopted by this very uncommon man. Should we succeed in this effort, very important information may be derived from the following pages. The benevolent labours of no private individual, of any age or nation since the days of the apos-

tles, have excited as deep an interest as those of *Howard the Philanthropist.*

He was born about the year 1727 at Clapton, in the parish of Hackney near London. His father was an upholsterer and carpet-warehouse-man, in which trade he acquired a considerable fortune. The elder Howard, was a Dissenter of Calvinistic principles; and as to church government, an Independent.—He selected for his son, as was very natural, tutors who agreed with him in religious views, with the design of training up the boy in his own way, and preparing him to pursue a trade. In conformity with this design, at a suitable time he was put as an apprentice to a large wholesale grocer in London. The father died before the son's apprenticeship expired: and he having no taste for the business in which he was engaged, purchased his time of his master, and in due season took possession of the ample estate which by will was left to him. By the appointment of the father, however, the young man was not to come into possession, until he reached his twenty-fourth year: yet such was his prudence, that he was entrusted with the management, in great part, of his fortune. The executors had no reason to repent this confidence; for young as he was, he improved the estate, and at the same time gave tokens of that benevolence, which afterwards placed him above any man of his age.

In early life, he made a tour to the continent of Europe, where he either acquired or strengthened a taste for the fine arts, and collected paintings and other works of art for the adorning of his seat in the country.

After spending a year or two in this way, he returned, and employed his time in the improvement of his mind, and in discharge of social and religious duty. Under the influence of religious education and pious example, he, early, imbibed principles of religion which never forsook him. He was a Dissenter, as his father had been, of the *Independent* order, and a moderate *Calvinist.*

His constitution was predisposed to consumption; and therefore his physicians put him on a very strict dietetic regimen. The habit thus formed, continued as long as he lived. No man was ever more abstemious. Yet nothing could guard him against the attacks of sickness. During a violent fit of illness, he was attended on by a Mrs. Sarah Loidore, with such extraordinary kindness, that, after recovery, he felt impelled to offer her his hand. The age of this lady was more than double of his own. She remonstrated against the imprudence of the proposed connexion; but Howard perse-

vered and they were married! He acted the part of an exemplary husband; and she that of an affectionate wife, for a few years; and they were separated by death.

On this event, he broke up house-keeping, showed his customary generosity by distributing such parts of his furniture as he had no occasion for, among the poor-housekeepers in his neighbourhood, and resolved to go abroad. His intention was to go first to Lisbon, then lying in ruins from the effects of an earthquake. But the packet in which he sailed, was taken by a French privateer. His captors treated him with great cruelty, and he suffered extremely both on board the privateer, and in prison at *Brest*, whither he was carried. He was afterwards removed to Carpaix, where the humanity of his gaoler greatly mitigated the miseries of his situation; and where he himself established such a character for integrity, that he was amply supplied with clothes and money, on the mere promise of repayment when he should regain his liberty. Confidence in him was at length carried so far, that he had permission to visit his native country, on promising that he would return and surrender himself prisoner of war, unless he could prevail on his government to release a French naval officer in exchange. On his arrival at home, he repressed the joyful congratulations of his friends, by telling them to wait, until it could be ascertained whether he could stay at home with honour. The exchange, however, was accomplished without difficulty; and immediately he set himself to work to meliorate the sufferings of his captive countrymen. In these exertions he enjoyed the happiness of being successful. To these events Mr. Howard attributed the direction of his singular benevolence towards those who were sick and in prison, and had none to visit them.

Without being deeply imbued with science, Howard had a taste for philosophical pursuits, and took great pleasure in meteorological observations. In the year 1756, he was elected member of the Royal Society; and afterwards made several communications to the institution.

A few years after his return to his native country, he formed a matrimonial connexion with a Miss Leeds, a lady of most respectable family, highly accomplished, and most amiable in her disposition. Her taste and manners were well suited to her husband; both were truly pious, and ardently attached to each other. At his favourite seat (Cardington) he spent his time improving his grounds, discharging relative and social duties with exemplary fidelity, and growing every day in the love of his neighbours, and in the esteem of

all who knew him. But this is a changing world; and soon this scene of happiness was darkened by a cloud which never was dissipated. Very shortly after Mrs. Howard had given her husband a son, she was suddenly snatched from him by death. He felt his loss with all the acute sensibility of a devoted husband, yet bore it with all the submission of a christian. The simple inscription which he caused to be made on the tomb erected to her memory, shows the character of the man. For this reason it may be worth while to copy it.

In hope of a resurrection to eternal life,
Through the mercy of God by Jesus Christ,
Rests the mortal part of
HENRIETTA HOWARD,
Daughter of Edward Leeds, Esq.
Of Croxton, in Cambridgeshire,
Who died 31st of March 1765, aged 39,
She opened her mouth with
Wisdom,
And in her tongue was the law of kindness.
Prov. xxxi. 26.

Mr. Howard always observed the anniversary of this lady's death as a day peculiarly devoted to private meditation and prayer.

This bereavement devolved on him, the delicate and important duty of superintending the education of his infant child. To this he gave that attention which a wise and benevolent parent is expected to bestow. His discipline was firm and strict, but by no means severe. Yet because the child turned out badly, Howard has been accused of wanting natural affection. This charge is refuted by the present biographer in the most complete and satisfactory manner. And it is only mentioned in this brief sketch, for the sake of observing that herein we have a striking example of the depravity of human nature. Nothing but hatred of Howard's religious opinions, or envy of that glory which, though unsought, shed its brightness around him, could have induced any one to originate such a calumny; and nothing but the most diabolical malignity could, in the total absence of all evidence, have founded the charge on one of the severest domestic afflictions that can befal a man and a father in this world of sorrow.

For the purpose of entering fully into Howard's character, and understanding the motives by which he was carried through his career of unexampled benevolence, it is necessary

to attend somewhat particularly to the operation of his religious principles.—It has already been stated that he was an *Independent* and a *Calvinist*. But he was no bigot. His beloved wife belonged to the established church, and it was his constant practice, as long as she lived, to go on one part of the Sabbath to his own *meeting*, and on the other part, to accompany her to *the church*. But it was not in this way only that he showed himself to be of a truly christian spirit. After that severe bereavement of which we have spoken, as soon as he could make suitable arrangements, a regard to his health and spirits induced him to go again to the continent. Extracts from a *private* diary kept by him on this tour, and intended for his own inspection alone, will show more clearly than any thing else can do the exercises of his mind, and the state of his heart. Of these extracts we shall give several specimens, that the reader may judge for himself of the religious character of the great philanthropist.

It is most manifest that this Diary was kept only for his own inspection; for as to style and manner of writing, nothing can be more careless. The design seems to be to impress on the understanding and the heart by putting on paper, thoughts on which it was desirable to dwell, and feelings which it was intended to cherish. It appears from the following that Mr. Howard did not accomplish some plan, which he had meditated, and he assigns his reasons for this abandonment, in terms which show him to have been a conscientious steward of the talents committed to him.*

"*Turin* 1769. *Nov.* 30. My return without seeing the southern part of Italy was on much deliberation as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would as I hope have been contrary to the general conduct of my life and which on a retrospective view on a death bed would cause pain as unbecoming a disciple of Christ—whose mind should be formed in my soul—These thoughts with distance from my dear boy determines me to check my curiosity and be on the return.—Oh! why should Vanity and Folly Pictures and Baubles or even the stupendious mountains beautiful Hills or rich Vallies which ere long will be consumed engross the thoughts of a

* In these extracts, the reader must perform the business of punctuation for himself. The biographer of Howard thought it best to make no changes, and we follow him. It will here be seen, that in the days of Howard, *English* education was not much attended to, as a matter of general interest. And even authors left spelling and punctuation pretty much to the printers.

Candidate for an eternal everlasting Kingdom.—A worm ever to crawl on earth whom God has raised to the hope of Glory which ere long will be revealed to them who are washed and sanctified by Faith in the Blood of the divine Redeemer! look forward Oh! my Soul! how low, how mean, how little is every thing but what has a view to that glorious World of Light Life and love—the preparation of the heart is of God—Prepare the Heart Oh! God! of thy unworthy creature and unto Thee be all the glory thro the boundless ages of Eternity.

Sign'd J. H"

"This night my trembling soul almost longs to take its flight to see and know the wonders of redeeming Love—join the triumphant Choir—Sin and sorrow fled away—God my Redeemer all in all—Oh! happy Spirits that are safe in those mansions"—

The following letter will be read with interest, as it shows much of the spirit of the man.

"*Abbeville, Jany 4th,* 1770.

"DEAR SIR,—Having an opportunity, by an Italian gentleman with whom I have travelled, I thought a few lines would not be unacceptable. After I landed in France, my first object was Geneva, where I spent some time before I went into Italy. The luxury and wickedness of the inhabitants would ever give a thinking mind pain, amidst the richest country, abounding with the noblest productions of human power and skill. I was seven days recrossing the Alps. The weather was very cold: the thermometer 11 degrees below the freezing point. The quick descent by sledges on the snow, and other particulars, may perhaps afford a little entertainment some winter's evening. I returned to Geneva. *There* are some exemplary persons: yet the principles of one of the vilest men (Voltaire) with the corruptions of the French, who are within one mile of the city, has greatly debased its ancient purity and splendor. I spent about ten days at the dirty city of Paris. The streets are so narrow, and no foot paths, there is no stirring about but in a coach; and as to their hackney coaches, they are abominable. There were but few English at Paris. I dined with about twenty at our ambassador's (lord Harcourt) I am now on my route to Holland, a favourite country of mine; the only one, except our own, where propriety and elegance are mixed. Above all, I esteem it for religious liberty.

"Thus, dear Sir, I am travelling from one country to another; and I trust, with some good hope, through abun-

dant grace, to a yet better. My knowledge of human nature should be enlarged by seeing more of the tempers, tastes, and dispositions of different people ;—but shudder my soul at the glimpse of a thought of its dignity and excellence—for 'how is the gold become dross!'

"I bless God I am well. I have a calm and easy flow of spirits. I am preserved and supported through not a little fatigue. My thoughts are often with you on the Sabbath day. I always loved my Cardington and Bedford friends ; but I think distance makes me love them more. But I must conclude with my affectionate remembrance of them ; and my ardent wish, desire, and prayer for your success in promoting the honour of God, and the love of our divine Redeemer.

"I am truly your affectionate friend, &c.

JOHN HOWARD."

We return to his Diary.

"*Hague* 1770. *Sunday Eveng.* 11*th Feby.* I would record the goodness of God to the unworthiest of his Creatures —for some days past a habitual serious frame relenting for my sin and folly applying to the blood of Jesus Christ, solemnly surrendering myself and Babe to Him beging the conduct of his holy Spirit.—I hope a more tender conscience by a greater fear of offending God—a Temper more abstracted from this world more resigned to Death or Life thirsting for union and communion with God as my Lord and my God—Oh! the wonders of redeeming Love! Some faint hope even I! through redeeming mercy in the perfect righteousness—the full atoning Sacrifice shall ere long be made the monument of the rich free grace and mercy of God thro the divine Redeemer—Oh! shout my Soul Grace Grace free sovereign rich and unbounded grace! not I, not I, an ill deserving Hell deserving creature!—but where sin abounded I trust grace superabounds—some hope, what joy in that hope! that nothing shall seperate my Soul from the Love of God in Christ Jesus—and my Soul, as such a frame is thy delight, pray frequently and fervently to the Father of Spirits to bless his Word and your retired moments to your serious conduct in Life.

"Let not my Soul the interests of a moment engross thy thoughts or be preferred to my Eternal Interests—Look forward to that Glory which will be revealed to those who are faithful to death—My Soul walk thou with God be faithful hold on hold out—and then—what words can utter—J. H"

Again.

"1770. *Lyons, April 4th.* Repeated instances of the unwearied Mercy and goodness of God preserved hitherto in health and safety! Blessed be the name of the Lord! endeavour Oh my soul! to cultivate and maintain a thankful serious humble and resigned Frame and Temper of mind. May it be thy chief desire that the Honour of God the spread of the Redeemer's name and Gospel may be promoted—Oh! consider the everlasting worth of spiritual and divine enjoyments—then thou wilt see the Vanity and nothingness of worldly pleasures. Remember oh my soul Saint Paul who was determined to know nothing in comparison of Jesus Christ and him crucified—A tenderness of conscience I would ever cultivate—no step would I take without acknowledging God—I hope my present Journey, tho' again into Italy is no way wrong rejoicing if in any respect I could bring the least improvement that might be of use to my own country—but oh my soul! stand in awe and sin not, daily fervently pray for restraining Grace, remember if thou desirest the death of the righteous and thy latter end like his thy Life must be so also.—In a little while thy course will be run thy Sands finished—a parting farewell with my ever dear Boy, and then, Oh my Soul be weighed in the Balance—wanting, wanting! but oh! the glorious hope of an interest in the blood and righteousness of my Redeemer and my God!—In the most solemn manner I commit my spirit into thy hand oh Lord God of my Salvation!

"My Hope in time! my Trust thro' the boundless ages of Eternity! JOHN HOWARD"

In a letter dated "Rome, May 22d, 1770," he thus expresses himself to a clerical friend in England.

"With great pleasure I received your obliging letter as I passed through Flanders. The esteem yourself and some of my friends have for me, humbles me to think what I ought to be. But how mean and defective! yet, amidst all, a sincere love I hope I have to all who bear the impress of our divine Master. * * * * * * *

"The Pope passed very close by me yesterday; he waved his hand to bless me. I bowed; but not kneeling some of the Cardinals were displeased. But I never can nor will to any human creature or invention, as I should tremble at the thought of the adoration I have seen to him and the wafer."

After giving a sketch of an intended excursion from Rome, he says,

"Thus, my dear friend, am I travelling over desolate places of ancient grandeur, and felt it to overpower that selfish and vain principle that is rooted in my constitution, and humble the pride of one's heart! And when at other times I view in statues, paintings, architecture, &c. the utmost stretch of human skill, how should one's thoughts be raised to that glorious world, that heavenly city, the city of the living God,—where sin, sorrow, and every imperfection will be done away! Oh, the free, sovereign, unbounded grace of our Lord Jesus Christ! how thankful should we protestants be for this glorious gospel which we have in our hands. The happiness we are exulting in, millions in this country are denied."

The copious extracts which we here make, will not prove wearisome, it is hoped, to any reader. We wish, if possible, to present a full length portrait of the *benevolent Howard*, and clearly to exhibit the principles under which he acted. Our readers will see in the sequel, that these principles were powerful and salutary; that they possessed an energy and constancy which clothed them with a high degree of moral sublimity; but that they were wholly unlike the passions which have, for the most part, borne men on to earthly glory. The men whose exploits fill the page of history, seem to have been born to desolate and destroy; they are vials in the hands of a holy God, who in just judgment pours them out as plagues on guilty nations. But Howard's way through life was that of an angel of peace. He was born to be a blessing to the great family of civilized man.—We proceed to make a farther use of his Diary. The following long extract we give with what we suppose to be the correct punctuation, that common readers may more fully enter into the spirit of the writer. It contains *Howard's covenant with God.*

"1770. *Naples, May* 27. When I left Italy last year, it then appeared most prudent and proper. My return I hope is under the best direction, not presumptuous, being left to the folly of a foolish heart. Not having the strongest spirits or constitution, my continuing long in Holland or any place lowers my spirits: so I thought returning would be no uneasiness on the review; as sinful and vain diversions are not my object, but the honour and glory of God my highest ambition. Did I now see it wrong by being the cause of pride, I would now go back: but being deeply sensible that it is the presence of God which makes the happiness of every place, so, oh my soul! keep close to him in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to

in a country of such wickedness and folly. Stand thou in awe, and sin not—commune with thine own heart—see what progress thou makest in thy religious journey! Art thou nearer the heavenly Canaan? the vital flame burning clearer and clearer? or are the concerns of a moment engrossing thy foolish heart?—Stop! Remember thou art a candidate for eternity—Daily, fervently, pray for wisdom—Lift up your heart and eyes to the Rock of ages; and then look down on the glory of this world.—A little while, and thy journey will be ended, be thou faithful unto death. Duty is thine, though the power is God's—Pray to Him, to give thee a heart to hate sin more, uniting thy heart in his fear.

"Oh! magnify the Lord, my Soul! and my spirit, rejoice in God my Saviour!—his free grace!—unbounded mercy!—love unparalleled!—goodness unlimited—And O! this mercy, this love, this goodness exerted for me!—Lord God! why me? When I consider and look into my heart, I doubt, I tremble! Such a vile creature! Sin, folly, and imperfection in every action! Oh! dreadful thought, a body of sin and death I carry about me ever ready to depart from God, and with all the dreadful catalogue of sins committed! My heart faints within me and almost despairs:—but yet, oh my soul, why art thou cast down, why art thou disquieted? Hope in God—his free grace in Jesus Christ. Lord I believe, help my unbelief. Shall I limit the grace of God? Can I fathom his goodness?

"Here, on his sacred day, I, once more in the dust before the eternal God, acknowledge my sins heinous and aggravated in his sight. I would have the deepest sorrow and contrition of heart; and cast my guilty and polluted soul on thy sovereign mercy in the Redeemer. Oh! compassionate and divine Redeemer, save me from the dreadful guilt and power of sin; and accept of my solemn, free, and, I trust, full, unreserved surrender of my soul, my spirit, my dear child, all I am and have, into thy hands—unworthy of thy acceptance—yet oh Lord God of mercy, spurn me not from thy presence;—accept of me, vile as I am—I hope a repenting returning prodigal.—I glory in my choice; acknowledge my obligations as a servant of the most high God:—and now may the eternal God be my refuge; and thou, oh my soul, faithful to that God, that will never leave thee nor forsake thee.

"Thus, oh my Lord and my God, is humbly bold even a *worm* to covenant with thee. Do thou ratify and confirm it; and make me the everlasting monument of thy unbounded mercy—Amen, Amen, Amen.—Glory be to God the Father,

God the Son, and God the Holy Ghost, forever and ever, Amen!

"Hoping my heart deceives me not, and trusting his mercy for restraining and preventing grace, tho' rejoicing in returning what I have received of him into his hands, yet with fear and trembling, I sign my unworthy name.

JOHN HOWARD

Naples 27 May 1770.

"NB. This solemn covenant renewed at Moscow Sept. 27th 1789."

From these copious extracts, we see how the benevolent Howard thought and felt while travelling in that region where licentiousness and superstition exert a combined influence over the great mass of the population. Among the thousands of travellers whom ITALY has allured to itself, how very few were like Howard! Most who publish their tours through the land of arts and antiquities, show too plainly, whatever may be their conduct, that their mental purity has been destroyed.

It has been, and indeed still is, the fashion to eulogize Howard. His name has become another word for the purest and most exalted philanthropy. But few, we apprehend, understand the motives by which he was actuated. Although he was the most modest and humble of mortals, his conduct has been ascribed to a love of fame. Others have attributed it to mere eccentricity of character. And of those who knew him intimately, and saw how deeply religion entered into all that he did, some have undertaken to account for his actions, by the general operation of what is called the *religious principle* on a man placed in peculiar circumstances. This solution of the question, however, is entirely unphilosophical. *General* views and principles never have been, and as man is constituted, never can be powerful principles of action. He who generalizes religion, until he brings out something common to Protestantism and Popery, to Christianity, Mahommedanism, and Paganism, makes it in fact a mere nullity. And the reason is, that man in this world is continually meeting with particular objects, which correspond to passions in his nature, and so powerfully excite them, that he loses sight of general views, and feels not the force of general principles. One must go into the detail of religion, to feel its power. But without staying to reason on the subject, two men distinguished in their day afford a happy illustration, and a strong confirmation of our remarks—*Sterne* and *Howard*.

Sterne generalized; and talked of charity and religion in a way that delighted the sentimentalists of his time. Yet there perhaps never has been a more selfish callous hearted man. Walpole, who certainly had no prejudices against the compliant morality of Sterne, says, if we remember rightly, that he would weep over a dead ass, and leave a dying mother to starve. On the other hand, Howard adopted a very particular religious creed. He was what would now be called an *evangelical Christian;* nay, he was a *Calvinist;* and yet he lived a life of benevolent exertion, and performed labours of love, which called forth the applause and admiration of mankind.

Many who, under the influence of a sort of poetical feeling, produced by the contemplation of his unequalled charity, have pronounced eloquent eulogiums on this patriot of the world, would probably regard his Diary, should they see it without knowing its author, as the production of a crazy enthusiast. Yet it was under the operation of principles there expressed, and of feelings produced by them, that this extraordinary man, made his "circumnavigation of charity;" and plunged into the most noisome dungeons, that he might "take the dimensions of human misery." So little do superficial and prejudiced observers understand of the genius of that system of religious belief, which they are ever ready to censure in the harshest terms.

Having shown what Howard was, we proceed to let our readers see how he acted. (*To be continued.*)

TO THE EDITOR OF THE EVANGELICAL AND LITERARY MAGAZINE.

Sir,—I have been a good deal interested in the perusal of an Essay on the Celtic Antiquities of America, by John Finch, F. B. S. &c. published in the American Journal of Science and the Arts. Should it accord with your plan, you may insert the following extract in your Magazine. The opinion of the writer, that the Aborigines of America descended from the ancient Scythians, though perhaps not very common in this country, is supported by many facts, and has been embraced by several distinguished writers. The late Dr. Dwight, in his Travels, has adduced several arguments in support of it.

"THE Celts or Scythians, who gradually migrated from the borders of Assyria and Palestine, have left remains of their language and religion, in the central and northern re-

gions of Asia, in England, France, Germany, Russia, and Scandinavia. Let us ascertain if no memorials of their residence can be traced in this country.

"The monuments which they erected, while in distinct hordes they successively traversed the various quarters of the world, may be divided into five species. 1st. Cromlechs. 2d. Stones of memorial or sacrifice. 3d. Circles of memorial. 4th. Rocking Stones. 5th. Tumuli or Barrows.

"1. We begin with the ancient and venerable cromlechs, by which, as an unerring guide, the tribes of men who erected them may be identified; they are of a peculiar structure, one huge stone, elevated two feet or more above the ground, higher at one end, and supported by several stones placed underneath. In England, some of the top stones, or rather rocks, are of an enormous size, and similar structures are found in various parts of Europe and Asia. These majestic and durable stone monuments appear built to defy the knowledge and foil the curiosity of the present race of men; the purpose for which they were erected is unknown, and various have been the opinions upon this subject.

"They have successively been called tombs, small temples for the residence of country divinities, and altars contaminated with the dreadful sacrifice of human victims.

> "The barbarous priests some dreadful God adore,
> And sprinkle every stone with human gore."

"The voice of history, with perhaps too just a decision, affixes the perpetration of this enormity upon all the tribes who departed from the land of Scythia; but whether these were the altars consecrated for such purposes, is one of those secrets which perhaps even time can never solve.

"On my arrival in this country, I thought I had left the land of Celts and Druids far behind me, and great was my astonishment, on a perusal of Silliman's Philosophical Journal, when I read in the second volume, page 200, to which the reader is requested to refer, the description of a most noble cromlech, although the writer, the Rev. Elias Cornelius, is evidently not aware of the valuable relic of antiquity which he has described. It is mentioned by that gentleman on account of a geological fact supposed to be connected with it; the highest stone is of granite, and the pillars which support it are of primitive limestone, which is therefore supposed to be of equal age with the granite above; but in fact, it is a magnificent cromlech, and the most ancient and venerable monument which America possesses, and establishes a

common origin between the Aborigines who erected this monument, and the nations who erected similar cromlechs in other parts of the world.

"It is thus described :—'In the town of North-Salem, and State of New-York, is a rock which, from the singularity of its position, has long attracted the notice of those who live in its vicinity ; and being near the public road, seldom escapes the notice of the passing traveller. Although weighing many tons, its breadth being ten feet, and greatest circumference forty feet, it stands elevated in different parts, from two to five feet above the earth, resting its whole weight upon the apices of seven small conical pillars. Six of these, with their bases either united or contiguous, spring up like an irregular group of teeth, and constitute the support of one end of the rock. The remaining pillar supports the other end, and stands at the lowest part of the surface over which the rock is elevated.

"Notwithstanding the form of the rock is very irregular, and its surface uneven, its whole weight is so nicely adjusted upon these seven small points, that no external force yet applied, has been sufficient to give it even a tremulous motion. There is no mountain or other elevation near it, from which the rock could have been thrown.'

"The Geologists in Europe have made an attack upon some of these ancient monuments, and assert that they were produced by the decomposition of rocks of granite ; but in this instance, the pillars underneath being of limestone, and the large stone on the top of granite, we cannot consider it as the production of nature, because those rocks seldom or never occur in that relative situation. It may also be supposed that it is a bowlder of granite, deposited by diluvian torrents in its present situation ; but against this opinion, it may be asserted with some confidence, that primitive limestone never appears above the surface of ground in the shape of small conical pillars, but in large massy blocks, which may be readily seen at some distance. Others may suppose that some ardent admirer of Celtic antiquities erected this monument for his own amusement, but the immense weight of the upper stone renders this improbable.

"2. *Stones of Memorial or Sacrifice.*—Mr. Kendall, who travelled in the northern parts of the United States, seems to have had a very correct idea of the value of these monuments in an historical point of view ; and mentions some of those which occur in Massachusetts. He says: 'In different parts of the woods are six or seven masses of stone, on which

the few Indians who still hover around their ancient possessions, make offerings; and on this account the name is given to them of Sacrifice Rocks. Two of these are on the side of the road leading from Plymouth to Sandwich; one of them is six feet high, the other four, and they are ten or twelve feet in length. They differ in nothing as to their figure from the masses of granite and other rocks, which are scattered over the surface of the surrounding country. All that distinguishes them are the crowns of oak and pine branches which they bear, of which some are fresh, others are fading, and the rest decayed.'

"Captain Smith, in his description of Virginia, relates that the Indians had certain altar stones, which they call Pawcorances; these stand apart from their temples, some by their houses, others in their woods and wildernesses, where they met with any extraordinary accident or encounter. As you travel by them, they will tell you the cause of their erection, wherein they instruct their children as their best records of antiquity, and sacrifices are offered upon these stones when they return from the wars, from hunting, and upon many other occasions.

"Charlevoix mentions the worship of rocks as one of the superstitions of the Northern Indians.

"In Messrs. Lewis & Clarke's Travels there are noticed several of these rocks.

"Stone Idol Creek, on the Missouri, derives its name from three rude stones which the Ricaras, a tribe of Indians, worship. Whenever they pass by, they stop to make some offering of dress, in order to propitiate these sacred deities.

"On the bank of the Chissetaw Creek is a rock which is held in great veneration by the neighbouring savages, and is visited by parties who go to consult it as to their own and nation's destinies.

"The fate of the Mandan tribes depends upon the oracular responses of another sacred rock, whose commands are believed and obeyed with the most implicit confidence. Every spring, and on some occasions during the summer, a deputation from the savages visits the sacred spot where there is a large porous stone, twenty feet in circumference.

"In Major Long's Tour to the Rocky Mountains, it is stated, that the Minnitaree Indians worship the Me-mo-ho-pa, a large, naked, and insulated rock in the midst of a small prairie, about two days' journey from the village of that nation. In shape it resembles the steep roof of a house; and the Minnitarees resort to it for the purpose of propitiating

their Great Spirit by presents, fasting and lamentation, which they continue for a space of three or five days.

"Under this class of Indian monuments may be arranged the figured rock at Dighton, in the State of Massachusetts, which has been described in various publications; also the sculptured rocks that occur in many parts of the American continent, at Tiverton, Rutland, Newport, Scaticook, Brattleborough, Ohio, &c. &c.

"It is to be regretted that a manuscript of the late Dr. Stiles, which is in the possession of the American Academy of Arts and Sciences, and contains an account of many of these remains, has not yet been published.

"Perhaps the intricate question of American ancestry might be solved by the annals of Mexico, or the histories of Peru, and a deep research into the books of those countries, would no doubt amply repay the toil.

"Acosta relates that, amongst the ancient Mexicans, worship was paid to rocks or large stones, and that in the highways they found great heaps of them, which had been offered to the gods; but he adds, that in his time, this superstition of worshipping great stones had altogether ceased.

"Gomara, in his account of Peru, mentions the same practice as still continued amongst the old inhabitants in that country.

"Thus in the various regions of America, the natives had carefully preserved the stones of memorial and sacrifice, in the use of which they had been instructed by their Celtic ancestors, and which in some instances may have been the individual monuments erected by that people.

"If accurately examined, there can be little doubt that America contains an abundance of these rude stones, which were erected by the ancient inhabitants as memorials of their history and exploits in war, or as altars on which to sacrifice to the Deity. The books of the first historians of America, contain many accounts of the homage which was paid by the natives to shapeless rocks, and the sacrifices offered upon them; but in the lapse of time, the Indians being nearly destroyed by diseases or by war, and these stones offering no particular feature to the common observer, scarcely a trace of their present position can be distinctly marked; but to the historian these rude stones are objects of the highest interest, and every exertion should be made to identify the situations where they occur.

"3. *Circles of Memorial* were the next monuments erected by the ancient Celtæ; they consist of nine, twelve, or more

rude stones, placed so as to form a circle, and were generally placed upon an eminence.

"They answered several purposes; they were dedicated to religious services, and sacrifices were made either within the sacred circle, or in its vicinity; at the election of chiefs and leaders, the nations assembled here, and public business was supposed to be sanctioned by the gods, if transacted within the boundary of their temples. They were also used by the priests for astronomical purposes.

"There appear to be at least three of these sacred circles in America. I have been informed of one by Dr. E. James, the scientific tourist to the Rocky Mountains. It is situated upon a high hill, one mile from the town of Hudson, in the State of New-York, and attracted his notice many years ago, on account of the remarkable size of the stones, and their position.

"In Mackenzie's tour from Quebec to the Pacific ocean, there is noticed a circle of stones, artificially laid on a high rock, upon the banks of the river Winnipigon, which discharges itself into a lake of the same name. The Indians are accustomed to crown this circle of stones with wreaths of herbage, and with branches; for this reason, the carrying place which passes it has received the appellation of Le Portage de Bonnet.

"In Purchas' Collection of Voyages, vol. 3, page 1052, one of the historians of Peru, in describing the manners and customs of the children of the sun, says: 'To make the computation of their year sure and certain, they did use this industry; upon the mountains which are about the city of Cuzco, where the kings held their court, there were twelve pillars set in order, and at such distance the one from the other, as that every month one of these pillars did note the rising and setting of the sun. They were called Succanga, and by means of these stones, they taught the seasons fit to sow and reap, and other things; they did certain sacrifices to these pillars of the sun.'

"These are no doubt connected in their history with the other Celtic remains, and resemble those druidical circles, which are so common in Europe and Asia, and which from their immense size and the majesty of their appearance, received from Tacitus the expression 'rudes et informes saxorum compages,' and from Cicero the appellation 'mirificæ moles.' But the scientific assistance of individuals who reside near these monuments is requested, that an accurate account of them may be published, and thus a small ray of

light be thrown over the history of the Aborigines of America.

"Tradition sometimes conveys along the stream of time a name attached to these stone monuments, which informs us of their use. In Erin's bright green isle, which was a favorite resort of the Druids, these stone circles, placed upon an eminence, are called in the Irish language Carrich Brauda; and in Wales, similar structures have retained the name Cerrig Brudyn, to the present time; the appellation is the same in both countries, and means Astronomer's circles. And thus in ages long since past, perhaps at the same instant of time, though under different skies, the Druids of England, and the priests of Cuzco, the astronomers of Ireland, Hudson, and Winnipigon, seated upon the lofty hills, and surrounded by their sacred circles of stone, were calculating the progress of the seasons, the revolutions of the planets, and the eclipses of the sun, by the same formulæ which their ancestors had first practised in the central plains of Asia.

"4. *Rocking Stones,* are memorials raised by the same people, and the same race of men, who elevated the cromlechs; they consist of an enormous stone so equally poised upon its base, that a very small force is sufficient to move it; sometimes even the touch of a finger will cause it to vibrate.

"There are several of these memorials of a former race, in the United States of America, but of the origin of the whole of them we cannot be certain, until an accurate account is published of their size, appearance, and situation, and it would be desirable if they were illustrated by correct drawings. In the State of New-York there are probably three or more. Professor Green has described one, in the American Journal of Science, vol. 5. page 252. It is situated near the top of a high hill, near the village of Peekskill, in Putnam county; the moveable stone is thirty-one feet in circumference; the rock is of granite, but the mica contained in it being schistose, gives it some resemblance to gneiss, and it is supported by a base of the same material. This rocking stone can be moved by the hand, although six men with iron bars were unable to throw it off its pedestal. From the drawing which accompanies the description in Silliman's Journal, this rock presents every appearance of an artificial monument, and may perhaps with safety be classed amongst the Celtic antiquities of North-America.—Putnam's rock, which was thrown from its elevation on one of the mountains in the Highlands during the revolutionary war, may have been a rock of this description.

"There is also a rocking stone in Orange County, State of New-York, of which no account has yet been published.

"In the State of Massachusetts, I have heard of some near Boston, between Lynn and Salem, but do not vouch for the accuracy of the statement, until they undergo a careful examination.

"There is one at Roxbury, near Boston, described in the Journal of Science, edited in that city.

"A small rocking stone occurs at Ashburnham, in the same State.

"In New-Hampshire there are two; one at Andover, weighing fifteen or twenty tons, and the other at Durham. This was a short time since a very splendid rocking stone, weighing between fifty and sixty tons, and so exactly poised, that the wind would move it, and its vibrations could be plainly seen at some distance. But, two years ago, a party from Portsmouth visited it, and after several hours of labor succeeded in moving it from its position. A proper feeling on the part of the persons who effected this mischief, would cause them to restore it to its original place. The rock is forty-five feet in circumference and seven in thickness.

"5. *Tumuli* or *Barrows*, are found in every part of the immense expanse of American territory, from the Lakes of Canada to the Mexican sea, from the shores of the Atlantic, to the borders of the Pacific ocean, and they may be considered merely a continuation of the same monuments which extend from the icy promontories of Kamschatcka, through the barren steppes of Tartary, the level plains of Russia, and all the northern regions of Europe.

"These tumuli were the simple repositories of the Celtic dead, the tombs of their warriors, the last resting place of those who were wise in counsel and valiant in war, and an enlightened people should respect the remains of the former chieftains of North America.

"It is a spot upon the escutcheon of Virginia that a tumulus which had belonged to an ancient Indian nation, and been described by the pen of the philosophic Jefferson, should now be nearly destroyed by the encroaching spirit of agriculture, and the bones of Celtic warriors allowed to blanch under a meridian sun, but in the western states this may be said to occur every day, and thus the vestiges of former times are effaced by the advance of the plough, and even Antiquarians have assisted to open and rifle these sanctuaries of the dead. Surely the land has been acquired cheap enough from its aboriginal possessors, and humanity might dictate that their

tumuli, their mounds, their camps, their altars, and the bones of their warriors should be allowed to rest in peace.

"It seems probable that if these untutored nations wished, in a more particular manner, to perpetuate the memory of some one, who was near and dear to them, who had given his nation important counsels in peace, or raised the fame of his country in war, then they thought the mound of earth too humble a covering for his remains, and raised high a pile of stones, to mark to future times, the tomb of their favorite chief. In the Celtic language, these were called Cairn.

"J. C. Atwater mentions them as occurring near Newark, and in the counties of Perry, Pickaway and Ross.

"In Dr. Dwight's travels in Connecticut, there are noticed two of these stone tumuli, which appear to have been erected over offenders against the law.

"Adair, in his History of the North American Indians, says, 'in the woods we often see innumerable heaps of small stones in those places, where according to tradition, some of their distinguished people were either killed or buried. There they add stone to stone, still increasing every heap, as a lasting monument and honour to the dead and an incentive to great actions in the survivors.'

"In the same volume it is said, 'the Cherokees continue to raise and multiply heaps of stones, as monuments for their deceased warriors.'

"Mr. Jefferson says they occur in Virginia;—they are also mentioned by other historians, and tradition relates that the Indians in passing these tumuli still add a stone to the heap to shew their respect to the memory of the heroes of other times, the ancient Celtic chiefs.

"These monuments of the aborigines, carry with them undoubted evidence of their Celtic origin, and although few are at present described, yet when the country is fully explored, many other remains of the same character may be observed. Moderns build their temples in crowded cities, and the talent of eminent architects is put in requisition, to erect the most splendid edifices that skill and taste can produce, but the wild and untutored Goth, Celt, Scythian, Indian, and Druid, thought it a disgrace that their Gods, who created the immensity of the heavens should be confined in buildings made by the hands of men. They worshipped them in the solitude and silence of retired groves and woods, and it is there we must look for the remains of their altars and cromlechs, their kistvaen and Tomlin.

"It may be asked if these are really druidical remains, where are the Stonehenge, or the Abury, or the Carnac of America, the reply is that the insular situation of Britain, and the mountainous country of Bretagne were favorable to the institutions and genius of the Celts, and it was in those countries alone that the Druids erected those more splendid monuments of their religion, which have attracted the most powerful feelings of admiration and awe from passing ages.

"What connexion can there be between the ancient Celts and Germans, who have been described by the pencil of a Tacitus, and the wandering tribes who now inhabit the interior parts of America?

"Beneath the majestic language of the Roman historian, you may discover a picture of uncivilized tribes, varying not much from the North American Indians. But these scorned even the slight trammels, which must be the bond of any civilized society, and wished to be as free as the air they breathed; the love of liberty was to these poor savages a meteor light, which divided them into weak, independent tribes, who were continually at war.

"Before I close this essay, may I be allowed to say one word to plead for the preservation of these monuments, which should be to all Americans a subject of the most anxious care.

"In other climes, superstition and despotism have contributed to the overthrow of many a noble Celtic monument, but in this land of freedom, it would be well, if legislative power, or better still, if public opinion would throw its shield around these remains, and protect the last monuments of a former race. Americans should consider that one of these cromlechs or Cairns, does more to elucidate the history of their native country, than the learning of Robertson, or the genius of Buffon.

"The Celts erected these monuments in order that they might speak to their children.

'Quid nobis dicunt isti lapides?
Positi sunt in monumentum.'

"They prove that a nation of Celtic origin once inhabited this continent."

Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 614.)

From Prussia an official letter ascribes to the direct influence of the Bible Society a growing spirit of harmony, which is observable among all classes of Christians in that country. Dr. Pinkerton confirms the general tenor of this opinion by the following remarks: "The cause of the Prussian Bible Society, and of every other Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in every part of the Prussian dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able preachers and professors, who are unanimous in the defence of his cause, and the pleasure of the Lord prospers in their hands."—From the presses of the Canstein Institution at Halle has lately issued a beautiful edition of the Hebrew Bible after Simonis, which was out of print.—The Thuringian Bible Society at Erfurt has distributed in seven years 6805 Bibles.—The annual issues of the Berg Society vary from 1000 to 2000 Bibles, besides Testaments.—The Elberfield Committee had resolved, notwithstanding the exhaustion of their funds, to undertake a new edition of 10,000 copies of the Psalter.—The Cologne Society state that there is "a growing desire felt for that Divine light and consolation which flow from the word of God." The issues of the Scriptures by the Cologne Society, among Protestants and Roman Catholics, school children and soldiers, have been very great. Among the soldiers more especially, a strong desire has been manifested for the possession of the sacred treasure; and the regimental chaplains contribute their utmost efforts to gratify it.—The Neuwied Bible Society continues to receive the support of the prince and his family. "The introduction of the Testament into several Catholic parishes (writes the treasurer of the society), is a subject of real exultation. Exclusively of the Catholic clergymen, noticed in our Report, several others have applied for New Testaments, for the purpose of distributing them among the youth at school."—The Silesian Bible Society at Breslau has supplied the prisons of several fortresses with the Scriptures. The commanding officers assured the Committee of the satisfaction which they felt at being enabled to co-operate in promoting the benevolent design of the institution.—The first Report of the Freystadt and Sprottau Society states, that the schoolmasters having represented to their youthful circles the Divine blessing attending the Scriptures, had the gratification of seeing the children, both of the rich and the poor, come forward with contributions, amounting to 100 dollars, accompanied by assurances that these should be annually repeated.

The Bible Societies in the Danish dominions continue to receive the sanction of his Majesty the King, who has facilitated their proceedings by various privileges. The total number of Bibles and Testaments issued by the Danish Society since its formation amounts to 44,169 copies in the Danish language, and 10,000 in the Icelandic. Among the recent contributors to this institution appear 120 students of the University of Copenhagen, candidates for holy orders, or students in Divinity. Dr. Boisen, Bishop of Lolland, whose diocese comprehends 120 parishes, writes: "By the use of the Bible in schools and at the catechetical instructions of young persons, especially previous to the act of confirmation, a love of the Divine word has been excited, and a desire to possess

it has been inspired. We have not less than twelve Bible associations in this diocese. I have circulated, in this year alone, 2500 New Testaments." Dean Helgasen, secretary to the Icelandic Bible Society, says, "It is a well founded opinion, that every family throughout this island is now in possession of a Bible or a New Testament. The sacred volume is read with diligence, during the long winter evenings. The revision of the Icelandic New Testament is almost completed, and it is hoped that means will be found to enable us to print it; an object equally desired by the whole population."—The West Indian possessions of his Danish Majesty have been supplied with Creole New Testaments for the use of the Negroes. The Faroe islands will shortly receive the Gospel of St. Matthew in their own language, printed in parallel columns with the Danish version. The translation of the Pentateuch into the language of Greenland, undertaken by the late Bishop Fabricius, has passed, on the death of that prelate, into the hands of the Rev. Mr. Wolff, late a missionary among the inhabitants of that remote region.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments were distributed gratuitously. Dr. Wingard, bishop of Gothenburg, has recommended his clerical brethren to preach an annual sermon with particular reference to the Biblical cause, and to exhort their respective congregations to exert themselves in its behalf. The Ladies' Association at Stockholm has pursued its benevolent exertions with vigour. The president of the Swedish Bible Society, his Excellency Count Rossenblad, writes: "We are making rapid progress in our labours, though with limited means. I feel more and more the importance of making every effort to promote this great cause, as my time on earth cannot be very long, and I know not into whose hands it may be consigned. I perceive the present to be a serious crisis, which will perhaps determine for centuries the moral state of mankind. God is abundantly sowing the good seed; but the enemy is no less active in sowing tares. Had not Bible Societies been established, through the merciful providence of God, to counteract the evils of ignorance and infidelity in spiritual things, to what a state of moral degradation must the world have sunk at this moment! What an awful responsibility shall we incur, if we do not improve the present favourable opportunity."

The Norwegian Society had completed the distribution of 6,000 copies of the New Testament, before its new edition of 10,000 copies had left the press. Measures have been adopted for carrying into effect the translation of the New Testament into the Norwegian Lapponese dialect. The Committee of the Drontheim Society remark: "The desire for the word of God is great in our country, and it is a subject of daily concern to us, that for a long time we were not able to furnish even those of our countrymen with New Testaments, who have been willing to pay the full value of the books. May the power of the Most High give success to the British and Foreign Bible Society, and may His peace and comfort bless every heart that willingly co-operates in making known his glorious name throughout the earth."

The Committee, in presenting a comprehensive view of the progress of Bible Societies in the vast provinces of the Russian empire chiefly copy the address delivered at the opening of the last anniversary meeting of the Russian Bible Society, by its pious and noble president, his Excellency Prince Galitzin. "The word of God in our native land," said he, "is increasingly made known, is cordially offered, and willingly accepted. It may truly be said, that the word of God is taking deep root in our beloved and native land; it is now become the foundation on which the education of our youth is built;

the military search for it with great earnestness, and they are generally supplied with it gratuitously. Many peasants and persons of the lower classes receive this Book as the gift of Heaven, and read it with faith unto salvation. The number of promoters of this cause increases, and the clergy, as formerly, take a distinguished part in it; even among the heathen there has repeatedly been discovered a particular attention to the Gospel, the reading of which has produced good impressions upon some of them. The Bible Society stands fast and unshaken on the rock of the Divine word itself, which is appointed to be preached unto all nations, 'to every nation, and kindred, and tongue, and people;' and it marches onward, and girds itself, and prospers in its cause.—The sums received and expended by this society, which now amount to millions of roubles, bear ample testimony to this; and notwithstanding the hundreds of thousands of copies printed and circulated by it, still the demands for the sacred Book are not yet satisfied." Nine editions of the modern Russ Psalter, each consisting of 10,000 copies, have followed the first edition of 15,000 copies, mentioned in the last Report. The first editions of the whole New Testament in the Mongolian, the Calmuc, the Tscheremissian, and the Mordwashian, will probably leave the press in the course of the present year; the Gospel of St. Matthew, in the Zirian language, and the Lettonian Bible on stereotype plates have considerably advanced; and the translation of the four Gospels in the Ossitinian dialect is undergoing revision. The Tartar-Turkish Bible, the execution of which was entrusted to the missionaries at Astrachan, has advanced in the printing nearly to the end of the Pentateuch. Of the New Testament in the Mandjur-Chinese, the Gospel of St. Matthew is completed. Of the Persian version of the Old Testament, the greater part of the Pentateuch has been completed. Of the Servian version, the New Testament has been completed; and preparations are in progress at Astrachan for printing the Old Testament in Pure Tartar.—The auxiliary societies in the Russian empire amount in number to 57, independently of 150 associations. These institutions have advanced far towards effecting the promulgation of the Holy Scriptures in more than thirty languages and dialects.

COLONIZATION SOCIETY.

At a General Meeting of the Richmond and Manchester Society, auxiliary to the American Colonization Society, held, according to adjournment, in the Hall of the House of Delegates, on Saturday evening, January 24th, 1824—

The President having taken the chair, the report of the Board of Managers was read, together with the Treasurer's Account:—whereupon,

On motion of Mr. John Rutherfoord, seconded by Mr. Robert G. Scott,

Resolved, That the said report and account be received, and inserted in the proceedings of this meeting, and be therewith published in the papers of this city.

On motion,

Resolved, unanimously, That Mr. Rutherfoord, and Mr. Scott be requested to furnish the Secretary with the substance of their remarks delivered this evening before the meeting, to be published with the proceedings and report aforesaid.

The meeting then proceeded to the appointment of Officers for the ensuing year, and the following persons were unanimously elected; to wit:—

JOHN MARSHALL, *President.*
JAMES PLEASANTS, JR. *1st V. Pres.*
JAMES GIBBON, *2d Ditto.*
Thomas C. Howard, *Secretary.*—
Benjamin Brand, *Treasurer.*

William H. Fitzwhylsonn, John Rutherfoord, Charles I. Nicholas, Wm. Crane, William Barrett, Robert G. Scott, Young Pankey, Hall Neilson, James Blair, Beverly Randolph, Willis Cowling, and James B. Heath, *other Managers.*

Resolved, unanimously, That the thanks of the Society be presented to the Board of Managers, for the zeal and ability displayed in the management of its concerns.

Resolved, That it be a permanent instruction to the Board of Managers, to appoint, as often as occasion may require, two persons in each ward of this City, and two in the town of Manchester, to solicit subscriptions and donations to this Society.

And then the Society adjourned.

JOHN MARSHALL, *President.*

The following is the Report of the Managers referred to in the foregoing proceedings:—

REPORT.

The Board of Managers of the Richmond and Manchester Society, auxiliary to the American Colonization Society, in fulfilling the duty assigned them, to make a report of their proceedings, to the annual meeting, feel great regret in not being able to approach the subject with a confidence of rendering it interesting as far as their own transactions are concerned. The very recent period at which this branch of the Colonization Society was established, and the consequent want of experience on the part of the Managers, it is hoped, will be considered as some excuse for the failure, if any shall appear, in those results from their endeavours, which it would have been their highest gratification to have produced. They have exerted themselves, in common with the solicitors appointed, for that purpose, to engage the patronage and support of the citizens of this vicinity generally. At their outset, in this business, they had in the ardor of their anticipations, promised themselves effects which have not been realized, but if the produce of their labours have fallen short of what might rationally have been expected, they rather attribute it to the want of a more diffused understanding of the objects and motives of the Society, than to any matured sentiment of hostility to its principles. In deducing this inference, the Managers are borne out by the circumstances that have taken place in many other parts of the U. States on the first attempts to organize Auxiliary Societies.

Great undertakings, however laudable their objects, when suggested and conducted by private societies, are often retarded in their progress, merely from a want of public confidence in their success, when confidence and exertion are alone necessary to ensure it.—The doubtful require time for information; the timid await the issue of experiments; and even those prompt and generous spirits, whose delight it is to take the lead in every laudable adventure, will sometimes pause, to contemplate, at leisure, those very purposes they are most solicitous to effect. These causes with others arising from the adversity of the times, have no doubt prevented many persons, whose desires and best feelings are with us, from affiliating themselves to our Society. But as soon as our views and the practicability of realizing them shall be better and more generally understood, the citizens of Richmond and Manchester, it is confidently believed, will, as the inhabitants of other neighbouring cities have done, come forward with an unanimity and influence worthy their established character for benevolence and public spirit.

It is not deemed necessary, by the Managers to attempt any refutation of the objections, or prejudices, entertained as to the principles, on which the Society is founded, or the probability of their ultimate success. Those who are interested in these inquiries had better consult the different annual reports of the parent Society. In them will be found such expositions and arguments, as it is believed the candid Querist will not be able easily to resist. The subject is however open to the contemplation of all classes of citizens, and being of great interest, and partaking strongly of a national character, invites a full and free examination. In such an examination conducted in the genuine spirit of honest research,

the Managers could not fail of feeling themselves sensibly interested. An alternative advantage would inevitably accrue. Either the futility of the whole scheme would be made apparent, and an abandonment of it, with all its anxieties follow; or the exceptions, taken by those who are unfriendly to it, would be dissipated; in which event every Patriot and Philanthropist would unite in its promotion, and the great object of our social solicitude be hastened to the happiest consummation.

The Managers take great pleasure in having it in their power, at this, the first annual meeting, to congratulate the members on the state and promising condition of the Society into which they have so lately incorporated themselves.—The funds of the parent Institution, though not so ample as could be wished, are believed to be on the increase; its affairs are managed by gentlemen who rank among the most distinguished for talents, virtue, and patriotism in the Union. Men of the first character and standing in the country, are strengthening its interests and designs by a daily accession of their names, as subscribers. The Government of the United States has vouchsafed its attention and patronage, and in several instances has rendered most timely and important services to the Colony. The removal of the Colonists from the Sherbro to Montserado has proved greatly advantageous to the Colonists, as it affords a much better security for their health and comfort. These and other considerations of general notoriety, cannot fail to address themselves to the minds of the members, in a way to secure the most solid reliance in the propriety of our undertaking; the means relied on for carrying it into execution and the ability and discretion with which those means are sure to be managed. One other circumstance the Managers have to mention, in which the Members will, no doubt, feel some exultation. A vessel within a fortnight past has sailed from James River, for the Colony, on board of which were embarked upwards of one hundred free people of colour: in the promotion of which expedition the assistance afforded, by the Richmond and Manchester Auxiliary Society, is believed to have been materially instrumental.

These auspicious circumstances, in the incipient stage of such a serious and important enterprise, comprehending within the sphere of its operations such a variety of interests, feelings and opinions, ought to add fervour to hope, and energy to exertion; and if favoured by the benign approbation of the Great and Awful Being, in whose wise dispensations are the issues of all things, it cannot fail of being ultimately crowned with a success honorable to the present, and beneficial to future generations.

Attached to this is the Treasurer's Account, exhibiting a correct statement of all receipts and disbursements since the organization of this Auxiliary Society, with the balance remaining in his hands, which it is desired may be considered as part of this report. All which is respectfully submitted.

Richmond, January 19, 1824.

By the Treasurer's Account, it appears that $450 have, by order of the Board of Managers, been transmitted to the Treasurer of the parent Society at Washington—and a balance of about $85 remains in his hands. (And a considerable addition was made to the funds of the Society, and the list of its members, by subscriptions on the evening of the meeting.)

Moravian Missions.

Extract from a Circular recently published, containing an account of the present state of the Missions of the United Brethren among heathen nations. It was written by individuals wholly unconnected with that denomination and was intended as an appeal to Christian liberality.

"In thirty-three Missionary stations, in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christian Converts un-

der the care of one hundred and sixty-eight missionaries, whose attention, however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens, in their respective vicinities.

"The *direct* expenses of all these missions amounted, in 1820, to 6677*l.* 9*s.* 9*d.*; a sum incredibly small in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of the deceased missionaries, or for the education of their children: these arrears, when added to the preceding sum, produced a total of 9431*l.* 17*s.* 11*d.*

"The smallness of this expenditure is to be accounted for, not merely by the rigid economy, and self-denying habits of the missionaries, but also by the gratifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses. In the Danish West India islands, containing 12,000 Negro converts, the missionaries have exerted themselves so effectually as even to remit 750*l.* during the year 1820, towards the maintenance of their missions.

"The congregations of the Brethren on the continent and elsewhere, amount not, on an average to more than 8000 persons, and these belong chiefly to the humbler classes of Society; so that their means of contributing to the expenses of the missions are very small: yet they were able, in a great measure, to meet it, until the difficulties and devastations attendant on the late war had so much impoverished the continental congregations, as to throw the burden almost exclusively on those of Great Britain. With every effort, however, on their part, they are not able to raise above 2000*l.* per annum; less than a fourth part of the whole annual expenditure. The Society labours, in consequence, under heavy pecuniary embarrassments, and must have long since relinquished a great part of the missionary stations, and yielded up these Christian enclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions upwards of 4000*l.* have been collected in aid of the missionary fund. Still an annual sum of 2000*l.* remains to be provided for; to which are to be added, unliquidated deficiences of former years; and during the present year this deficiency has been greatly augmented, owing to the dreadful devastations produced by hurricanes on two of the South-African stations.

"Since sending the above to press, we have received an account of another recent visitation which has befallen one of the Moravian settlements; the settlement of Sarepta, in Russian Asia, near Czarizin, on the Walga. Sarepta was first established in the year 1765, by five of the Moravian Brethren from Hernhutt, in the hope that it might be the means of bringing the Calmucks and other tribes in the vicinity to the knowledge of Christian truth. The population has by degrees increased to nearly 500 inhabitants; and a small number of converts (Calmucks) have, of late years, been gathered from among the heathen. The calamity to which we allude, and which forms a new claim to Christian sympathy, is thus described by the conductors of the Brethren's missions:—

"It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia with a very heavy disaster. On the 9th of August last, a fire broke out in one of the out-houses of the tobacco manufactory, and as all the premises were built of wood, and by the long continued drought and heat had become like tinder, the flames spread with such rapidity, that all human help proved vain; and in four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's

house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling-houses (comprising three-fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren's house and the closely adjoining out-buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element, otherwise in half an hour more the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home.

"Two lives were lost in consequence of fatigue and agitation of mind. All who have retained their houses have most cheerfully accommodated the sufferers in the best manner in their power. The church was saved and has been re-opened."

CHINA.—Our readers may judge of Chinese ideas of authorship and the liberty of the press, from the fate of an author named Whang-see-Heou, whose crime is thus set forth in the Report of his judges. "We find," say they, "1st, That he has presumed to meddle with the great dictionary of Kang-hi; having made an abridgment of it, in which he has had the audacity to contradict some passages of that excellent and authentic work. 2d, In the preface to his abridgment, we have seen with horror that he has dared to write the *little names* (that is, the primitive family names) of Confucius, and even of your majesty: a temerity, a want of respect, which has made us shudder. 3d, In the genealogy of his family, and in his poetry, he has asserted that he is descended from the Whang-tee. When asked why he had dared to meddle with the great dictionary of Kang-hi, he replied, 'that dictionary is very voluminous and inconvenient; I have made an abridgment, which is less cumbersome and expensive.' Being questioned how he could have the audacity to write in the preface to this dictionary the *little names* of the emperors of the reigning dynasty, he answered, 'I know that it is unlawful to pronounce the *little names* of the Emperors, and I introduced them into my dictionary merely that young people might know what those names were, and not be liable to use them by mistake. I have, however, acknowledged my error, by reprinting my dictionary and omitting what was amiss.' When asked how he had dared to assert that he was descended from the Whang-tee, he said, 'It was a vanity that came into my head. I wanted to make people believe that I was somebody.'—According to the laws of the empire, this crime ought to be rigorously punished. The criminal, therefore, shall be cut in pieces, his goods confiscated, and his children and relatives above the age of sixteen years put to death. His wives, his concubines, and his children under sixteen shall be exiled, and given as slaves to some grandee of the empire." The Sovereign was, however, graciously pleased to mitigate the severity of this sentence, in an edict to the following effect:—"I favour Whang-see-Heou in regard to the nature of his punishment. He shall not be cut in pieces, and shall *only* have his head cut off. I forgive his relatives. As to his sons, let them be reserved for the great execution in autumn. Let the sentence be executed in its other points: such is my pleasure."

INDIA.—The college at Serampore is so far advanced as to admit of business being conducted within its walls. Twelve rooms of the central buildings are nearly finished, together with the lecture-room, library, and two suits of rooms for professors. The number of students now on the foundation is fifty. It is intended in the ensuing year to give the native youths, who are studying English,

some knowledge of the first principles of chemistry. The committee propose also to add to the collegiate establishment a divinity professor, and a professor of medicine. To promote the study of astronomy among the native students, an observatory is to be erected. The Serampore missionaries have presented to the library about three thousand volumes.

A meeting of respectable Hindoos lately took place in Calcutta for the purpose of establishing a Literary Society. Meetings of opulent and learned Hindoos are to be held for the discussion of subjects connected with the improvement of their countrymen, and the diffusion of general literature. The Society have resolved to translate into Bengalee, and to publish, scientific works: to comment on the immorality and inconsistency of native customs; to point out habits and conduct more conducive to the well-being and happiness of mankind; to publish small tracts in English and Bengalee; and to collect philosophical instruments for public instruction. A house is to be erected for the accommodation of the Society, with a college attached to it, in which the arts and sciences are to be taught.

IRELAND.—A circumstance scarcely credible has transpired before the Commissioners of Government respecting Ireland, which casts great light on the state of that unhappy country, and proves at least that education and literature are not among the causes of its maladies,—it is, that in eleven counties *there is not a single bookseller's shop!* Those who argue that education tends to excite a spirit of discontent and insubordination among the poor, will find it somewhat difficult to apply their theory to the actual state of Ireland. The friends of education, on the contrary, will feel themselves encouraged to renewed zeal and exertion in diffusing this invaluable boon, from every new proof either of the evils which result from its absence, or of the blessings which, when rightly directed, it invariably confers.

ITALY.—St. Angelo Mai continues to make fresh discoveries in the treasures of the Vatican. Among these, are more than a hundred letters of Marcus Aurelius, Frontonus, and others.

It is intended to establish at Rome an English Academy of the Fine Arts. The Royal Academy of London has allotted a certain sum for this establishment, which is to be kept up by annual subscriptions.

Life of Columbus.—The materials for a new *Life of Christopher Columbus*, the great discoverer of America, have been for some time collecting by one of the descendants of that distinguished character, who has succeeded in discovering a number of public documents, hitherto unknown, in the public archives in Spain, which throw a new light on many occurrences relating to the conquest of the New World. Notwithstanding ROBERTSON's great diligence, and the protection he enjoyed, through the medium of the British Embassy in Spain, at the time he wrote his *History of America*, it has been long known that the most important treasures of Simancas were never opened to him.

Voyage of Discovery.—Captain Parry has returned with the two vessels under his command, from his Northern voyage of discovery. Only four men perished by sickness, and one by casualty. The vessels did not proceed either so far North or West as in the former voyage: but their discoveries seem to have set at rest the non-existence of a practicable North-west passage into the Pacific Ocean.

Obituary Notices.

DIED, on Sunday night the 7th instant, GEORGE W. CAMP, Esq. in the 41st year of his age.

Col. C. was born in Gloucester county, and came to this Borough

some time in the year 1804. Shortly afterwards he was appointed deputy clerk of the court of Hustings, and performed the duties of his office for several years, with great credit. In the mean time, his singular worth had marked him out to his fellow-citizens, as one who was fairly entitled to their confidence. He was accordingly soon engaged by them in various employments, which he neither courted nor declined. At the beginning of the late war, or shortly after, he was chosen captain of that fine company of young men, the Junior Volunteers, with whom he was called into the service of the United States. And here his skill and conduct soon caught the eye of the commanding officer of the post, and he was raised to the rank of Assistant Inspector General of all the forces in this quarter. In this important and responsible situation, his merits both as an officer and as a man, were seen and felt by all his companions in arms. At the close of the war he retired from the service, and was soon afterwards raised to the rank of Lieut. Colonel in the line. About the same time, having resigned his office of deputy clerk, he was appointed Register of the Corporation, and afterwards an Alderman of the Borough, and discharged the duties of both offices to the perfect satisfaction of all our citizens. In the mean time also, he had become a Director of the Farmers' Bank, and a member of the church, and of several benevolent societies, and was naturally called upon to take an active part in all their concerns. The services which he has rendered to our community in all these various engagements, performed with so much judgment and fidelity, will long be remembered with the gratitude which they deserve.

The character of the deceased may be given in a few words. He was a man of a good mind, and a most amiable heart. His judgment, without being remarkably acute or rapid, was always clear and decisive. He had besides a happy tact for business, which qualified him to be useful in all the walks of life. At the same time, his soundness of principle, and correctness of conduct naturally gave him a weight of influence that was always felt, and the more sensibly because it was always in the right scale. And above all he had a native gentleness of disposition, and a graceful modesty of deportment, which without impairing the energy of his character, only made it more impressive and engaging. As a military officer, he was well acquainted with all the details of discipline and duty, and though he was never tried in the charge of battle, it was obvious that he had the eye, and heart, and hand, which it requires. As a magistrate, he was active and intelligent, and generally clear and prompt in his decisions, which if not always right, were at least always guided by the purest motives. As a Director of the Bank, and as a member of the church, and of the various societies which adorn our age, he was honest, active, and faithful to all his trusts. In private life, he was all that is amiable; a true husband, a tender father, and a warm friend. His conversation indeed, (which usually reveals or betrays the heart,) was always mild and cheerful, animated with benevolence, and, as became his christian profession, *always seasoned with grace.*

But after all it is as a member and officer of the church of Christ, that his character beams out upon us in its fairest, if not most brilliant light. It is now about ten years since he first became a member of the Presbyterian church in this place. Before this time indeed, his life had been uniformly regular, and marked with unusual attention to the subject of religion. Still he had not in his own view experienced that change of heart, which he justly regarded as absolutely indispensable to the formation of a true christian, in the sight of God. But at this time, he was providentially led to attend upon the discourses of an eminent minister of the gospel then on a visit to this place, and whose preaching was attended *with the demonstrations of the*

spirit to his soul. He accordingly became a member, and was soon afterwards elected a Ruling Elder of the church, and continued to perform the important and interesting duties of his office, to the time of his last sickness, with a faithfulness and tenderness that greatly endeared him to all his brethren. Alas! their prayers, those united supplications which they offered up with so many sighs and tears for his recovery, could not all avail to save him! He will come no more to their meetings, (save only as an unseen spirit) in this world! But they do not mourn *as those who have no hope* in their grief. On the contrary, the sweet remembrance of his holy life and happy death, assures them that he had that true faith which unites the saint to his Redeemer, and that the friend and brother whom they have lost, has only gone away from them *to be with Christ, which is far better.*

Weep no more—he is not dead,
But our brother only sleepeth;
And his sainted soul hath fled
Where there is no eye that weepeth.

There, in that bright world above,
All his earthly sins forgiv'n,
Singing now his Saviour's love,
Would you call him back from Heav'n?

Norfolk, Dec. 10th, 1823.

DEPARTED this life, at Martinsburg, on Tuesday the 9th instant, Mrs. Catharine S. Krauth, wife of the Rev. Charles P. Krauth, and daughter of Mr. Peter Heiskell of this place, in the 29th year of her age. In the death of this lady, not only have her husband and two infant children lost their dearest earthly treasure; but a large circle of relatives and friends feel that they have sustained a bereavement of no ordinary character. Mrs. Krauth was a woman of vigorous and improved understanding, the powers of which were, in some measure veiled by her unaffected modesty, but were well known to her intimate friends. Her temper was benevolent and generous in a high degree, as many who have been relieved by her kindness will long remember. And all her other excellencies were crowned with early and distinguished piety, which rendered her truly an ornament to the Presbyterian church, in which she lived and died. She bore her last and painful illness, with much Christian fortitude and resignation. With the hour of her dissolution during several weeks before her eyes, her hope of eternal life, built upon Jesus Christ her Redeemer, never wavered for a moment. All her prospects beyond the grave were luminous and cheering. Frequently she exclaimed, "come, Lord Jesus, come quickly;" and then checked herself, fearful of indulging an impatient feeling, by adding, "not my will, but thine be done." Committing all whom she loved on earth to the care of her God and Father, she left this vale of sorrow without a struggle or a groan; so that the precise moment when she ceased to breathe could scarcely be ascertained. We have to mourn a friend very precious to our hearts; but our consolation is, that in our loss Heaven has gained a rejoicing inhabitant, whose voice is added to the rapturous song of redeeming grace. "Blessed are the dead who die in the Lord; for they rest from their labours, and their works follow them." May we live the life of the righteous, and our latter end be like theirs.

Martinsburg, December, 1823.

TO SUBSCRIBERS.

On the patronage which this Magazine has heretofore received, it must still rely, for the opportunity of prosecuting the important ends, which it has aimed to accomplish. In the estimation of the patriot, and the Christian, the literary, and moral, and religious improvement of the community, in which he dwells, must be precious. How far it has been promoted by this publication, must be left to others to judge. It is however proper to state, that the experience of six years, neither demands, nor warrants the abandonment of this enterprise. It will therefore be continued; and it is hoped, with improvements, which will appear more advantageously, in execution, than in promise.

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