THE

LITERARY AND EVANGELICAL

MAGAZINE.

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

LIBRARY OF CONGRESS
1830
CITY OF WASHINGTON

VOL. VII.

RICHMOND, VA.

PUBLISHED BY POLLARD AND GODDARD, AT THE FRANKLIN PRINTING OFFICE, OPPOSITE THE OLD MARKET.

1824.

Wm. Green. 1859.

INDEX.

BRI.L7

A.

	Page.
Africa, South, progress of Christianity in	386
America, Extent and population of	55
American Antiquarian Society,	322
" Bible Society,	44, 267
" Board of Commissioners for Foreign Missions,	53
" Colonization Society,	47 166, 447
" Education Society,	49, 554
" Library at London,	267
" Society for Meliorating the Condition of the Jews,	47, 270, 671
" Sunday School Union,	324
Anniversary, Missionary	556
" National	337
Anniversaries, Religious	267, 326
Antiquities, of Elora,	488
" Indian,	111
Association, General of Conn.	440
" " of Massachusetts,	490
" " N. Hampshire,	552

B.

Baptist Board of For. Missions,	53
Belzoni, Death of	321
Bethel Societies,	45
Bible Society, American	44, 267
" " of Petersburg,	212
" " of Virginia,	160
" Calmet's Dictionary of	266
" Classes,	302
" Conversations on	323
" Influence of in Improving the Understanding,	202, 287 340
" Influence of in Improving the Moral Character,	393 449, 514, 573, 617
" Probable effects of a general Distribution of	81
Brahmins in Farther India,	659
Buenos Ayres,	558, 660
Bulletin of the Sciences and of Industry,	438
Byron, Lord	377

C.

Calculations, Interesting	485
Calmet's Dictionary of the Bible,	266
Calvin and Eckius,	374
Canaan, Conquest of by the Israelites,	1
Candour in Matters of Religion,	585 628
Carriages, Propelling of	211
Cherokees of the Arkansaw,	221
" Progress of Religion among,	496
China, History of	377
Choctaws, Progress of Religion among,	497
Christianity an enemy to Superstition,	113
Chronometer, New	157
Church, Mariners, Philadelphia,	213
" Membership,	8
Civilization, Indian	218
College, Anglo-Chinese	437
" Dickinson	377
" Hampden Sydney	548
" New-Orleans	323
" Washington	*ib.*
Colonies, American Marshall's,	440
" History of N. American	322
Colonization Society,	47, 166, 447
" in Hayti,	448
Columbus, Memorials of	211
" Portrait of	111
Contributions to Theological Seminary of the Presbytery of Hanover,	607, 672
Correspondents,	560, 616, 672
Curiosity, Literary	321

D.

Demarara,	223, 559
Den, Antediluvian,	109
Depravity Human, A new Argument in Proof of	471
Deputation, Choctaw	605
Desultory Notes on Scripture,	57, 149
Discourse on 1 Cor. i. 30,	14
Domestic Intelligence,	43
Dutch Reformed Church,	380

E.

Education, Indian	551
" Society, American	49
" " Episcopal	661
" " Georgia	555
" " Presbyterian	326
[redacted] in Buenos Ayres,	660
" in Colombia,	658
" Societies,	48
Edwards' Works,	323
Engine Pneumatic,	550
Expedition, Arctic	549

Page.

Expedition, Russian - - 489
Experiments, Perkins' - - 55

F.

Flavel's Fountain of Life, - 551
" Sacramental Meditations, 323
Florida, - - - - - 557
For. Mission School, Cornwall, 53
" Miss. Society, United 53, 330

G.

Gas, Illuminating, - - 211, 549
General Assembly of Presbyterian Church, - - - 274
Grammar, Polyglot, - - 212
Greece, - - - - - - 489
Greek Youth, - - - 266

H.

Hands, Artificial - - - 659
Harry, Uncle - - - - 120
Hints to Ministers and People, 405
History of all Religions, - - 439
" Natural - - - 322
Hutchinsonian Theologico-philosophy, - - - - - 420

I.

Indiana, Religious necessities of 666
Indians, American - - - 488
Intelligence Literary, Scientific, Philosophical, 55, 109, 156, 211 265, 321, 376, 437, 488, 548, 604 658
[illegible], Missionary 445, 670

J.

Jews, American Society for Meliorating the Condition of 47, 270 671
" Conversion of - 46, 163
" London Society for the Conversion of - 47, 502
" Richmond Aux. Society, 378
Jones, John Paul - - - 439
" Sir William - - - 262

K.

Kaleidoscope, Graphic - - 265

L.

Languages, Dissertation on the Utility of the study of 169
" Number of - - 55
Lectures, Garnett's on Female Education - - 440, 658
[illegible], Miller's, on Creeds - 489
Ledyard, Life of - - - 211
Letter, Milton's on Greece - 148
[illegible] to a Young Man, 63, 138
Library, Theological - - 658
Literature, Biblical, Dissertations in - - - 604

Page.

Literature, Periodical - - 323
" English, splendid collection of - - 489

M.

[illegible]
Magazine, Sunday School, and Tract - - - - - - 377
Magnetism, - - - - - 660
Massachusetts, State of Religion in 490
Mechanics, Institution for - 156
Medicine, A New - - - *ib.*
Milton's M. S. Work on Religion, 211
" Letter on Greece, - 148
Mission, Burman - - - 500
" Friends, to West Africa 385
" Palestine - - 168, 503
" Cataraugus - - 667
" Seneca - - - 499
Missionary Anniversary, - - 556
" Societies - - 40, 51
" Society of Connecticut 217
" " of Lexington, 664
" " of S. Carolina and Geo. 102, 665
" " United Auxil. 216
" " " Domestic, 380
" " " Foreign, 330
Mohamedan Power, Condition and Prospects of - - - 225
[illegible] Moon, [illegible] - - - 659
Monument, Bunker Hill - 605

N.

North-Carolina, Synod of - 614
Notes on Milton, - - - 145

O.

Obituary, - - - - 112

P.

Palestine Mission, - 168, 503
Pastoral Letter, - - [illegible]
" Office, - 194, 232, 281
Poems of Wordsworth, - - 487
Poetry, - - - - 42, 370
Preacher, Southern - - - 211
Presbytery of Hanover, 214, 380, 551
" of Winchester, - 611
Presbyterian church in St. Augustine, - - - 667
" Church, General Assembly of - - 274
Project, Another - - [illegible]
Psalm xlii. - - - - 370
Publications, New - 56, 159
Public Prayer, Manner of conducting - - - - - 93

R.

Recreations, Astronomical - 605
Reflections, - - - - 10[illegible]

Page.

Reformation, Influence of in promoting the American Revolution, - - - - 505, 561
[redacted], Villers on the - 157
Remarks on Mat. xi. 12, - - 632
Review, Monthly - 443, 492
" of Religious, Intelligence 43 100, 160, 212, 267, 323, 378 440, 490, 551, 607, 661
" Westminster - - 211
" of Decision; and Profession is not Principle, 350, 425
" Two Discourses by Bishop Ravenscroft, 589, 636
" History of Persecutions in the South of France in 1814, 15, 16, by Mark Wilks. - - - 70
" Inaugural Discourse and Charge at the Induction of Dr. Rice, as Professor in the Theological Seminary, - - - 249
" Memoirs of Howard, &c. 23
" Prose by a Poet, - 306
" Sermon by Cornelius, 125
" Sermon by Wayland, *ib.*
" Stuart's Discourses on the Atone[redacted] - - [redacted]
Revival in Salem, New York, 446
Ross, Alexander Leith, Memoir of 462
Rumford Premium, - - - 265

S.

Salonica, - - - - - 658
School, Medical first in U. States 659
" Sunday Union N. York, 262
" " " Philadelphia, 325
[redacted], Common in New-York, 212
" Sabbath - - - 54
Science Natural, Work on - 211
Scripture, Desultory Notes on 57, 149
" Interpretation, two Modes of - - 183
Sectarian, Popular use of the term 240
Sermons, - - - - - 440
Society American Bible, - 44, 267
" " for Colonization, 47 166, 447
[redacted] American Education 49, 554
" " for Meliorating the Condition of Jews, 47, 270, 671
" " Sunday School Union, - - 324
" Presbyterian Education 326
" Antiquarian or Historical proposed in Virginia, - 40

Page.

Society, Bible of Petersburg, 212
" " of Virginia, - 160
" Literary and Philosophical at Hampden Sydney, 548
" Missionary - - 50, 51
" " of Connecticut, 217
" " United Auxiliary 216
" " United Domestic 330
" " United Foreign *ib.*
Statistics, Lutheran Church 333
" Presbyterian Church *ib.*
Switzerland, - - 334, 389
Synod of North-Carolina, - 614
" of Virginia, - - 612

T.

Tales of an American Landlord, 655
Tanning, Improved Method of 55
Tasso, - - - - - - 266
Telescope, - - - - 659
Theology, Biblical - - 376
Theological Seminaries, - 48, 213
" Seminary at Alexandria, 49, 213
" " at Andover, 49
" " Auburn, 49, 213
" " Carlisle, - 610
" " Hampden Sydney, 49, 50 214
" " New-Haven 49
" " Ohio, [redacted]
" " Princeton, 49 280, 380, 661
" " Tennessee, 49
" " Washington, *ib.*
Tracts, Controversial - - 658
" Religious - - - 55
" Society American - 324
" " Baptist General 212
" " N. York Religious 213
" " Richmond - - 323

U.

Universal Salvation, Set in a Just Light, - - - 413, 473
University at Corfu, - - 489
" of Virginia, - - 266

V.

Vaccination, - - - - 265
Virginia, Synod of - - 612
" University of - - [redacted]
Volcanoes, - - - - 321
Voyage of Discovery, - - 323 [redacted]

W.

Wordsworth's Poems, - - 487

Z.

Zodiac of Dendera, - - 378

THE

EVANGELICAL AND LITERARY

MAGAZINE.

For the Evan. and Lit. Magazine.

CONQUEST OF CANAAN BY THE ISRAELITES.

THE right of the descendants of Abraham to the land of Canaan has been questioned; and their conduct in taking forcible possession of that country, and exterminating its inhabitants has been severely censured. Unbelievers have represented this transaction as conclusive evidence that the lawgiver of the Jews was not sent by God, and that the command for extermination was not given from heaven.

To this it has been replied, that God, as the sovereign of the universe, has a perfect right to appoint the bounds of man's habitation, and to give to his creatures, as their inheritance, that part of his own world which seems best to Him; and that it ought not to shock our moral feelings, for Him to employ men, as instruments to inflict his righteous judgments, more than the use of earthquakes, pestilence and tempests for the same purpose. This view of the subject ought to be satisfactory;—because the divine sovereignty is unquestionable, and God always has good reasons for his conduct, whether he chooses to reveal or reserve them.

But while this is the case, some learned and ingenious writers have endeavoured to show that the Israelites, in conquering Canaan, only repossessed themselves of their own property; and that the work of extermination was one of necessity. Their arguments deserve attention. We shall present the substance of them, for the information of our readers.

That one may be able to enter fully into this subject, it is necessary to consider the state of the world in the days of Abraham. According to the Hebrew Chronology, the 75th year of the life of Abraham, when he left Haran, and went to Canaan, was the 426th year after the Deluge. This overwhelming judgment had left only eight human beings alive on the earth. The progress of population was, no doubt, extremely rapid, as there was abundance of food, and no temptation to carry on long and desolating wars. Yet we may believe that many parts of the earth were entirely without inhabitants; and in others, they were few and thinly scattered. This was manifestly the case with the land of Canaan. For it appears that Abraham and Lot, with their numerous herds and flocks, went freely from place to place through the whole land, as was the custom with those who lived a pastoral life, and no one molested them. It is true, that there is mention of several kings in the land of Canaan at the time of which we speak, as the king of Sodom, the king of Gomorrah, the king of Gerar, &c.; but we must not permit ourselves to be deceived by the present state of Europe, into an opinion that these were governors of extensive territories, and of great nations. They were no more than chieftains of small tribes, who had recently settled in that country. They came into Canaan, indeed, earlier than Abraham; but there is reason to believe not much earlier. In Gen. xii. 6, it is said, "The Canaanite was *then* in the land." From which it is inferred that they had not originally settled there. And the learned Michaelis makes it probable, that these small tribes were emigrants from a country lying farther south, who came into Canaan for the purpose of making settlements there, as Abraham did a little after them. They had no right at all but that of occupancy; and they seem to have admitted that Abraham's right was as good as theirs. Indeed, he, Isaac, and Jacob were not molested in their possessions, and their claims were not disputed by the other inhabitants. From Beersheba in the south, to the northern shore of the Sea of Tiberias, as it was afterwards called, these patriarchs seem to have occupied without hindrance. The greater part of the land, then, was theirs, by as perfect a right as could possibly be established; the right which accrues from taking possession of *unclaimed* land, and making improvements on it.

But it will be said, that Jacob and his family left their possessions in the land of Canaan, and went to live in Egypt; and that, by abandoning this property, they relinquished their right to it. To this it is replied, that the sojourn in Egypt

was *necessary*, and that it was designed to be *temporary*. Abraham and his posterity had possessed the land upwards of two hundred years, and when they left it for a time, they gave sufficient indications that it was their intention to return.

The following passages of Scripture will show this whole subject in a just point of light.

Gen. xii. 5—9. "And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abraham passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called on the name of the Lord. And Abram journeyed, going still on toward the south."

Gen. xiii. 4, 14, 18. "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."

Gen. xv. 7, 13—21. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said unto Abram, know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the

Hittites, and Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Gen. xxi. 25—30. "And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, what mean these seven ewe lambs, which thou hast set by themselves? And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well."

These quotations are made to show that Abraham put in a claim to this land for himself and his posterity. And this they do most decisively. For even on the supposition of the unbeliever, that God did not appear to Abraham and declare his purpose of giving to the patriarch and his posterity that land, it is hard to conceive how Abraham could in stronger terms assert his claim to it, than by declaring that it was given to him for an inheritance by the God of Heaven. We see also evidence here of Abraham's making such improvements as suited his pastoral life; he dug wells and erected altars. Among the shepherd tribes, digging wells is fully equivalent to building houses among us.

Gen. xlvi. 4. "I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."

Gen. xlvii. 29—31. "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, if now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt: but I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And he said, swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."

Gen. xlviii. 3, 4, 21, 22. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, behold, I will make thee

fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession. And Israel said unto Joseph, behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Gen. xlix. 29—33. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field, and of the cave that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Gen. l. 7—13, 24—26. "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians; wherefore the name of it was called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and

ten years old; and they embalmed him, and he was put in a coffin in Egypt."

These passages are quoted for the purpose of showing, that the descendants of Abraham never relinquished the design of returning to Canaan. From Gen. xlvi. 4, the first quotation in this series, it is evident that Jacob left his place of abode and went into Egypt with the full intention of going back. It was the will of God, however, that he should die in Egypt. When he perceived his end near, he exacted of Joseph an oath, that he would not bury him in Egypt, but in the burying place of his fathers in the land of Canaan. And all that he said in his last conversation with his sons, and in the benediction pronounced on them shows one and the same design.

Jacob, according to his request, was carried up and buried in the cave of Machpelah, and that in so public a manner as to attract the notice of the people then in the country.

Joseph, at his death, declared his hope that the descendants of his father would return to their land; and in that hope, forbade that his body should be buried; but required that, according to the Egyptian custom, it should be embalmed; and moreover took an oath of his brethren, that they would carry up his bones with them from Egypt. Now the case seems to have been this. Abraham and his descendants occupied the land of Canaan 215 years. At the expiration of this period he was compelled by famine to go to Egypt. As long as he and Joseph lived in that country, which was about 70 years, they asserted their title to the lands of their fathers, and their intention of returning. After their death the children of Israel were forcibly prevented from going to the land of their fathers, how earnestly soever they might have wished to do so. Their unjust detention in Egypt surely ought not to bar their claim to their own property, when they were in a condition to assert that claim.

The Canaanites, whom Joshua found in the land, then, were not rightful owners, but intruders, or what we call *squatters;* and the children of Israel, in taking forcible possession of the country, did nothing more than regain, by conquest, the inheritance of their fathers. In a word, they took by force what was their own, when the unlawful occupants refused to give peaceable possession.

It deserves remark, as serving to confirm this reasoning, that the Israelites laid no claim whatever to the lands lying on the east of the Jordan. They only asked permission to march through them to their own inheritance. This permission was refused, (Num. xxi. 21—23. "And Israel sent

messengers unto Sihon, king of the Amorites, saying, let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high-way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.) and an unprovoked attack was made on the children of Israel. In their own defence, they subdued the people east of Jordan; and took possession, by right of conquest in a war purely defensive. It is evident that it was not the original intention of Moses to settle any part of the Israelites in the country under consideration; for when the tribes of Reuben and Gad asked for their portion in that region, Moses appeared to be surprised and indignant at the request. (See Numbers xxxii.) Indeed the whole history shows that it was no part of that leader's original intention to make any establishment, east of the Jordan. But we cannot readily account for this, without supposing that he was going to take possession of the land of his fathers, the right to which, as we have seen, had never been alienated.

But still it may be urged that, though these things should be admitted, there was great cruelty in carrying on a war of extermination against these intruders. To this it may be replied,

1. That nothing hindered them from giving the Israelites peaceable possession of their own lands, and seeking a habitation in some other place. And we are not without historical evidence that numbers of the Canaanites did escape from the country, and pass to other regions. Procopius says that two columns were erected in Numidia, where in his day the city *Tigisis* stood, which bore this inscription; "*We are the Phœnicians, who fled before Joshua the robber, the son of Nun.*" Procopius was a heathen, and had no motive to invent a story of this kind. But whether we believe the account of the pillars or not, there is nothing to prevent our believing that many Canaanites did escape in safety from the country.

2. If, when an opportunity was afforded of making their escape, they chose to resist by force of arms, the rightful claims of the Israelites, what was to be done, but to cut them off?

3. It is again and again stated that the Canaanites were a most corrupt and wicked people. No confidence could be placed in them, or in any treaties made by them. An indi-

vidual in civil society of this character, is cut off by the hands of public justice. On the same grounds, any given number of wicked and violent men may be destroyed. The laws of nations allow of this; and by these, according to the reasoning which has just been employed, the conduct of the Israelites, in the conquest of Canaan, may be fully justified.

The ingenious editor of Calmet's Dictionary of the Bible undertakes to prove, that the original inhabitants of Canaan were of the family of Shem, and of course Abraham's kindred; that during the sojourn of the children of Israel in Egypt, another race of men overrun both Canaan and Egypt. That the king, "who knew not Joseph," was of this race; and that the Israelites suffered a long and grievous oppression under them. But when they had, with a high hand and an outstretched arm, been brought out of Egypt, and went to reclaim the inheritance of their fathers, they made war with a people, who not only refused to give them their right, but who had aided in their oppression.

We refer our readers, for a full discussion of this subject, to the work just mentioned, and to "Commentaries on the Laws of Moses," by the celebrated *Michaelis*, translated by Smith. Vol. I Art. 31. From these works, and from JAHN'S *Biblical Archæology*, we have borrowed most of the ideas contained in this brief essay. BIBLICUS.

CHURCH MEMBERSHIP.

THERE are to be found, scattered through the country, many well meaning and truly pious persons, who have connected themselves with no religious society, and who perhaps, do not think of adopting such a measure.

Of these, some remain in their separate state, because there is no regularly organized church within their reach, or none with which they can conscientiously unite: while others stand alone, because they have never considered the obligation of the case, or the advantages of which they deprive themselves, while they sustain no church relationships.

I propose briefly to consider this last case, and to present what I believe to be the true doctrine in regard to it. The subject is one of importance, and I hope will attract suitable attention.

It perhaps ought to be premised, that I have not the slightest intention of touching on the differences, which exist among

Christians, respecting church government, and ecclesiastical discipline. The principles, which I shall lay down, are such as Protestants universally admit.

It cannot but strike every reader of the gospel, that the religion of Christ is a *social* religion. It acknowledges all human relationships; and subjects us to a discipline, one great object of which is, properly to regulate, and cultivate the social principles of our nature. This discipline has regard to the well-being of man, both in the present, and in future life.

Another thing very striking, is, that God has determined to employ man's instrumentality in the execution of his purposes of mercy towards man. Since the Saviour sent forth his Apostles, no other direct instrumentality has been employed. There is reason to believe that it will continue thus until the end. But such is the weakness of man, and the limited nature of his resources, that separate individuals can accomplish very little; while there is a mighty energy in "concentrated action." The *moral* is equal to the *physical* influence of great numbers.

These two remarks show the *reason* of that institution, which God has established in this world, called the Church of Christ. One cannot read the New Testament, with his attention at all directed to this subject, without perceiving, that it is the will of the Head of the Church, that they, who believe in Him, should be associated for the purposes of mutual edification and of doing good. Accordingly, we find that wherever the Apostles were blessed with success in preaching the gospel,—and in this respect they were highly favoured—they organized churches. That is, they formed professing believers into societies, with suitable officers set apart among them, for affording instruction and exercising discipline. No instance to the contrary can be pointed out in the whole apostolical history. Whereas more than a hundred passages might be cited, to show that these inspired ministers of the word, paid very particular attention to this important subject. Indeed, without such associations, and the concert and co-operation implied in them, the business of the church could not go on at all. How, for instance, could places of worship be erected and kept fit for use, unless a number of persons, wishing to enjoy this benefit, should unite to obtain it? How can an enlightened ministry of the gospel be supported, unless they, who wish for the mental and moral culture thus afforded, associate for this object? How can the church be separated from the world, unless believers come out and form a distinct soci-

ety? How can discipline be at all exercised, without such an organization as that implied in the church? And how can the work of evangelizing the world go on to its consummation, unless they, who believe in Christ, are brought into one body, and induced to act together in this cause of love?

Another view of this subject may be presented.—By the erection of the *church*, many new and important relationships have been instituted, which afford an opportunity for the exercise of most kindly affections. The love of a pious pastor to his flock, is something like a father's love to his children, purified by religion. The love of brethren in Christ, is often a holier and stronger affection, than that which exists among natural relations. And so, of all other church-officers, and church relationships. Now, without the institution under consideration, there would be no place for these new relationships, and for the gracious affections which grow out of them. Indeed the church creates a great body of moral influences, which could not exist without it. These influences are salutary, in proportion as men adhere to the pure and spiritual religion of Christ. Human inventions, and devices of worldly wisdom, lessen the moral effects of the gospel. But while this is so, perhaps no form of christianity, however corrupt, is as bad as a total want of religion. Horrible as religious fanaticism always is; the fanaticism of infidelity is unspeakably more revolting and ruinous.

But, not to dwell on these remarks, it is easy to see that the Church of Christ, as it was instituted by him, is well suited to produce happy effects in human society. The people of a neighbourhood, can do nothing better for themselves, and for their children, than to unite in supporting an institution of this kind. A comfortable house of worship, where the attention will not be distracted by painful sensations—a regular and decent attendance on divine service—a minister of the gospel capable of affording instruction, and of bringing the powerful motives of the gospel to bear on the heart and conscience, all united, exert a moral influence, which is felt through the whole society, and in every department of domestic life. Let only one, who doubts, compare two neighbourhoods, in one of which there is a church, organized and conducted, in the manner above stated; and in the other, there is no such institution. Unless he is as blind as they are, "who won't see," he will perceive at once a difference in the general intelligence of the people, in their manners, in the tone of moral feeling, in the standard of moral conduct, and in all those particulars, which give to society its peculiar characteristics.

But, while this is undoubtedly true, the whole history of the dispensation of grace shows that God has appointed the preaching of the word, and the discipline of the church, as the appropriate means of converting sinners, and training them for the services and enjoyments of heaven.—When or where did religion ever flourish, without a church, with its minister, its officers, and its various administrations? It is fully believed that an instance of this kind cannot be pointed out, in all the records of ecclesiastical history. Indeed, men have no right to expect success, when they neglect God's appointments, or go contrary to his commandments.

The case, then, seems to be this: God, in executing his purposes of mercy, called out a number of persons from the world, and organized them into a distinct society, for the purpose of preserving and propagating his saving truth in the world; of glorifying himself and making man his instrument in bestowing everlasting blessings on man. And his call, his command to every one who hears the gospel, is to join himself to this society, that he may partake of its benefits, and bear his part in diffusing them among his fellow-men. The duty of every one, who hears this call, is obvious. He is bound by his allegiance to the Almighty to obey. Refusal amounts to this determination, to use the mildest form of expression, "I am resolved that my name shall not be openly given to Christ, and that the influence which I possess in my family and in society, shall not be exerted in behalf of religion."—Surely, nothing can, in the day of judgment, excuse such a determination.

But it may be said, and truly too, by many a one, "I am not fit to join any church; and I cannot profess what I do not feel." This is right. But it is not pretended that this will be regarded as a valid reason for disobeying God, when, in the process of the general judgment, an account is to be given, why you did not confess Christ before men. Not fit! Not worthy!—Why? Would you answer the Judge, "I did not love thee; neither did I acknowledge the obligation nor possess the disposition to believe and obey; and I could not be a hypocrite?"—Surely not.

It ought always to be borne in mind, that the command to partake of the sacrament of the supper, or to make a public profession of religion, implies the command to be prepared for the discharge of this duty. Suppose the requirement to involve, as indeed it does, supreme love to God, faith in the Lord Jesus Christ, and love to our fellow-men, the want of these exercises of heart is no excuse for disobedience. Most

obviously, a precept includes in the scope of its injunction, all that is necessary for to complete the execution of the precept. If a master directs his servant to labor in the field, clearly the command implies his *going* into the field with suitable implements, that he may labor. Nor would a master at all admit it as an excuse for disobedience, should a slothful servant say, "I am not in the field with my implements, and therefore, I cannot labor there." And so universally.

Let it not, then, be supposed that unfitness, that is the want of a holy disposition, to unite one's self to the church, is an excuse for standing off from the society of God's people, and taking sides with the world.

But it is objected again by many, that they do not know what church to join; there are such divisions and contentions among christians. I reply, *join the church of Christ.* It is the only church in the world. And as to the particular branch of it, with which to connect yourself, examine carefully with prayer, and select that, with which you can worship most to edification, and in which, according to your best judgment, the most valuable instruction is given. This is a case which concerns the interests of every man's own soul; and as he must answer for himself hereafter, so he must judge for himself now. But let it be well understood, that when one, as a christian, joins himself to the Presbyterians, for instance, he ought not to consider himself as uniting with them *merely as such*, but as a part of the body of Christ, and as a medium, by which he forms a visible connexion with the head of the church.

This last observation, fully received and properly applied, takes away the whole foundation of another objection, very often urged against the forming of church connexions. The objection, as I have frequently heard it stated, is this: "There is so much bigotry and party spirit among christians of all societies, that one had better not form a connexion with any one particular denomination, than to allow himself to be brought under the influence of narrow views and sectarian feelings." I very readily acknowledge, and deeply deplore the facts stated in the objection; but I deny the inference.—The abuse of a good thing, is no valid reason why it should not be used. The errors and faults of others, while doing, or pretending to do, their duty, form no excuse for me in the neglect of mine. But not to insist on this—let one join that christian society, which, after full examination he most approves; and bear it in mind, that it is the church of Christ with which he unites himself; that this is the instituted way of forming, as was said, a visible connexion with the head of

the church; that others, who are united by different ligaments, form a part of the body of Christ, and that all, who hold the head, are acknowledged by him, as members; let this always be borne in mind, and church connexions will expand the feelings, and greatly widen the sphere of our benevolence. And why should not this be kept continually in view? The diligent reader of the scriptures, every where sees the unity of the church recognized, every where meets with such sentiments as these, "grace, mercy and peace be multiplied to ALL that call on the name of the Lord Jesus Christ, both *their* Lord and *ours*."

But to say all in a word, I have no where met with an objection to the forming of church connexions, which does not go upon this totally erroneous principle, that what is wrong in ourselves or others, is a good reason for our neglect of duty.

This is particularly true, in relation to an objection which I have sometimes heard in the mouths of persons, who were thinking of making a profession of religion; and sometimes from men called by the votes and wishes of their fellow-christians, to bear offices in the church. I will state it in application to the latter case. "This, it is said, is a place of great responsibility: it will, if I occupy it, bring the eyes of the world upon me; and should I, under the influence of temptation, be thrown off my guard, and do any thing thought by the world to be wrong, the injury to religion would be great," &c. All this, no doubt, is true. The deepest injuries ever done to the cause of Christ, have been done by professed friends. But is this a good reason, why I should refuse to do all that I can to promote that cause? Ought the apostles to have declined the office to which they were called, because Peter denied his master and Judas betrayed him? This was not the use made by our Saviour of these disastrous events. "Watch and pray, says he, that *ye* enter not into temptation." The falls of others ought to put us on our guard, make us humble, keep us near a throne of grace; but not prevent our undertaking what we can for the honour of Christ, and the glory of his kingdom. Suppose, in the time of our country's trial, that a man had been heard to say, "The post of duty, is the post of trial and of danger. There are many tories and traitors; and one traitor can do his country more injury than a hundred open enemies. Therefore, lest my principles should fail in the hour of trial; lest I should commit treason when exposed to temptation, I will remain in retirement, and my country shall not have the benefit of my services."—What would have been thought of his excuse? No! it is our duty to go forward, and be faithful.

A SHORT DISCOURSE.

"*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*"—1 Cor. i. 30.

The leading truths taught in this passage, are included in these two propositions.

1. That it is of God that believers are in Christ, and
2. That Christ is made to them, wisdom and righteousness and sanctification and redemption.

Our purpose is to attempt an illustration of these propositions, and an improvement of the subject.

1. It is of God that believers are in Christ. This proposition includes two things, which we will attempt to explain. First, what it is to be in Christ, and Secondly, how it is of God.

To be in Christ evidently means the same thing as to be a true believer. Faith unites us to Christ, and in an important sense makes the believer one with him. Christ is the head, believers are the members;—Christ is the vine, believers are the branches;—Christ is the foundation, believers are the superstructure. These passages set forth a union between Christ and his people. Christ dwells in them by his holy Spirit, and they dwell in him by Faith.

For the sake of illustration, we may state the matter in this way. All men have sinned and are liable to the wrath of God. They are utterly unable to atone for their sins, or escape the wrath of God. God has been pleased, in the greatness of his mercy, to have compassion on them and provide for their salvation. The plan, which he devised, was that of saving them through a mediator. His only begotten Son, our Lord Jesus Christ, was appointed to this work. He has assumed human nature, obeyed the law which man had violated—atoned for the sins which man had committed; and provided for the justification, sanctification, and redemption of his people.

On the part of man, God's plan requires that he believe the truths which God has revealed, respecting the divine character and laws, the fallen and depraved condition of human nature, and especially the truths respecting the Lord Jesus Christ and the salvation in him;—and that he cordially and thankfully approve of the whole plan, and give himself up to God through Christ, to be saved in this way.

God having provided this salvation in Christ, and offered its blessings freely to the children of men, all, who believe

the truths which are revealed, and cordially receive the grace that is offered, are one with Christ in the view of the law, and are dealt with as thus related.

We feel unwilling to pass from this branch of our subject, without making a few observations on the evidences of being in Christ.

1. Those, who are in Christ, have a feeling discovery that they are in that ruined condition described in God's Word. They feel that their minds are blinded, their wills perverted, and their affections alienated from God—that they are unable, without divine grace, to do any thing that is good.

2. They have come to see and feel that the Gospel, with its provisions, is the very thing that suits their case—the very thing that they need. Its pardon, righteousness and sanctifying grace; its enlightening, guiding and strengthening grace, appear adapted in the admirable manner to the wants of the soul—to glorify God, while they save man.

3. Those, who are in Christ, have cordially closed in with the offer of mercy, and given up all to God through Christ, to be saved to the praise of his most glorious grace. "They desire to be found in Christ, not having on their own righteousness which is of the law, but that which is through the Faith of Christ, the righteousness which is of God by Faith."

2. We are now to inquire how it is of God that believers are in Christ. We will notice three things, as explanatory of this point.

First. It may be said to be of God that believers are in Christ, because God laid the plan of salvation through Christ. God gave his Son to be our Saviour—to become incarnate—to live and die for us. God was in Christ reconciling the world unto himself not imputing their trespasses unto them.

Secondly. It may be said that it is of God that believers are in Christ, because God revealed this plan to the world, and by his providence has kept up the knowledge of it in the world. God gave us this sacred volume by revelation, and God has preserved it as a light to his church. Wicked men have tried to destroy this volume—have tried to blot out the Christian name. Witness the ten bloody persecutions carried on by the Roman Emperors against the followers of our Lord Jesus Christ. But God has kept up in the world the knowledge of his Great Salvation, and not permitted the gates of hell to prevail against his church.

Thirdly. It may be said to be of God that believers are in Christ, because we owe it to the special grace of God that any are saved through Christ. Such is the condition of human

nature, that man will not, if left to himself, come to Christ that he may have life. He will not believe God's testimony respecting his son. He will not cordially approve of nor close in with the Gospel offer. He will not repent, nor obey the Gospel, and were not God to operate on the heart by his Holy Spirit, no flesh would accept the Gospel and be saved. But God is pleased to give his Holy Spirit to some, to convince them of their sin and misery, to eplighten their minds in the knowledge of Christ, to renew their wills, and persuade and enable them to embrace Jesus Christ as he is offered in the Gospel.

II. Christ is made to those, who are in him, wisdom and righteousness and sanctification and redemption.

The Apostle here sums up, under four heads, the blessings which believers receive from Christ. These we are to explain, and we will take them up in the order used by the Apostle. We do not intend a full explanation of all the matter presented in this passage, but a brief view of the leading thoughts in each article.

1. Christ is made wisdom to his people.

This may imply two things. The wisdom which Christ imparts to them by his word and spirit—and the interest which he gives them in his own infinite wisdom and knowledge.

Among the evils flowing from our apostacy, we must reckon our natural ignorance of God, and the blindness of our understanding on the things of religion. "The world by wisdom knew not God." The Lord Jesus Christ has favoured the world with a revelation of his will. This volume was written by the inspiration of the Spirit; that Spirit is the Spirit of Christ. We owe it entirely to the mediation of Christ, that we are favoured with this volume, making us wise unto salvation.

But Christ teaches by his Spirit as well as by his word. Such is the state of human nature, that man, if left to himself, would remain ignorant of God, even with this volume in his hands. Christ sends his Spirit and convinces some of their sin and misery—brings them properly to understand the things that make for their peace, and thus makes them wise unto salvation. "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

But Christ may be said to be made wisdom to those that are in him, on account of the interest which they have, through their union with him, in his infinite wisdom and knowledge.

Christ is the head, believers are the members. Now you know that wisdom and knowledge dwell chiefly in the head—and dwell there for the use of the members. It is the province of the head to devise and plan and extend a watchful, provident care over all the members. My brethren, no mortal can tell how many and how great are the benefits which believers receive from the wisdom and knowledge of Christ. They are ignorant, short sighted creatures; but all the treasures of wisdom and knowledge dwell in Christ, their head. He orders their lot, chooses their changes, and makes all things work together for their good.

2. Christ is made righteousness to his people.

This relates to the benefits which believers receive from the obedience and sufferings of Christ.

Man, having sinned, stood exposed to the awful penalty of the divine law—"the soul that sinneth it shall die." The Lord Jesus Christ bore this penalty for his people; he died for our sins; "he was made sin for us who knew no sin, that we might be made the righteousness of God in him." The law demanded a perfect obedience to its positive requirements, before it could justify. Man having sinned, and become depraved, could not possibly satisfy the demands of the law in his own person. The Lord Jesus Christ, who was holy, harmless and separate from sinners, undertook for man—perfectly obeyed the divine law which man had violated, and thus is made righteousness to men—becomes the "end of the law for righteousness to every one that believeth."

Thus the law receives its whole demand, both preceptive and penal, from Christ on behalf of his people. They are "found in him not having on their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"—Christ is made righteousness unto them.

3. Christ is made sanctification to his people.

We shall notice two things as explanatory of this article. It may be said that Christ is made sanctification to his people; because in him and in him alone is there provision made for effecting this great work. It is through the blood of Christ that the soul may be cleansed from the defilement of sin. Here is the only fountain, in which sin and uncleanness can be washed away. And though our sins be as scarlet, they may here be made as snow; though they be as crimson, they may be made as wool. "The blood of Jesus Christ cleanseth us from all sin."

But Christ is made sanctification to his people, by actually cleansing and sanctifying them. It is not enough that provision be made for their sanctification, there must be an application of these provisions—there must be a doing of the sanctifying work. This the Lord Jesus Christ does, by the influence of his Spirit. He enlightens their minds, renews their wills, and purifies their affections. He produces faith in them. He gives them hearts to repent of sin—to love God and do his will. Their sanctification is begun, and carried on, and finished, not only through his merits, but by his Spirit and under his special superintendence. Christ is made sanctification to them.

4. Christ is made redemption to his people.

Redemption is a very comprehensive term, and is often used to express the whole of salvation through Christ. Associated with other words, as in our text, it is more limited in its signification. I think we are to understand it, as meaning in our text, the completion of those benefits designated by the terms which precede it; together with all the other blessings, which flow from the mediation of Christ.

Thus it may signify the completion of the benefit meant by Christ's being made wisdom to us, and allude to that glorious time when all ignorance and darkness shall be done away, and the soul know as it is known.

It may include the completion of the benefit signified by Christ's being made righteousness to his people, and refer to the time when the soul shall be openly acknowledged, acquitted and approved at the day of judgment, and hear the approving sentence "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

It may include the completion of the benefit expressed by Christ's being made sanctification to his people, and allude to the time when the believer shall be entirely delivered from sin, made perfectly holy, and admitted into the presence of God.

But together with these, it relates to some other important blessings. It no doubt teaches that through the merits and providence of Christ, the believer shall be guided safely through life—be saved from all his enemies—have all his wants supplied—and all things made to work together for his good. That he shall pass safely through the valley of the shadow of death—be received to Abraham's bosom. That Christ will watch over his body until the resurrection—raise it a glorious and spiritual body like his own—re-unite it to its glorified spirit, and crown it with a far more exceeding and eternal weight of glory. Christ is made redemption to his people.

1. Remark.

This subject reminds us of the many and great benefits which Christ imparts to his people.

How many and great our miseries and dangers! The wrath of God—the curse of his law—the rage of Satan—and the pains of hell. The Gospel provides for saving us from them all.

How great our loss by the fall! The loss of God's image, in which we were created—the favour of God our Maker—and the prospect of eternal life. The Gospel restores all.

How many our wants for soul and body, for time and for eternity! The Gospel contains a promise for the life that now is, and for that which is to come.

2. Remark.

How solicitous ought we be to secure an interest in these great and necessary blessings! Christ has done his part.—He has lived and died for us, and made all things ready. But we have a part to do. We must repent of sin and forsake it. We must believe in Christ and obey him. We must love and serve God in the Gospel of his Son. Have we done this? Are we doing this? If we have—if we are, happy are we! Christ will be made to us wisdom and righteousness and sanctification and redemption.

But if we have not obeyed the Gospel, think, O sinner, think of thy guilt and danger. Think of the loss of God's favour forever, and all the blessings of eternity. Think of the frown of the Saviour, and the awful sentence, "depart, ye cursed, into everlasting fire." And while the Gospel invites, turn to God, that your soul may live. O.

For the Evan. and Lit. Magazine.

ANOTHER PROJECT.

Sir,—I read with some surprise, and I must confess, indignation, a piece in your last Magazine, over the signature of Somebody. The writer, whoever he may be, confesses himself to be an aspiring, ambitious man. Instead of concealing, and in secret places, weeping over the wrong feelings and purposes of his heart, he openly avows them. But I shall not waste my time, in rebuking one, who is hardened against reproof, and who glories in his own shame. Nor does it well become an individual, as humble and obscure as I am, to set up as a public censor of others. Nevertheless, when folly

and error stalk forth with bold and brazen front, my zeal will, by no means, allow me to keep silence. And having always been accustomed to speak out like an honest man, in a plain blunt way, I must needs say, that I look on Mr. *Somebody* as a corruptor of the truth, and an enemy to the *good cause.*

Should you, or any one else inquire, who this reprover is, if so poor a creature as I am, may be heard, I will venture, in the hope that it may do some good, to give a brief account of myself.

Considered in myself, I am *nothing*—I profess to be *nobody.* But it has been given to me to receive, and to hold an orthodox system of truth, and I feel myself called on to communicate my views for the benefit and comfort of others. And here, I must be permitted to say, that although many things held by me, are offensive to the pride of the human understanding, yet when this pride is subdued, and my system once received, it is as comfortable and complying as any other.

Be it known then, that I do, to the fullest extent, that any called *orthodox* can desire, admit the doctrines of *orthodoxy.* I do, with all the heart believe, that man is as depraved as any person ever represented him to be, and a great deal more so; that Jesus Christ fulfilled the whole law in our stead, and suffered its penalty for us; that man, in his unregenerate state, has no more power to do good, than a dead man has to walk or ride; that Christ died for *my* sins; that I was chosen of God from eternity; and that I shall continue to believe unto final salvation. All these things I do fully receive, and firmly hold.

But I should do injustice to my system, and fail to recommend it to acceptance as I wish, were I not to proceed to the application of it to particular cases. From this, it will appear that, while I possess all the advantages of even *ultra* orthodoxy, I enjoy as great latitude as any man can reasonably desire. For instance,

If my own conscience, or any one of my neighbours, twits me for irregularity of life, or neglect of duty—a thing which happens not unfrequently, I am able to apply a very comfortable anodyne by reflecting on my own frailty. And for this reason, I take great pleasure in hearing the preachers who set before us, in glowing colours, the utter weakness and helplessness of man. But I do not at all approve of those, who undertake to show that this weakness is our sin.

If, however, I cannot succeed in this way, as I confess is sometimes the case, my doctrine affords a remedy which never fails. I hold that Jesus Christ is my *surety,* that he paid

the debt which I owed to divine justice, and that as I am united to him by faith, the law has no demands on me, and of course I am safe. I do not know that I ever was better pleased in my life, than when I heard a minister of the gospel illustrate this case, by that of a wife under the civil law.—"The husband, said he, is the only person known to the law, and is, of course made responsible for all the debts of his wife, whatever she purchases being chargeable to him: so it is with Christ and the believer, the sins of the believer being all charged to his security." This is the very doctrine, Sir, which I hold; and this most happy illustration of it often affords me very great comfort when I have indulged myself too freely. For, I will confess to you, that, like many of my brethren, I have quite a liking to a drink of spirit and water, when the weather is very hot, or very cold, or very damp, or very dry, (and you know it is almost always one or the other,) or when I go to court and to muster, and am on my legs all day long. In all these cases, and a hundred others that might be mentioned, it is really very comforting. And the more comforting it is, the more are we disposed to try it; so that we often, I acknowledge, take *rather* too much. In this case, I am often *ready to weep*, when I think of the goodness which charges all the sin to another, and it is delightful to me to confess what a poor creature I am, and at the same time to magnify the doctrine of grace.

You will easily see the extent to which this doctrine may be carried, and the ease with which it may be adapted to every case that occurs. If, at any time, I am too hard in driving a bargain with a neighbour, and screw him up on account of his necessities; if I turn away from the calls of charity; if I refuse to contribute to the support or propagation of the gospel, as I am very apt to do—it comforts me to think that all has been atoned for, that no charge is laid, or can be laid, against me.—Now do you not see, Sir, that, as *the great desideratum of the present age, is to find out a* WAY TO LIVE AS WE PLEASE, AND GET TO HEAVEN, my plan is the best that ever has been devised? It is a thousand times more comfortable, (and what is religion good for, if it does not give us comfort?) than that of the *Universalists*; because, although they hope to be saved at last, they have the prospect of getting to Heaven *only through the fire!* And it is just as much to be preferred to that of the *Unitarians*; because they openly reject *some parts of the Scripture*, and believe *just as much as they please* of the rest; and therefore may very well doubt whether they believe enough for their salvation. But as for me, I just believe eve-

ry thing, without the trouble of doing any thing, save what I am inclined to.

But this is not all. There are times, however complete a man's system of belief may be, when he *will* be pestered with *doubts* and *fears*. If, in such cases, the resources to which I have pointed you fail, there is another which stands me in good stead in the day of trial. It is this—I know that I am a converted man. I remember the time and place, just as well as I do that the sun shone on yesterday. And I know that I shall always be a converted man. This made my calling and election sure, and so I have no doubt, but that, however I may fall into sin, I shall be finally saved. This, Sir, is a plaster for a sore conscience, which is always efficacious.

This system not only serves, on the whole, to keep conscience quite at ease, but it enables me to give just as much scope to my feelings, as the heart of man can wish—and that too in the most convenient way imaginable. If, for example, I don't like a preacher, because he touches my conscience too closely, and is too urgent on the subject of good works, I can just stir myself up into a vehement fit of zeal for the doctrines of grace, and broadly hint doubts as to the preacher's orthodoxy, until conscience is put to sleep, and the poor clergyman is regarded by every body with suspicion and jealousy.

If I am called on, as is often the case, to aid the designs of christian charity, which have been started in such abundance, and do not wish to part with my money, which, somehow or other, it is always inconvenient for me to do, I can fortify myself against the pleadings of benevolence, by the good old proverb, *Charity begins at home:* or if this is not sufficient, I can raise some plausible objections against the plan, or the time, or the place, or the persons employed; or I can say that I mean to do something for some other object, so as to screw myself up to a refusal of the present application. And as for the qualms of conscience afterwards felt, I find no difficulty in silencing them, by repeating to myself the maxim, that all is of grace, and my salvation does not depend on my good works.

Besides; I very often find it convenient to question the motives of those, who are ready to make sacrifices and exertions, in the cause of christian benevolence. I cannot understand how they should do such things, unless with the hope of recommending themselves to God or to man. And I am ready to say that such a poor sinner as I am, has no hope of purchasing the favor of *Heaven* by any thing that I can do; and as for the applause of the world, I hope that I am too honest and

independent a christian to covet it. And thus you see, I can easily satisfy my own conscience, and cast censure on those whom I do not approve, by the same course of policy.

And here is one great excellency of my system. One of the greatest pleasures in the world, is that of finding fault. It is the easiest possible way of showing our own superiority, especially to those who are above us, in reputation or attainments. Now according to my plan, I can stand aloof from others, can refuse to co-operate in any great scheme of charity, can wrap myself up in selfish ease, and frown and scowl on others, and censure without measure, while I make all appear to be zeal for grace and free salvation.

This plan of complete orthodoxy in opinion, and self-indulgence in practice; this plan of getting to Heaven, and yet doing nothing but what I wish, or rather of cherishing the hope of Heaven, and living just as I please, ought to secure for its inventor more applause than even your correspondent, *Somebody*, seems to wish for himself. But as for me, I do not want it. I am a very humble, unaspiring creature; all that I wish is to be *permitted to have my own way in every thing*, and go my own course towards Heaven. I abbor the gay amusements of life; and only want enough to eat and to DRINK, and if possible to leave good estates to my children; for I find this world a very poor place, and I hope after having purchased only three or four tracts of land and settled them, that I shall be permitted to lie down and rest; for every thing here is vanity and vexation of spirit.

I know that some do not like me or my doctrine; but many who profess to hate it, live pretty much as I do, even while they rail at me as an ANTINOMIAN. But I do not admit this title, I am—as I said in the beginning, and as I persist in saying—I am a very humble creature, yea I am NOBODY.

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 other authentic sources of information. By* JAMES BALDWIN BROWN, Esq. *of the Inner Temple, Barrister at Law*, 4to. pp. 690. London, 1818.

Continued from Vol. VI, page 642.

On returning to his native country, Mr. Howard suffered much from sickness. During a confinement of six months

with a fit of the gout, he was induced to form a resolution, not to drink wine or spirituous liquors of any kind while he lived, a resolution to which he scrupulously adhered.

As soon as he had regained sufficient health, he set himself, with his accustomed diligence and prudence, to the charitable design of meliorating the condition of the poor in his neighbourhood. The situation of that class of society in England, is so different from that in our own country, that a detail of the measures adopted by him would be needless. But it is important to observe, that all his plans were conducted on one general principle. His great object was to improve their moral and intellectual condition, to correct their habits, and put them into the way of helping themselves. In times of scarcity, instead of giving money or bread, he gave work, and paid them well for doing it faithfully. He built comfortable cottages in healthy situations, and let them at a low rent, to industrious persons, on condition that they should regularly attend some place of worship, stay away from tippling houses, and abstain from amusements, which he thought injurious. He established schools, at which the children of his tenants, and of the neighbouring poor, received an education suitable to their sex and condition in life. The discipline of these schools was strict, and one indispensable condition of enjoying their benefits, was the regular attendance of the children at some place of worship, either a church or a chapel, as suited the religious opinions of the parents. In these and similar works of charity, Howard was assisted by Mr. Whitbread, father to the late distinguished member of the British Parliament. And the effect of their united labours was such, that "Cardington, which seemed at one time to contain the abodes of poverty and wretchedness, soon became one of the neatest villages in the kingdom; exhibiting all the pleasing appearances of competence and content, the natural rewards of industry and virtue."

Howard knew the value of moral and religious instruction, and therefore not only stipulated that his tenants should regularly attend worship on the Sabbath day, but fitted up one of his cottages as a place of worship, at which neighbouring and itinerant preachers generally officiated once a week. This humble place of worship was generally crowded with attentive hearers, and the effect was soon perceived in the improved morality of the village.

Howard's charity overlooked nothing. He frequently visited his cottagers, ministered to their wants in sickness; and, knowing the effect of neatness and cleanliness, he required

and encouraged all to keep both their persons and houses clean. In his own conduct and person, he exemplified every thing that he required of others.

By this manner of life, Howard acquired universal love, and exerted over his tenants and poor neighbours, an influence which is felt even to this day. In the midst of this career of private usefulness and christian exertion, he was called into public life by being appointed high sheriff of the county of Bedford. He did not seek the office, nor refuse it when it came unsolicited.

In the discharge of the new duties to which he was called, Howard was faithful and indefatigable. His office of course brought him into connexion with the prisoners, whether debtors or felons, of his county, and made it his duty to inspect the prison. There he witnessed abuse and wretchedness which awakened all his sympathies, and gave a direction to the career of his benevolence, which has immortalized his name, and caused him to be designated as the "Philanthropist of the world."

Very reasonably inferring that abuses and wretchedness similar to what he had witnessed in Bedford gaol, existed in other gaols in Great Britain, he determined to undertake the work of inspection. Beginning in November 1773, he pursued, with incredible zeal and industry, his great object of benevolence, examining the structure, management, and discipline of gaols, until he collected a mass of information which astonished the public, and convinced those in authority that a reformation was indispensably necessary. The subject was taken up in the House of Commons, and Howard, having been called before a committee appointed to examine into it, gave so full and satisfactory an account of the state of English prisons, that, on the motion of the chairman of the committee, the thanks of the House were given to him for his extraordinary and most useful benevolence. This honour, rarely conferred on men in a private station, was a flattering testimony to his philanthropy and patriotism.

In the years 1774—5, Howard pursued his work of philanthropy, detecting abuses and laying open scenes of wretchedness, of which the people of this happy country have very little idea, and the recital would be painful. A knowledge that the Legislature had adopted some of his suggestions, and that laws had been passed for the correction of some of the evils which he had pointed out, encouraged him to persevere. His course, however, was interrupted for a time, by his being urged to stand candidate for a seat in Parliament.

As a dissenter, however, a firm independent whig, and a friend to America, he was obnoxious to the *Ministry*, and matters were so contrived that he lost his election. This event seemed rather gratifying than otherwise, because it left him at liberty to pursue his philanthropic labours without interruption. He accordingly visited Scotland and Ireland, to explore in those countries, the habitations of human misery; and very shortly after his return, sat out on a tour to the continent for the same purpose. In this enterprise of charity, he visited most of the prisons in Paris, many in French Flanders, in the Austrian Netherlands, in the United Provinces, and Germany. His views and feelings, while thus engaged, are thus expressed in a letter to his intimate friend, the Rev. Mr. Symmonds:

Bonn, June 20, 1775.

"Dear Sir,—I flatter myself a line will not be unacceptable. As one's spirits are tired with the same subject, it is a relaxation and pleasure to write to a friend; which indeed is my case at present, being just come from the prisons in this place. I had visited many in France, Flanders and Holland; but thought I might gain some knowledge by looking into the German police. I have carefully visited some Prussian, Austrian, and Hessian, and many other gaols. With the utmost difficulty did I get access to many dismal abodes; and, through the good hand of God, I have been preserved in health and safety. I hope I have gained some knowledge that may be improved to some valuable purpose. Though conscious of the utmost weakness, imperfection, and folly, I would hope my heart deceives me not, when I say to my friend, I trust that I intend well.

The great example,—the glorious and divine Saviour: the first thought humbles, abases:—yet, blessed be God, it exalts and rejoices in that infinite and boundless source of love and mercy. * * * *

I have spent some Sundays with the French Protestants. I love and esteem them. Though separated, yet truly united, I trust and hope we shall make one great and glorious body."

Shortly after the date of this letter, Mr. Howard returned to England. And allowing himself but little time for repose, he prosecuted, with his usual diligence and zeal, the examination of English prisons. His wish was by frequent inspection, to verify all his observations. With this view he revisited the Continent, and having spent some time in Paris, he resolved to go to Switzerland. Taking Geneva in his way, and looking into the prison police of that celebrated city, he pass-

ed into the Cantons, fulfilled his intentions there, and revisited Germany, and Holland. He then returned to England to engage again in the same benevolent labours which had for so long occupied his time and attention.

At length, after having spent three years in collecting information, he engaged in the publication of his important work on the state of prisons. In carrying this work through the press, he was as industrious as we have seen that he was active in collecting materials. He usually retired to rest at 10 o'clock, and rose at 2. The day was always closed with family prayer, a duty which he never neglected, even when he had about him only one domestic; "always declaring that, *where he had a tent, God should have an altar.*" "And this was the case not only in England, but in every part of Europe."

The volume, on which Howard spent so much labour, was entitled, "The state of prisons in England and Wales, with preliminary observations, and an account of some foreign prisons. By John Howard, F. R. S." We have no design of giving an analysis of this work. It may suffice to say, that the effect of Howard's labours was to turn the attention of the world, to the important subject of prison discipline, more strongly than it ever had been before, and that, on the whole, great improvement has been the consequence. Still, however, much remains to be done, in this as well as in other countries. To some of Howard's deliberate opinions it is important that our readers, and especially those who have any influence in the counsels of the country, should seriously attend.

1. It seems to have been the opinion of that great philanthropist, that in prison discipline, there ought to be no indulgence, and certainly nothing like inhumanity; that very great attention ought to be paid to cleanliness, health, and whatever may contribute to its promotion. And in the way of reformation,

2. That no prisoner ought ever to be allowed to be idle.

3. That so far from allowing prisoners to sleep together, they ought by no means to be permitted to work together, except in cases of necessity.

4. That moral and religious discipline is of indispensable importance.

These results of sixteen years observation on all the prisons and houses of correction in Europe, ought not to be disregarded by those among us, to whom this important interest is committed. To this we will add, that many of Howard's observations apply to prisons for the confinement of debtors,

and that every legislator, magistrate and sheriff, ought to read what our philanthropist says on "bad customs in prisons." Among these he mentions with decided reprobation, *gaming* and *drinking!* There is, we believe, no example of this in our country gaols, but in large towns the case is far otherwise.

The publication of Howard's book produced great sensation. "To English readers, at least, its subject was novel, and to every one possessed of the common feelings of humanity, the information it conveyed must have been in the highest degree interesting, whilst it could not fail to awaken the mingled wonder and admiration of all, that any man should have been induced by the mere wish to alleviate the distress of the very outcasts of society, to put to such imminent hazard his health and his life, to make so large a sacrifice of his comforts and his property, and cheerfully to encounter such a constant succession of labour, and difficulty, and toil, as did the author of this singular production. The critics were liberal in their praise of the purity of his motives, and of his unassuming modesty; and the legislature of his country took up the subject of the abuses which he pointed out, so that Howard reaped the richest reward that a benevolent mind ever gains, the assurance that his labours of love were not in vain.

A wish of the British legislature to establish houses of correction similar to the *rasp and spin houses* in Holland, induced our ever-active philanthropist to make another visit to the continent of Europe, for the sake of further and more minute inspection. At Amsterdam he received a very serious injury in the street, from the circumstance of a horse having run away with a dray. The hurt brought on an inflammatory fever, which put Howard's life in great jeopardy. In the midst of his sufferiugs, which were great, he strongly exemplified the christian character, and manifested very great anxiety that the dispensation of providence might be sanctified to himself and to others. His diary, from day to day, contains short aspirations and remarks, such as follow:

"May 12, 1778. In patience may I possess my soul; and say, it is the Lord, let him do what seemeth him good. J. H."

"May 14. This night my fever abated—my pains less—I thank God I had two hours sleep; prior to which for sixteen days and nights not four hours sleep.—Righteous art thou in all thy ways, and holy in all thy works.—Sanctify this affliction, and show me wherefore thou contendest with me. Bring me out of the furnance, as silver purified seven times. J. H."

From Holland, Howard proceeded to Germany; thence to Prussia; and passing through Silesia and Bohemia, he went directly to Vienna. In this city he spent 15 days, examining the prisons. And here he states the method employed in protecting himself against infection. "Next to the free goodness and mercy of the *Author of my being*, temperance and cleanliness are my preservatives. Trusting in *Divine Providence*, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, *'I fear no evil.'* I never visit an hospital or prison before breakfast, and in an offensive room I seldom draw my breath deeply."

At Vienna, Howard gave a striking instance of his intrepidity and love of truth. Dining at the table of Sir Robert Keith Murray, British Ambassador at the Austrian court, the conversation turned on *the torture*, when a German gentleman of the party observed, that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. "Pardon me, said Howard, his Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished, lasted, at the most, a few hours: but that which he has appointed lasts many weeks, nay sometimes, years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge." "Hush, said the Ambassador, your words will be reported to his Majesty." "What! replied he, shall my tongue be tied from speaking truth, by any emperor or king in the world? I repeat what I asserted, and maintain its veracity."

From Germany, Howard next went to Italy, which he traversed on the same errand of philanthropy. At Rome, he found in the hospital of *S. Michele*, a prison "for the correction and instruction" of dissolute and profligate young men. In one of its rooms he found a sentence, which, in his judgment, expresses "the grand purpose of all civil policy, in relation to criminals"—PARUM EST COERCERE IMPROBOS PŒNA, NISI PROBOS EFFICIAS DISCIPLINA. *It is of little advantage to restrain the bad by punishment, unless you make them good by discipline.* This sentence ought to be affixed, as a motto, to every system of criminal jurisprudence, and inscribed, in broad characters, over the gateway of every penitentiary. We hope that our legislators will learn that mere punishment, in whatever form it is inflicted, whether corporal chastisement, confinement, or hard labour, is not sufficient. Vigorous moral discipline is indispensably necessary.

From Italy, Howard went to Switzerland, and from that country to Germany, from Germany to Flanders, and thence through France to England, inspecting prisons, on the whole of his journey. On arriving at home, he scarcely allowed time for necessary repose, before he began what may now be called his usual journies through England, Scotland and Ireland, solely as before, for the purpose of detecting abuses, suggesting improvements, and relieving misery. Having gained, by these means, a large additional stock of information, he published, in the year 1779, "an appendix to the state of prisons in England and Wales, &c."

The labours of Howard, as has been before remarked, excited much interest in England. A project was formed for erecting penitentiaries in London or its vicinity, similar to the *rasp and spin houses* in Holland, and he was appointed one of three supervisors for carrying the plan into effect. It was not long, however, before Howard felt himself compelled to resign his office. And as he could not live contented unless engaged in benevolent labours, he resolved to visit the prisons in the north of Europe. Accordingly he sat out in 1781, and spent nearly the whole of that year in executing this determination. In this extensive tour, he travelled upwards of 4000 miles, and witnessed extreme wretchedness, as well as endured incredible hardships in his benevolent labours. At St. Petersburg, he adopted a characteristic expedient to ascertain a fact concerning which he entertained doubts. It had been reported that the Empress of Russia had abolished capital punishments in her dominions. Howard doubted the truth of the report, although it had been made by some writers of great respectability. To satisfy himself on this subject, instead of making inquiries of the great officers about the empress, he went directly to the house of the executioner, where the following dialogue ensued. Howard asked, "Can you inflict the knout in such a manner, as to occasion death in a short time?" Answer "Yes I can." H. "In how short a time." A. "In a day or two." H. "Have you ever so inflicted it?" A. "I have." H. "Have you lately?" A. "Yes; the last man who was punished with my hands by the knout, died of the punishment." H. "In what manner do you thus render it mortal?" A. "By one or more strokes on the sides, which carry off large pieces of flesh." H. "Do you receive orders thus to inflict the punishment?" A. "I do."—Howard left the man, convinced that a cruel, lingering, private death had, by the boasted regulations of the *philosophic* empress, been substituted for one public and sudden.

From Russia, Howard travelled through Poland, Prussia, the Netherlands, &c. and returned to England about the close of the year. In his own country, he suffered nothing but the necessary attention to the education of his son, to interrupt his visits of mercy. And in the year 1783 he set out on another foreign journey to visit the prisons and hospitals of Portugal, Spain, France, the Netherlands and Holland. In the same year, he again travelled into Scotland and Ireland, besides visiting many prisons in England. In the year 1784, he published another appendix to "the state of prisons," with a new edition of the principal work; in which he incorporated all the new discoveries which had been made in his three years' preceding labours.

In one of his rough memorandum books, in which he inserted the particulars of his tours, he summed up the number of miles travelled by him in less than ten years, for promoting the reform of prisons, and found the total to be 42,033. To this he subjoins the following words, "To God alone be all the praise. I do not regret the loss of the many conveniences of life: but bless God who inclined my mind to such a scheme."

The remainder of the year 1784, was spent at home, in the enjoyments of friendship, attending to his tenants, and performing his customary acts of private benevolence.

In the next year, with a view of inquiring after the best means of preventing contagion, and guarding against the spread of pestilential disorders, Howard set out on a new journey, to visit the principal hospitals and lazarettos in Europe. Aware of the hazards to which he would be exposed, he would not allow a servant to accompany him. In prosecuting this undertaking, the philanthropist narrowly escaped being arrested in France—such was the jealousy of that government;—nevertheless, he accomplished the purpose which he had in view. From France he went to Italy, and visited Nice, Genoa, Leghorn, Pisa, Florence, Rome, Naples, Malta and Zante; whence he went to Smyrna and Constantinople. From Constantinople he returned to Smyrna, where the plague was then raging, that he might learn, from personal observation, the method of keeping quarantine. Here he got on board a vessel bound to Venice with a foul bill of health. This vessel was attacked by a Tunisian privateer, which was beat off, in part by the determined resolution of Mr. Howard, who served one of the guns. Arriving at Venice he suffered the utmost rigour of the quarantine laws, and was in consequence, much injured in his health. From Venice he went to

Vienna, and travelling through Germany and Holland, arrived safe in England in the beginning of 1787.

A great number of interesting anecdotes are recorded by Howard's biographer, during this period of his work. But we have room for very few. We were particularly struck with an account, pp. 454—5, of a galley slave at Toulon. The poor creature, when about fourteen years of age, took part with some boys in a riot at Paris, in which a *gentleman* lost a gold headed cane. For this offence, he was sent to the galleys for life. After having been there four or five years, he procured a Bible, and having learnt himself to read, *through close attention to the Scriptures*, he became convinced that the religion in which he was educated was anti-christian, and therefore publicly renounced it; embraced and openly defended the Protestant faith; and by exemplary and irreproachable deportment, established a character of great respectability.—"The Bible, the Bible is the religion of Protestants."

During this visit of mercy, Howard was treated with great distinction by a number of exalted personages. The grand duke of Tuscany invited Howard to dine with him at Leghorn. The invitation was very politely declined; because it would have retarded the philanthropist *three hours* in prosecuting the great objects of his journey. At Rome he was privately introduced to the Pope, it being understood, that the ceremonies of prostration, &c. would be dispensed with. At parting, the Pope laid his hand on his visitor's head, good humoredly observing, "I know you Englishmen do not mind these things, but the blessing of an old man, can do you no harm."

Various instances of the summary and sanguinary infliction of what is called justice in the Turkish dominions are mentioned. Here is one—at Constantinople the grand Vizier sent for the grand Chamberlain, whose office it was to supply the city with bread. He immediately obeyed the summons, and on being asked, why the bread was so bad, answered that the last harvest had been a very indifferent one. The minister of state, apparently satisfied with this excuse, then inquired, why is the weight so short? That, replied the Chamberlain, might have happened by accident to two or three loaves among the thousands that are required for this great city.—Here the examination ceased. The Chamberlain was bid to retire; but was immediately followed by an executioner, who struck off his head in the streets; where his body was publicly exposed, as Howard was told, *for three*

days, with three light loaves beside it to denote his crime. On Howard's expressing surprise that the body, on account of its lying so long, did not breed contagion, he learned that the head was struck off in the evening, and that this was reckoned one day: that it remained the whole of the second, and was removed early in the succeeding morning which was accounted the third. This is precisely the manner of computing time in use at the time of our Saviour's death, and it seems to have continued the same to the present day.

At Vienna, Howard had a private interview with the emperor Joseph, to whom he spoke with the utmost freedom, pointing out mistakes and abuses in the prisons, hospitals, and houses of correction. Joseph appeared greatly pleased with his manly independence of character. The courtiers of this monarch were thus made anxious to pay attentions to the philanthropist. The following ludicrous yet highly characteristic incident among others took place. The governor of Upper Alsace, a vain man, and his countess, still vainer, *honoured* Howard with a visit. With a very haughty air, the governor inquired into the state of prisons in his government. "The worst in all Germany," said Howard, "particularly in the condition of the female prisoners; and I recommend your countess to visit them personally, as the best means of rectifying abuses in their management." "I!" said she, "I go into prisons!!" and hurried away with her husband so rapidly, that Howard said he was seriously afraid she would fall down stairs. He nevertheless called after her with a loud voice, "Madam, remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated."

During Howard's absence on this visit, he received the overwhelming intelligence that his son had become a lunatic. A man, named Thomason, a favourite and confidential servant of Howard, but withal an accomplished hypocrite and abandoned profligate, led young Howard into every species of dissipation, and there is no doubt but that THE INDULGENCE OF THE PASSIONS *was the cause of his derangement.* This most grievous calamity, while it was felt with all the keenness of parental sensibility, was borne with the fortitude of a Christian.

About the same time, he was informed of a design to express the gratitude and admiration in which he was held by his countrymen, by erecting a monument or statue to his honour. This design, instead of consoling his wounded

feelings, only added to his distress. He always refused to have his portrait taken; and when he learned what was intended, he wrote immediately to the gentlemen most actively engaged in the scheme, saying, "But to the erecting a monument, permit me in the most fixed and unequivocal manner to declare my repugnance to it; and that the execution of it will be a punishment to me. It is therefore, gentlemen, my particular and earnest request that it may *forever* be laid aside. This request was complied with as long as Howard lived.

In the years 1787—8 he employed his time in visiting gaols and bridewells in England; and in the year 1789 he published his work on Lazarettos. It would be endless to record his acts of private benevolence, and instances of his deep devotion and fervent piety. His diaries and memorandum books contain very striking expressions of the habitual exercises of his mind. We make a few quotations.

"If the *projectile* motion shows a *forming* God; the *centripetal force*, acting incessantly, shews a *preserving* God.—For verily there is a God; 'and thou God seest me.' And He, who is the *hand* of providence, directs the course of things to the general good,—So may I, in my poor manner, endeavour to engage in works, which tend to increase human happiness; and to God be all the praise."

"Health, time, powers of mind and worldly possessions are from God:—do I consecrate them all to Him?—So help me oh my God!"

"The peculiar doctrines of Christianity;—the degradation of human nature, our inability to restore ourselves, our need of a mediator, and of divine aid, are doctrines which strike at the root of vain glory: we are justified by faith, by the grace of God, through the redemption that is in Jesus Christ —Where then is boasting? It is excluded, Rom. iii. 27."

"Our *superfluities* should be given up for the *convenience* of others.

"Our *conveniencies* should give place to the *necessities* of others.

"And even our *necessities* give way to the *extremities* of the poor.

"Oh God! May the Angel, which conducted the Israelites through the desert, accompany and bless me.—In all my dangers and difficulties, may I have full confidence in that unseen power, to believe and hope, as the Lord orders all things.—Therefore I leave every thing to him, trusting he will always give his angels charge concerning me; and then I am equally

safe in every place: therefore I will fear no evil, for thou art my God."

"Where there is most holiness, there is most humility."

"Never does our understanding shine more, than when it is employed in Religion."

After having published his work on Lazarettos, he resolved again to make a visit of humanity to the continent of Europe. It did not appear to his friends in England, that, in this case, he had any specific object in view, but that in general he resolved to travel, that he might find opportunities of exercising benevolence on that great scale to which his mind had been so long accustomed. He accordingly left his country, with a strong presentiment that he should never return, and went first to Holland. To a friend in Utrecht he stated that "his object was to acquire the most accurate information possible relative to the *plague*, the nature of the disease, the best mode of treating it, and the means most effectual for its cure, or its prevention. This information he intended to communicate to the world, in order that all Europe might be benefitted by his researches, and a plan, perhaps, ultimately devised for preventing this direful scourge, from being introduced into those countries whose governments might possess judgment to adopt, and energy to execute such a scheme; or in the event of its dismal introduction, for arresting its progress and accomplishing its cure." * * * "And oh! how I should bless God if such a *worm* is made the *instrument* of alleviating the miseries of my fellow-creatures, and of connecting more strongly the social bond, by mutual exertions for mutual relief. If one person has received good, spiritual good by my labours, it is an honour for which I cannot be too thankful—Let us bless the Lord for all things."

From Holland, this great Philanthropist proceeded through the north of Germany, Prussia, Courland, and Livonia to St. Petersburg; thence to Moscow; and from Moscow to Cherson on the borders of the Black Sea. At this place, he caught an infectious fever by which his life was brought to a close, on the 20th of January, 1790.

It is needless here to say that Howard died as a Christian. The last words, that were traced by his pen, indicate his sole and entire reliance on the atonement made by the Son of God. And his last conversations exhibited him as fearless of death, and waiting only for the summons from his heavenly father. "Death," said he to admiral Priestman who, residing then at Cherson, visited him in his sickness, "Death has no terrors for me: it is an event I always look to with cheerfulness, if

not with pleasure; and be assured the subject is more grateful to me than any other."

During his sickness he received letters from England informing him that his son was better, and that hopes were entertained of his restoration. This intelligence seemed to shed joy on the soul of the dying father; and he charged his attending servant to tell his son how often, and how earnestly his father prayed for him, and how affectionately he sent his paternal blessing.

We have thus given such a sketch as our limits would permit, of the life of this most wonderful man. The volume from which we have derived it is large, and tedious to any but a reader particularly interested in the subject of prison discipline. It manifests, however, very diligent research; and, what is much better, a high regard for those principles of christian benevolence and fervent piety, which urged this great philanthropist through labours the most arduous, and dangers the most appalling, that he might alleviate the miseries of the outcast, and cause the sighing of the prisoner to cease.

We hope that our sketch, imperfect as it is, has enabled the reader to understand the motives of Howard, yet we wish to offer a few reflections, which have repeatedly forced themselves upon our minds as we read the work before us. It was before stated that Howard was a member of an Independent church in England, and that in doctrinal opinions he was what is called a moderate Calvinist. And we have most abundant evidence that he was a man of very unusual christian piety. These elements of character, combined with a great degree of native benevolence, are sufficient to account for Howard's conduct. Every man, who imbibes the spirit of the gospel, aspires to be a benefactor, and aims to do all the good in his power. Howard's imprisonment in France in early life; and his afterwards having been called to fulfil the duties of high sheriff for his county, gave him an insight into prisons, and laid open to his view a wide scene of misery, which he thought it possible to mitigate. His christian principles impelled him to undertake the task. He could not but imitate Him, whom he called Lord, and of whom it is written that he went about doing good. And the theological opinions, which he adopted, while they did not in the least degree interfere with the use of means, were well suited to render him intrepid in the discharge of duty. He, who believes that "not a sparrow falls to the ground without his heavenly father," will go on fearlessly wherever God in his providence calls. This view of the subject is perfectly satisfactory to us; and

this especially because it is confirmed by the history of the people generally, where the forms of doctrine embraced by Howard, have generally prevailed.

But whatever some of our readers may think on this subject, we must bespeak their kindness towards men, who embrace the same faith which the great philanthropist held. It is certainly consistent, in its practical operation, with the most exalted benevolence, the most fervent piety, and the most liberal views in relation to other denominations of christians. If any doubt this, let them read the Life of Howard.

We wish to make another remark, and it well deserves the attention of Legislators. The course of Howard's life lays open to us the history of crimes and punishments in all Europe for a number of years. The result uniformly is, that there is the least crime, and of course the least necessity of punishment in those countries, where the influences of religion are most effectually carried to the great mass of the people. We confidently refer to Howard's observations on the prisons of Scotland, Holland, and Switzerland, for the truth of this remark. And farther: that prison discipline is by far the most efficient in reforming offenders, which calls in the aid of christianity, to give force to the measures adopted by human legislators. Let the prison police of Holland bear witness to this truth.

Once more, it strikes us as worthy of remark, that the countries affording examples of remarkable paucity of crimes, and of singular success in reforming offenders, should be precisely those countries in which the doctrine and discipline of Geneva have prevailed. These facts are so obvious, that they invite the candid and serious attention of all who study the philosophy of human nature; and it well deserves inquiry, on what principles we may satisfactorily account for them.

But let us not be misunderstood. We have not the least intention of making the biography of Howard an instrument of polemics. We wish to conciliate kindness. We wish to let it be seen by practical evidence, that men, who hold the doctrines of Calvin, may well be loved as christian brethren, because they, in an eminent manner, exemplify the benevolence, the piety, the activity in doing good, which the gospel requires. We have had a striking example of this in the life of Howard. He was consistent to the last; and as he lived, so he died.

It was Howard's earnest wish that his funeral might be *cheap* and *simple*. He directed that a plain slab of marble

should record his name, his age, his death, and no more. The following, with the dates filled up, is the epitaph which he composed for himself,

JOHN HOWARD
Died at [Cherson] in [Russian Tartary]
[January 21st* 1790.] Aged [64]
Christ is my hope.

But his humble wishes were not regarded after his death. This event was announced in the London Gazette;—an honour, says his biographer, never before nor since conferred on a private man. A splendid monument was erected to his memory in St. Paul's Cathedral, and poets and orators tasked their powers to celebrate the praise of his unexampled philanthropy. Of the former, we may mention Darwin [Loves of the Plants] Cowper, [Ode on Charity] and Aikin [Life of Howard]. Of the latter, we refer to Burke, who, in his speech at the Guildhall in Bristol, in 1780, ten years before Howard's death, pronounced on him perhaps the most eloquent panegyric in the English language; to Foster in his Essay *on Decision of Character;* and to Chalmers, in his Astronomical Discourses, now well known in this country. For the sake of such as may not have an opportunity of perusing them elsewhere, we will transcribe Aikin's poem, and Burke's more lofty prose.

HOWARD! thy task is done, thy Master calls,
And summons thee from Cherson's distant walls.
Come, well approved! my faithful servant! come;
No more a wand'rer, seek thy destined home.
Long have I mark'd thee with o'er-ruling eye,
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and thro' snares to guide.
My minister of good! I've sped thy way,
And shot thro' dungeon glooms a leading ray,
To cheer by thee, with kind, unhoped relief,
My creatures lost and whelm'd in guilt and grief.
I've led thee, ardent, on thro' wandering climes,
To combat human woe and human crimes.
But 'tis enough! thy great commission's o'er;
I prove thy faith, thy love, thy zeal no more.

* We copy the record here. But all accounts agree, in stating that he died on the 20th. We cannot account for the variation.

Nor droop, that far from country, kindred, friends,
Thy life, to duty long devoted, ends;
What boots it *where* the high reward is given,
Or whence the soul triumphant springs to heaven?

Burke, in his peculiar style of splendid eloquence, and in his most felicitous manner, thus eulogizes Howard.

"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art, not to collect medals or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of human misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of humanity. Already the benefit of his labour is felt more or less in every country: I hope he will anticipate his final reward, by seeing all its effects fully realized in his own. He will receive, not by retail but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, but little room to merit by such acts of benevolence hereafter."

After this we will not, and even without it we would not, attempt to pronounce Howard's praise. The record of his life is his highest eulogy. What more can be said of a man than that in the fear of God and in love to his fellow-men, he travelled fifty thousand miles, spent thirty thousand pounds, endured all sorts of hardship, encountered all sorts of danger, that he might relieve those whom others neglected and despised; and after all, in deep humility, lamented that he had done so little?

Let the youth of our country contemplate this character; and while their bosoms are dilated by the sublimity of Howard's character, let them remember that he gained his eminence, and acquired his influence, by the *force of moral principle*—"GO AND DO THOU LIKEWISE."

FOR THE LIT. AND EVAN. MAGAZINE.

THE publication of *The Statutes at Large*, by W. W. Henning, has, I believe, been noticed more than once in your Magazine. I have not been informed whether that important work has been completed. But I must express my most earnest wish, that, if this has not been the case, it may be carried through without delay.

It would be only a repetition of what has been said before, to state the value of that publication to the lawyer, the historian, and the literary gentleman. But I may be permitted to observe, that while reading the earlier volumes of the statutes, I have very frequently been led to inquire, why is there no *Antiquarian* or *Historical Society* in Virginia? This inquiry has occurred to me with greater force since I have had an opportunity of seeing what has been done in this way by other states. Several of them have Philosophical, Historical, Antiquarian, and other Societies, in which are embodied very respectable portions of intellect and information, and a constant excitement is produced, which urges the members forward in the race of improvement.

One important effect of these associations, has been to raise the standard of literary attainment, and to *keep it rising*. The present generation looks to higher objects than the last; and that which is to follow will probably stand on the shoulders of the present. In some parts of the United States there is manifestly, an aspiring spirit; a literary ardour, a reaching forward to higher things than have yet been obtained, which betokens good. But among us, the comparatively few, who seek an education, are content for the most part with moderate attainments. *Latin* enough to construe technical phrases, *Greek* to enable one to understand etymologies, and a slight sketch of the arts and sciences, are thought to be all-sufficient to prepare for a profession. And *a profession* is pursued rather as a *trade* to make money, than as a liberal calling. And thus while others are rising, we are going down.

These remarks apply to literary associations in general. But, that I may not seem to forget the subject with which I began, I wish to observe that Antiquarian and Historical Societies not only afford an intellectual stimulus, but create or increase an interest in relation to the country, whose history and antiquities are the objects of research. That interest is heightened and refined when the country is *ours*. In the prosecution of these inquiries, we learn how our fathers

felt, and thought, and acted. An unbroken train of feelings and associations is brought down from the earliest times. Each new generation forms a new link in this chain. In every age the present is connected with the past. The scenery of nature and the monuments of art are all associated with our dearest recollections; and we become an intellectual and highly moral people. But when each generation lives for itself, and to itself, it is scarcely possible to avoid deterioration. Man is so constituted that something must be had to create an interest in his bosom. And if knowledge does not awaken his enthusiasm; if he is not so disciplined as to kindle into a holy rapture on the contemplation of moral sublimity, he will be sensual, and selfish and sordid. Instead of rising on the scale of excellence, and cherishing hopes and anticipations worthy of an immortal being; he will be characterized by a low and grovelling ambition; or by a shrivelling and debasing avarice; or by a gross and brutal love of pleasure.

The men who have guided public opinion among us, do not appear ever to have considered the tendency of every thing to deterioration; and the necessity of continual effort to carry the people upward. Hence there have been almost no associations for intellectual improvement. He whose literary ambition has been kindled while at college, has been obliged to work alone, without helps, without the countenance, perhaps amidst the sneers of his acquaintances. Thus is his ardour cooled, his ambition quenched, and he falls into the common habits. They who knew his high promise in early life, often wonder what has become of him; are surprised that he makes so little noise in the world; and forget him! Too often he forgets himself, and his high destiny, and drowns in whisky that genius, which, with proper excitement, and under proper direction, would have raised its possessor to the dignity of *a benefactor to his country.*

But here again, this deeply interesting subject is leading from the direct object of this communication. I wish to know, why there may not be established a Historical and Antiquarian Society in the *Old Dominion?* The character of our forefathers, and their exploits, in leading the way in the mighty work of colonizing North America, are surely worthy of inquiry. The various events in this great undertaking, the hardships endured, the exploits of valour, the deeds of heroism and of kindness, performed by those who laid open to us this goodly heritage, are worthy to be snatched from the fading traditions of the country, where they are fast sinking into oblivion, and to be recorded, where they will

remain descriptive memorials of the sort of men, who settled in these regions; and will afford most important information to the classic historian, (when will he appear?) who shall write that which all posterity will love to read.

I have no doubt, but that there lie, mouldering in old trunks, in closets and garrets, many letters and other manuscripts of men of former times, which a society, properly organized and well conducted, might bring out of obscurity, and preserve from destruction. The result of the establishment of such institutions in other states, allows no room to apprehend a want of materials. All that is wanting to make most interesting collections, is skill and industry.

But my only object in this paper, is to throw out hints, which will set others to thinking, and feeling on a subject of great interest, and of no small importance. I do wish to see the people of the South awakened from their long slumbers; and doing justice to themselves, their forefathers, and to posterity.

A Country Correspondent.

LINES.—By Mrs. C. M. Thayer.

In the warm, glowing season of youth,
When fearless and careless I stray'd,
And thought the bright pencil of truth
The hopes of the future portray'd,
I said, "It is good to be here,"
Where pleasure enlivens the hours;—
When the spring-time of life's little year
Is rich with the perfume of flowers.

But when the dark page was unroll'd
Of the sorrows which life had in store,
And my heart the sad history told,
Of hopes it must cherish no more—
I said, in desertion and gloom,
The prospect of life is so drear,
'Tis better to rest in the tomb,
For there's nought but unhappiness here.

Thus lonely and joyless I trod,
In darkness, my desolate way,
Till I came to the temple of God,
And bow'd, with his people, to pray:
Oh then, from the word of his grace,
Light came, my sad bosom to cheer—
"How glorious and awful the place!"
I cried—"It is good to be here."

REVIEW OF RELIGIOUS INTELLIGENCE.

At the commencement of this year, it has been our intention to alter the plan hitherto pursued in this department of our work; and instead of presenting detailed accounts of Religious Intelligence, to give to our readers a monthly review of the exertions of christian benevolence.—The reason for adopting this plan is, that the operations of Missionary and other societies, are now so numerous, that it would require a work much larger than ours, to state in detail the events which take place, every month, in various parts of the Redeemer's kingdom. Many of these events are comparatively of little interest. They resemble others which occur every day; and a narrative of them appears to the reader, so much like repetition, that he barely glances his eye at it, and passes on. But while this is the case, we believe that, in the present state of the church, such general views may be taken, as will deeply interest every liberal mind, and give a wide range to the feelings; and that at the same time a large part of the *truly* valuable information, which is contained in other publications, may be afforded, though in a form less minute and particular.

It was our purpose, too, in the January No. of the Magazine to have given a general statement of the Missionary and other societies, which at the present time are engaged in promoting the religion of Jesus Christ among the various tribes of men; but a disappointment in receiving publications containing the necessary information, has prevented the fulfilment of this purpose. In the course of the year, our readers will find some tabular views, to which it will perhaps be convenient frequently to recur.

The Review, which it is our purpose to give, will be divided into two general heads, *Domestic* and *Foreign*. The object of these terms, is sufficiently obvious, without explanation.

Domestic.

We regard the progress of religion in our own country with deeper solicitude than any other subject in the world. Religion brought our forefathers to this western world; it made us freemen; and it is the great bulwark of our freedom. Its prevalence in purity and power is connected with our dearest interests as citizens, with all that we hope and pray for on behalf of our country. Philosophical projectors and bigots may look to other measures, but as for ourselves, with the history of human nature lying open before us, we find it impossible to rely on any thing to secure the virtue of the community, and to give vigour to our laws, which does not establish a high standard of moral excellency, and produce a deep tone of moral feeling in the hearts of the people. And what, but the gospel of Jesus Christ, is suited to the full accomplishment of this great object? We mean the gospel in its purity. When one looks at this country, and views the astonishing increase of its population, it is impossible not to inquire, with the deepest anxiety, what is to be the condition of the millions who are hereafter to people the extent of its territory. When the mind is turned to the wonderful increase of our wealth and power, and it is considered what a vast object of ambition it is, to stand at the head of this nation, to employ its resources, and direct its energies, it is impossible not to tremble under apprehension of the rivalries and contests of aspiring men, in their eager desire to rise to this summit of worldly glory. And when we look at the history of other republics, and see how the institutions of liberty have been made to give way before the wickedness of man,

we often are oppressed with forebodings of evil to come. At the same time we hold it *unlawful* to despair of the republic, and *utterly sinful* to despair concerning the church. The designs of mercy, however, which we hope will be accomplished, are to be accomplished by the instrumentality of man. And that subordinate agency must be employed, or the work will not go on. The order of nature is fixed. Summer and winter, day and night, seed time and harvest will return in their season; and seed shall not be wanting to the sower, nor bread to the eater. But not without the care and industry of man. So in the dispensation of grace. The church is founded on a rock, and the gates of hell shall not prevail against it. The Jews shall be brought into the fold of Christ, with the fulness of the Gentiles; the heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession. But not without the zealous and active exertions of the church. We have no more reason to expect that religion will prevail without the use of the appointed means, than that the country will be rich in agricultural products, without industry. In each case, we have equal reason to hope for success in the use of appropriate measures.

These things being so, we rejoice to see that there is a partial awakening of christians in this country, to a sense of their duty. In some places, the obligation to promote the interests of the Redeemer's kingdom is so felt, that it enters into all the calculations that men make. It is thought as much a matter of course, as the duty of providing for one's household But these instances are rare. Numbers do little—and still greater numbers do nothing, for the spiritual interests of their own countrymen or of the heathen. Nay, multitudes do nothing for their own souls, or those of their children; but are content that all within and around them should be one scene of moral desolation.

In classifying the efforts of christian benevolence, it is most natural to regard them as they respect this country, and the heathen. But it ought to be understood, that this charity acts and re-acts, with nearly equal force; it is twice blest. Accordingly, it is a general remark, that where most has been done for the spiritual interests of the heathen, religion has made the greatest advances.

In looking at the Associations which christian charity has formed, the pre-eminent place is given to the

AMERICAN BIBLE SOCIETY.

This institution, ranking third of its kind now in the world, pursues its objects with a successful zeal, which is truly animating. We regret to observe that it occasionally gives rise to a controversy, as was the case last year, conducted with considerable asperity, and with unbecoming personality. Bishop Hobart of N. York, in opposing the American Bible Society, not only throws himself in opposition to the general sentiment of Christians, but separates from the great body of Episcopalians, bishops, priests and laity in the United States. We are glad that it was an Episcopalian who engaged in this controversy with the bishop. Breaches of this sort are more easily healed, and do less extensive injury, when they take place among christians of the same communion. May we not hope that this is the last which will be occasioned by the American Bible Society? The common foundation of all Protestant churches is THE BIBLE, and the right of private judgment. Take away these, and there is nothing to save us from popery.

This institution received, during the month of January, 1824, $2,084, and issued 3,366 Bibles and Testaments. Its number of auxiliaries is largely above two hundred.

Concerning local Bible Societies we have nothing of particular interest to communicate: nor shall we notice them except so far as they present themselves before the public at their anniversaries.

From Bible Societies, we turn our attention to another class of christian charities, which seem well fitted to

engage the love, and awaken the exertions of all denominations. We mean

SOCIETIES FOR THE RELIGIOUS INSTRUCTION OF SEAMEN.

Sailors are a class of men of peculiar character. In a certain sense they belong to all countries. They are citizens of the world, and until lately, the world has utterly neglected their spiritual interests. Free, open-hearted, improvident, and vicious, they have toiled and fought on the ocean; drunk and caroused on land; begged when unable to work, and at last have died and no man cared for them. They are trusted to carry the wealth of the world; and their way is on the ocean, whence none can bring back a report of their deeds of rapine and blood; and yet no measures have been adopted, until recently, to imbue them with those moral and religious principles which are a better safe-guard than prisons and gibbets, and all the apparatus of human laws. What wonder, if in circumstances which throw hundreds of this neglected race out of employment, piracy with its various and complicated horrors, should greatly prevail?

Attention to sailors is a general interest. It is one too in which christians may, without the least sectarian feeling, engage all together. It would be absurd to think of binding down to particular church connexions a man, who worships this month in New-York or Philadelphia, the next in Boston, and the next again in Liverpool or Leith.

It is a matter of rejoicing that *Bethel Societies* are organized, and mariners' churches built, or are being built in most of our large seaports; and that now there are many to care for the souls of seamen. The success of these measures has answered the most sanguine expectations of their friends. And now there is the best reason to hope, that sailors will constitute an important part of that great system of human instrumentality, by which the blessings of the gospel will be diffused to all nations. Bold, hardy, and adventurous, they are to be seen wherever the ocean touches the land. And while they carry the riches of the world, they will also carry the treasures of God's word. They who have often been made the instruments of inflicting a nation's vengeance, will hereafter be the messengers of a nation's mercy, and the harbingers of that peace which the gospel gives.

There are now in all the world, 67 Bethel Unions; 33 Marine Bible Societies; and 15 churches and floating chapels, consecrated to the spiritual interests of seamen. This is much compared with the means in operation ten years ago. But there are more than a million of seamen in the world. What an immense disproportion between the demand for religious instruction, and the means of supply?

Christians, nevertheless, are accustomed to contemplate this disproportion without dismay. They look back to the time, when there were very few to obey the command of their Lord, "Go ye into all the world and preach the gospel to every creature;" and they see that soon "the world was filled with this doctrine." And ever since, when convinced that they were in the path of christian benevolence, they have not been afraid to go forward, however great the difficulties in their way. Wherever they have gone, helps have been raised up for them, even where it was least expected. This is the case among the sailors. One of the speakers, at a late anniversary of the New-York Bethel Union, employed such language as follows.

"That very class of men to whom we owe most, are the men who have been least benefitted by our christian brethren. Why is it thus? Are they incapable of religious improvement? No, sir, the finger of heaven seems to point to them, as of all men most likely to welcome the tidings of salvation by Jesus Christ. It is not mere fancy. I appeal to facts. Where is the ship commanded by a pious captain, whose crew do not give evidence of respect for the Sabbath and other institutions of Jeho-

vah? What vessel has ever been employed to convey the blessings of salvation to foreign climes, in which one or more of the ship's company have not experienced, under their instruction, the precious influences of the grace of God? Let the Board of this Bethel Union speak—When did they enter a sailors' boarding house, or mount the deck of a vessel to hold a prayer meeting, and not behold a listening throng, who came to bow the knee before the God of the winds and the waves. Never have I preached the gospel to a more interesting and solemn audience, than to a company of sailors collected on the deck of a ship. And, sir, it is a cheering truth, that when seamen are converted to God, none are more ardently devoted to the cause of Jesus—none display greater intrepidity, and pious zeal, in doing good to others. Witness the Bethel missions in England. Sir, when I contemplate those devout sailors, who traverse the docks, and streets, and lanes, on the Sabbath day, for the express purpose of constraining their wicked shipmates to come to the house of prayer, I blush for the supineness of christians around me."

Here we see how religion is to be promoted among seamen. They will be missionaries to each other. And when they go into foreign ports, and among strange people, they will exhibit the christian character under a new aspect. Instead of carrying the vices and diseases of civilized life, and of commercial cities, they will carry heaven's message of redeeming mercy: instead of going as a curse, they will bear a blessing.

We have classed Bible Societies, and Bethel Unions together; because they are, in one respect, much alike. They have nothing to do with sectarism. They excite a common interest; and expand the views and feelings over the whole world.

From these important Institutions of christian benevolence, we turn to another, in which the church has a common interest, and from which we ought not to suppose it possible that any sectarian feelings can arise.—We mean the societies established for the

CONVERSION OF THE JEWS.

It is believed by many, who studied the prophecies with great diligence, that there is an intimate connexion between the conversion of the *remnant of Israel*, and the bringing of the heathen into the fold of Christ. Whether *Faber's* opinion, that the Jews are to be the instruments of giving universal diffusion to the gospel, be correct, we will not undertake to decide. His arguments and authorities deserve consideration. Perhaps, however, he carries them too far. But difference of opinion here ought to produce no relaxation of effort. Jews and Gentiles are to be converted; the world is to be subdued to the faith of Christ; and this mighty moral conquest is to be accomplished by the instrumentality of the church. Wherever the intelligent zeal of christians can *discover* or *make* opportunities of doing good, there they are to labour with all their might.

This is certainly an "æra of good feelings", in the church as respects the Jews. We shall hereafter endeavour to present to our readers a historical sketch of the efforts made for the conversion of the children of Israel in various ages of the church. In this it will appear, that many *unchristian* measures have been adopted to make them *christians*. But we cannot enter on this subject now. It may safely be assumed as a fact, that a new spirit has risen up among protestants—even the spirit of love towards the Jews. Since the great corruption of the church, its members have been slow to learn, that power and force, persecution and contempt cannot gain proselytes. No sword but the sword of the Spirit, [which is the word of God,] can enter into the conscience, can cut off the unbelief of the heart, and smite pride down to the ground. Accordingly, the word of God is given in kindness to the Jew; and the power of love is tried on his heart. Considering that the effects of ages of prejudice and oppression are to be done away, and

the remembrance of many wrongs is to be effaced; considering, too, that the great body of the Jews that live among nominal christians, who feel none of the stirrings of this new spirit of love, we think that the success of the efforts which have been made fully equals any reasonable expectation. Christianity does not operate miraculously; but precisely in the manner of other moral causes. It creates an interest:—this leads to examination:—conviction of the truth follows:—truth awakens the moral feelings:—and these feelings excite action. Now it is beyond a doubt, that the measures adopted, have excited an interest, and that a spirit of inquiry is awakened. 'There are great reasonings among the Jews,' on the subject of christianity; and inquiry is producing its effects. The 'leaven is at work.' Some, we know not how many, are already converted to the faith; and many are greatly desirous of being placed in a situation where they may learn this way more perfectly. It is worthy of the benevolence of American christians to afford an asylum to such as, cast off by their kindred after the flesh, and meeting with no sympathy from the nominal christians around them, are desirous to find some resting place, where they may pursue their inquiries without distraction, and learn what they must do to be saved.

We are happy to be informed that the *American Society for Meliorating the condition of the Jews*, is maturing a plan for the formation of a Jewish settlement in this country. The magnificent scheme of an *extensive colony*, has been abandoned, as too expensive for the Society, and not indeed called for in the present state of the Jews; and it has been determined to make a purchase of from 4 to 6000 acres of land, in some suitable place, where Jews professing the christian religion, or desiring to gain full instruction on that subject, may be located; and where, while engaged in agricultural or mechanical operations, they may be under the teaching of a well qualified minister of the gospel. A school is to be established for the instruction of children in the necessary branches of learning and science; and a theological institution is to be erected for the purpose of training young Jews of piety and promising talents, for the ministry of the gospel, either in settled congregations, or as missionaries.

It is understood that after suitable education, and the establishment of character, the Jews will not be confined to this settlement, but allowed to seek subsistence, as other citizens in this happy country. As far as we can see, the plan is wise.

The excellent Count Von der Recke, is the agent of the Society in Germany. He will make known in that country the operations carried on here, and will be the medium of communication between the German and Polish Jews, and the American institution.

The London Society for converting the Jews, by sending out missionaries to the destitute, Hebrew Bibles, Testaments, and Religious Tracts, will co-operate powerfully with this Society. By their means, many will be prepared to come to us, and, free from persecution, be fully taught the doctrine of Christ.

In this view of benevolent exertions, with the names of societies classed according to the interest which we suppose all denominations of christians will take in them, we give the next place to the

AMERICAN COLONIZATION SOCIETY.

But we only introduce the name here, for the sake of expressing our feelings in relation to this great object. We have so recently given, from the Christian Spectator, a very extended view of this whole subject, and hope so shortly to be called on to notice the anniversary and annual report of the institution, that we now forbear, adding only this one remark, that most manifestly the Colonization Society is gaining friends and public confidence every year.

In the classification which we are making of the objects and operations of christian benevolence, we give the next place to

EDUCATION SOCIETIES AND THEOLOGICAL SEMINARIES.

We place these together, because of their obvious and natural connexion.

Education Societies are of American origin. They grew out of the peculiar circumstances and the urgent wants of the country. In every nation under heaven, there are, and always will be ministers of religion. In every christian country, there will be preachers of the gospel. It has been the policy of christian nations, during almost fifteen centuries, to establish religion by law; and of course to make provision for the support and education of the ministry of the gospel. The result is, that every where the supply is greater than the demand. The church affords a sure subsistence, so that the place of a parish priest, is called a *living*. And numbers are found, eager to obtain it. The *cure of souls* is a matter of patronage, and an object of speculation! Thanks to God! it is not so with us. The church here, affords few temptations to ambition or avarice. Law opens the road to political distinction. Medicine holds out prospects of wealth and honour.—Hence, those professions are always full, while the church is deplorably destitute. In this state of things, the question is, shall the ministrations of the gospel be fulfilled by educated or by illiterate men? This question has roused the attention, more or less, of all the churches; they have seen that in our free country, with its rapidly increasing population, vigorous efforts must be made to furnish a race of educated men for the pulpit, or a great part of our fellow-citizens be left without any adequate religious instruction. *This is a truth, put beyond all question*, by past experience, and by the present state of the country. It is at first sight, a little surprising, that this case was not considered, and the duty acknowledged, at an earlier period. But, who, not gifted with the spirit of prophecy, could foresee that the progress of our country would be as rapid as we see that it has been. Providence has at length shown us what we must do, to prevent our population from sinking into heathenish ignorance, or utter irreligion. There is a partial awakening; and *Education Societies* have sprung up in various parts of the country.

These institutions have excited considerable hostility among some of our countrymen. But with what reason? Do they wish religion to be brought into contempt, by the ignorance of its teachers? Is it their design, to make tools of an illiterate clergy, for the accomplishment of their own schemes of personal aggrandizement? Or can it be, that these avowed enemies of superstition and fanaticism, wish to insure the prevalence of these evils for a time, that thereby religion may be brought into utter contempt? We do not pretend to assign the motive. But we must express surprise at the conduct which has been pursued by many. The great object of training up a ministry, which should add to genuine piety, such a degree of mental culture, as would prepare the subjects of it for giving public instruction, on the duties of men and of citizens, on the relations of man to God and the things of eternity, is fairly stated; and they who acknowledge the importance of this object, are solicited to unite, and contribute for its accomplishment. The whole thing is voluntary. And yet an outcry has been raised, as though our rights were trampled on, and our dear privileges violently invaded!—What do these men fear in regard to themselves, if the religion of the gospel should prevail, through the instrumentality of enlightened teachers?

But it is not our intention, at present, to pursue this subject. In a free country, where discussion is permitted to take the widest range, we have no fear as to the final victory of truth, and the prevalence of christian charity. Education Societies will succeed, and Theological Seminaries will be erected; the gospel will be preached in its purity and power, and will finally triumph over all opposition.

The history of the AMERICAN EDUCATION SOCIETY, affords a warrant for many high and sanguine hopes. Its last (8th) Annual Report states that since its organization, *four hundred and fourteen* young men have received assistance from its funds; and that fifty-eight were admitted on them last year. From the same document we learn, that other Education Societies in various parts of the country, and under the care of various denominations, have within about eight years assisted *three hundred and seven* young men, destined for the ministry of the gospel. There are other societies, from which no accounts have been received, but which have not been inactive in these important labours. The result of the whole information which has reached us is, that we have a right to hope for a growing attention to this vital interest; and that, if suitable efforts are made to rouse exertion, something will hereafter be done, corresponding to the magnitude of this object.

In connexion with *Education Societies*, we glance at THEOLOGICAL SEMINARIES. The value of these institutions is beginning to be understood, and the necessity of them to be felt, in the American Churches. It is so well known that the great Seminaries at *Andover* and *Princeton* are in successful operation, and are extending their peculiar advantages to large numbers of students, and through them, to many, both of our own countrymen, and of the heathen. It is understood that, at the latter institution, there are now 120, and at the former about 130 in a course of study for the ministry of the gospel. Some, who have not considered this subject, may suppose that these are enough for the wants of the country. Alas! when they go out into the vacant churches, and to the desolate places, they will be no more than "a handful of corn on the tops of the mountains." It is not probable that all of these young men will be licensed to preach the gospel; they certainly will not in less than three years. But in that time, according to an *average* stated in the last Report of the American Education Society, 186 ministers will have rested from their labours. In that time too, from sixty to a hundred new congregations will be formed; and probably some forty or fifty foreign missionaries will be called for. In that time, twelve hundred thousand souls will be added to the growing population of the country. What prospect is there of an adequate supply of ministers from these institutions, for the thousands of vacant congregations and destitute settlements in our country? It is now generally acknowledged that there is most urgent need of Seminaries for Theological education. And efforts are making to erect them in various parts of the country.

We understand that the Seminary at *New-Haven*, (Conn.) is in successful operation; that the institution at *Auburn*, in the western part of New-York is like to flourish greatly; that the Episcopal Seminary in the city of New-York is rapidly rising; and that there is a respectable number of students in the Baptist Theological School connected with the College in the city of Washington. We do not know the state of the Episcopal Seminary at Alexandria, nor of the Presbyterian Institution in Tennessee. There are others in different parts of the country, of which we have only heard the names, and do not think it necessary to repeat them.

But there is one infant institution of this kind, to which we cannot but call the attention of the public, as it is one which, from its location, we regard with peculiar interest. It is the infant Seminary located near *Hampden Sidney College*, in the county of Prince Edward, Virginia. The special design of this institution is to afford the means of a competent theological education, for the benefit of the southern country, particularly for that vast region, that lies south of the Potomac and east of the mountains. A great part of this country is *alluvial*. The natives of northern or of mountainous regions cannot be expected to make it, in general, the place of their permanent abode.—

Every thing shows the necessity of raising up preachers for that people from among themselves. For this purpose, that Seminary is placed in the southern part of Virginia, about sixty miles below the mountains, and about 70 above the head of tide water, in a *primitive* region, and, therefore, so healthy that a native of the mountains need not fear a *summer's* residence at the place, and yet well suited to the inhabitants of the lower country.

The plan of this Seminary is in all substantial points like that of Princeton and Andover. There is, however, as yet, only one Professor there, and a small number of students. On the first day of the present month, the Rev. Dr. John H. Rice was inaugurated Professor of Christian Theology. We learn from one, who was present, that a numerous congregation attended, and that the ceremony was very interesting and solemn. We have heard the Inaugural Discourse and the Charge highly commended, but as they are shortly to be published, we shall wait far a fitter opportunity of expressing our sentiments in relation to them.

We cannot but commend this Seminary, to the prayers and the liberality of the christian public. The necessity of such an institution for the south is most apparent. The location of it is, as we think, particularly happy. It is under the immediate care of the Presbytery of Hanover, a body well known in the christian community. But according to the Constitution of the Seminary, the Presbytery is bound to report annually to the Synod of Virginia, and to the General Assembly of the Presbyterian Church. So that there is, beyond all doubt, a sufficient responsibility.—But we shall not, at present, pursue this subject farther. Hereafter, we hope to be enabled to give a detailed account of this institution.

Missionary Societies.

It is natural, in the method which we have proposed to ourselves, to pass from Theological Seminaries, to the Societies which are always ready to receive young ministers of the gospel into their service.

The sending out of Missionaries is no modern invention. It began in the first age of the church, and was pursued, for several centuries, with a zeal, of which we have seen no example in the present age. The measure, indeed, has never been abandoned; but when the church became corrupt, its zeal was either cooled or misdirected. Many missionaries have been sent out by the Roman Catholics, to the East Indies, to South America, and various other parts of the world; and among them men of great learning and intelligence, whose labours were examplary, and whose success was considerable. They failed, however, most egregiously in what ought to be the great object of all missionary exertions, communicating to the heathen a pure and spiritual religion. They deserve the praise of having added much to our knowledge of this world and its inhabitants; and, it must be confessed, of having set an example of fortitude and patience, which ought to be imitated by men who teach a simpler faith and more scriptural doctrine.

For sometime after the days of Luther and Calvin, the Protestants were too much pressed by the Catholics, to think of sending missionaries abroad. Their dearest interests—life, liberty, and religion—were continually in danger, and the contest was often maintained with difficulty, against their enemies. The colonizing of this country was, however, in a very great degree, an enterprise of religious zeal; and many of our first charters expressly refer to that important object. It cannot fail to strike the observation of every serious thinker, that by the settlement of these United States, the boundaries of the Protestant church have been very much enlarged, and a great addition made to the number of real christians in the world. The business of converting the Indians to the faith of Christ was taken up, by our forefathers, with much zeal, and pursued with considerable success. It is to be desired that some man, who has access to authentic documents, should give a history of these labours of love. The best place for

this work is *Boston*: and we could name a gentleman there well qualified for the undertaking. But until this desideratum shall be supplied, we must rest contented with what we know of the lives and labours of Elliot and Brainerd. These devoted men were removed, and missionary zeal seemed to be extinguished in this country. But their example was not lost. We took occasion to show in our Review of the Life of Scott, that the flame which *went out* here, was kindled in England. The Society for Propagating Knowledge in Foreign parts, which was instituted about the year 1700, had long indicated langour in its zeal, and feebleness in all its movements. But about 30 years ago, the Baptists, in the country just mentioned, established their Society for foreign Missions; shortly after which the London Society was instituted; then the Edinburgh Society; the Church Missionary Society; the Society of the Wesleyan Methodists, &c; and the Protestant churches, generally, seemed suddenly to wake up as from a long slumber, and to feel in some sort their responsibility.

In the mean time, however, christians in this country were not entirely idle. This has been, from the beginning, a great field for missionary labours. The tide of population has been rolling in a current so wide and rapid from the Atlantic to the west, that it has been found impossible, with all the efforts that have been made, to supply to the new and scattered settlements, an adequate portion of religious instruction. We *believe* that the Synod of Virginia was the first ecclesiastical body in the United States, which adopted a regular and systematic plan of sending out domestic missionaries. They began well. Many parts of this state and of Kentucky to this day experience the salutary effects of their judicious and zealous exertions. In later times neither zeal nor success has corresponded with this auspicious beginning. It is not for us to point out the cause.

The General Assembly of the Presbyterian church, a few years after its organization, took up this important subject; and although it has not been pursued with all that vigour and efficiency that might have been expected, yet some hundreds of churches have been organized thro' the instrumentality of missionaries sent out by that body. Whether an ecclesiastical judicatory is as well fitted for the management of an affair like this, as a society organized for the express purpose, may well admit of a doubt. Without undertaking to determine a question of this kind, we cannot but present it for serious consideration. In general, societies organized for a special object, pursue that object with a higher and more uniform zeal, than other bodies which have fifty things to do besides. Moreover: the authority of the church has but little weight in a matter, which must, after all, be entirely voluntary. And men do not like to be *required* to do what they know to be optional.

In some of the states, where the population is dense, and religious sentiment is pretty uniform, there are Missionary Societies in each, exclusively for the state: thus, we every year, read the Reports of the *Connecticut* Missionary Society; the *Massachusetts* Missionary Society, &c. Something of this kind has been attempted too among the Presbyterians in New-York, we believe with considerable success. It appears to us to merit very serious inquiry whether it would not be well for this example to be followed in all the states. Let christians of the same denomination, unite and form a Missionary Society for New-Jersey, Pennsylvania, Maryland, Virginia, North Carolina, &c; and to these societies let the whole business of supplying vacancies, aiding feeble churches, and building up waste places, be committed. The energy and efficiency which have characterized state missionary societies, afford an encouraging example. It is surprising to such as have not considered the subject, how much good may be done by the co-operation of many persons,

even with small means. Let us for a moment suppose that ten thousand persons, in connexion with the Presbyterian church in Virginia, in compassion to the multitudes that are without adequate religious instruction, should determine that they will use the means within their reach to support and extend the influences of the gospel among us. Let 1000 of these be farmers; and let each farmer adopt the plan of sowing say *two extra* bushels of wheat, every year, the product of which shall be sacredly devoted to the object above stated. There is land enough to allow of this, without the least injury to the agriculture of the country; and the additional labour would not be felt. If these two bushels of wheat should produce *ten* for *one*, and the average price of wheat were $1,00, here would at once be an annual fund of *twenty thousand dollars*, raised without being felt, for the purpose of indulging in the noblest of all charities Suppose, in the next place, that 1000 women, should determine, in the course of the year to do *extra* work, in the way of knitting socks, making up linen, raising fowls, &c for sale to the amount of $5 each, and surely this might be done without injury to family interests, here would be an additional sum of $5,000. Let the remaining 8000 persons be youth of different ages; and let their parents inspire them with a generous desire to enjoy the luxury of doing good; affording them at the same time, opportunities and encouragements by the use of industry and economy, of making money;—they doubtless could, each in the year, acquire a dollar a piece, without laying any heavy tax on their industry, or severe restraints on their inclinations. The whole 10,000 persons then would have $33,000 dollars to distribute annually for the exalted purpose of promoting the moral and intellectual improvement of their fellow-men, the good of their country, and the honour of their Redeemer. This sum could, we say, be raised with ease; it would not be felt in the least degree by the community. And the whole being done *voluntarily*, under the impulse of a high and generous benevolence, the givers of this charity would be as much blest as the recipients. For nothing more exalts a human being, than to inspire him with the fixed purpose of being a benefactor; of conferring favours for the sake of doing good. Now this sum, thus easily raised, would be sufficient for the following purposes. It would afford ample support for three Professors in a Theological Seminary; it would support 25 students at college, 25 in the seminary, and 25 missionaries throughout the year; and a balance of 4 or 5000 would remain for the purchase of books for students, establishing a library on a grand scale, and defraying incidental expenses.

This particular case is taken as an example to show how easily, by the union and co-operation of numbers, with means that are always at hand, the Presbyterian church, and of course any other church, may do unmeasurably more than ever has been done, or than many have supposed could possibly be done by them. In this view of the subject, we cannot but revert to one of the great principles of gospel morality; namely, that he who *can* do good, and *does it not*, commits sin: he who forbears to save, when it is in his power, *destroys*.

These views of what might be done, serve to show how little, comparatively, is accomplished by the church, even in the present age.—This is indeed called, often, we fear, with something of a vain-glorious spirit, *the age of action*. Our successors, some generations hence, will probably wonder, that we, their ancestors, were so idle. When the day of glory shall be dawning on the world, and the whole church shall have consecrated all her resources to the glory of her Redeemer, it will be seen, with grief and astonishment, in the records of this age, that in a nation, whose population was ten millions, and whose commerce held the *second* rank in the world, so little was done to bless those, who were

ready to perish, with the bread of life; it will be noticed with utter amazement, that such a church as the Presbyterian church, through all its borders, made such meagre reports of contributions and missionary labours.

We are not able, now, to begin at the south, and state what has been done in Georgia, in South Carolina, North Carolina, Virginia, &c. during the last year, for the purpose of sending the gospel to the destitute, and building up the kingdom of the Redeemer, but our knowledge of the case, enables us to say, that the record is not such, as we shall like to look upon, in the day of judgment, when our deeds will be appealed to, as the measure of our love to the Redeemer. In this censure, we include every denomination of christians.—There is much left undone by all, which they ought to do. Presbyterians, Episcopalians, Baptists, and Methodists, it is true, have their missionary societies; but they appear like the verdant spots around wells in the great desert.

As we proceed *north*, however, we find more activity and warmer zeal.

The most important and extensive missionary operations in this country, are, certainly, carried on by the *American Board of Commissioners for Foreign Missions*. The contributions to this Society are about $60,000 per annum; of which about one-third are made by the people of Massachusetts. This Society has set up missionary establishments at *Bombay*, *Mahim*, and *Tannah;* at *Tillipally*, *Batticotta*, *Oodooville*, *Panditeripo*, and *Manepy*, *in the* East Indies:—At *Brainerd*, *Carmel*, *Creek-path*, *Hightower*, *Willistown*, and *Haweis*, among the Cherokees:—At *Elliot*, *Mayhew*, *Bethel*, and *Emmaus*, among the Choctaws:—*At Dwight*, among the *Cherokees* of the *Arkansaw:*—At *Hanaroorah*, and *Wymai*, on the Islands of *Woahoo* and *Atooi*, among the Sandwich Islands:—And at *Malta*, and in *Palestine*, for Western Asia. Besides this, two missionaries have been sent to South America, for the purpose of distributing *Bibles* and *Religious Tracts*, and gaining information respecting that interesting portion of the world. They have, moreover, a *Foreign Mission School*, at *Cornwall*, in Connecticut, at which there are about thirty heathen youth, in a course of education.

The Board employs, at this time, among the heathen, one hundred and forty six persons, capable of giving instruction; of whom, more than a fourth part are ordained ministers. They have a printing press at Malta and one at Bombay, in successful operation. Ten churches have been organized in pagan countries through their instrumentality. About seventy schools have been established, at which there are more than 3000 children. They have built a Mission Chapel at Bombay, and contemplate the erection of a Mission College.—In a word, they have the fair prospect of communicating the blessings of civilization, and the richer blessings of christianity, to unnumbered millions of the human family, who will hereafter people the regions where their missionary station are located.

The Baptists have also a Board of Foreign Missions, which has sent missionaries to the East Indies, and to the Aborigines of this country. We regret our inability, at present, to give a more particular view of the important services, which this branch of the church is rendering to the general cause of christian benevolence.

The Presbyterian, the Dutch Reformed, and the Associate Reformed churches, a few years ago, established a Society, and gave to it the name of the *United Foreign Missionary Society*, which has hitherto directed its efforts to the Indians, within the territories of the United States. This Society has established a number of missionary stations, and sent out several mission families; but here again, because we have not the documents before us, we are obliged to make these general remarks, and pass on to observe,

That the Episcopalians and Methodists have also sent missionaries

among Indians in different parts of our territories; of which, we will give more particular accounts hereafter.

In former times, we believe that the Lutherans made some efforts to instruct the Aborigines of this country in the doctrines of christianity. We have before us, now, a very curious book, of the existence of which, until lately, we had no knowledge. Its title is, *Lutheri Catechismus Ofwersatt pa' American Virginiske Spraket.* It appears to be a translation of Luther's Catechism into an Indian language, with an interpretation in Swedish. The book was printed at *Stockholm*, 1696. Being ignorant of *Sweedish*, we can give no farther account of it. We regard it, however, as evidence, that pious men of the Lutheran church, once took a lively interest in the conversion of Indians, to the religion of Christ. We much doubt, however, whether there is any such spirit among the members of that church, in this country, at the present time.

Hasty and imperfect as this sketch is, we must not omit a brief notice of the labours of our Moravian brethren, who, in the year 1740, began the work of christianizing the Indians, and have continued in it, to this day, with a patience and perseverance, amidst hardships and dangers, worthy of primitive times.

We have given this rapid outline of Missionary exertions in this country, to enable our readers to take a general view of the subject, and consider its bearing on our own country, and on the different parts of the world, with which we have missionary connexions.

We shall only advert to two other modes of exercising christian benevolence; and shall then conclude with a few general remarks. The first of these, to which we shall advert, is the instruction of children, especially the children of the poor in

SABBATH SCHOOLS.

This, we believe, is entirely an invention of modern times. And it is, certainly, one of the happiest efforts of *moral* ingenuity. England deserves the honour of it; and it is a higher honour than any of which *mechanical* genius can boast. It is admirably adapted to remedy many of the evils which grow out of great manufacturing establishments. In all such places, as well as in large cities, there are thousands of unhappy children, whose parents never think of giving them even the first elements of an education. Before this happy device of charity, they had no prospect of associating with any but such as, illiterate and vicious like themselves, would have corrupted them more and more. But in Sabbath Schools, they are taught to read, and are imbued with the morality of the gospel. They are every week, too, brought into familiar conversation with well-taught and pious young persons of both sexes, whom they are accustomed to regard as benefactors. They of course imbibe their sentiments, and learn their manners. By them they are conducted to the house of God, and brought under the powerful moral influences of the sanctuary. In thousands of instances, the happiest effects have followed. An impulse has been given to their understandings, conscience which lay dormant has been awakened, a new tone has been communicated to all their moral feelings, their condition in this life has been greatly improved, and many have sought for a part in that better life which is to come.

But this institution is not only adapted to the circumstances that have been mentioned; it is also well suited to the situation of thousands in this country whose parents care nothing for their moral discipline; and who are permitted, on every Sabbath, to roam at large, with any company they choose, or can find, black, white, and yellow all mixed together.

Accordingly, we rejoice that Sabbath Schools are established, not only in our cities and towns, but also in many country places. Any thing like an enumeration of them, would be at once needless and impossible. It is sufficient for us to know, that this, among other moral causes of

great efficiency, is in operation in our country, as well as in other parts of the christian world; and to understand how the good effects expected from them, are produced. We will, however, just mention, that the *Sabbath School Unions* of Philadelphia and New-York, are the most important of any in this country.

The other method of doing good, to which we intended to advert, is that of associating for the purpose of distributing

RELIGIOUS TRACTS.

These are short essays on the most important points of faith and practice, narratives illustrating the christian life, and showing the ruinous consequences of sin, &c. They are exceedingly well suited to the circumstances of the poor, who, for the most part, have neither ability to purchase, nor time or inclination to read large books. There are thousands, too, in better circumstances, who would read a Tract of a few pages, but would turn with horror from a volume written on the subject of religion.

These things being so, numbers of persons have associated for the gratuitous distribution of these little vehicles of religious instruction; and some admirable writers have been willing to prepare Tracts for publication. And we hesitate not to declare, that much as we admire literary taste, and covet literary fame, we had rather be privileged to claim, as the production of our pens, the *Shepherd of Salisbury Plain* and the *Dairyman's Daughter*, than Hume's History of England, and Gibbon's Decline and Fall of the Roman Empire!

There are many societies of this sort in the country, but that which is called "*The American Tract Society*" is by far the most efficient in its operations, and extensive in the range of its influence.

LITERARY AND SCIENTIFIC INTELLIGENCE, &C.

Under this head, we intend to give our readers much more information, than we heretofore have done. We do not think it at all necessary to assign reasons for this change. If any think an apology necessary, we only say that the change has been called for, and shall be glad to answer the call, as soon as our arrangements for receiving regular intelligence shall be completed. In the mean time, our readers may take such gleanings as we have been able to make from various *Periodicals*.

PERKINS' EXPERIMENTS.

A number of curious experiments are made by philosophers of the present day, on the compressibility of various substances. Our countryman, Perkins, has prepared a very interesting paper on this subject, for the Royal Society of London. He has given the ratio of the compressibility of water, beginning at the pressure of ten atmospheres, and going on to that of two thousand. His experiments in compressing atmospherical air, lead to results different from those stated by other philosophers. Mr. Perkins has effected the liquefaction of atmospheric air, and of other gaseous substances, by a pressure equal to 1100 atmospheres. He has also succeeded in chrystalizing several liquids by simple pressure.

EXTENT & POPULATION OF AMERICA.

Baron Humbolt has given the following estimate. Spanish America, (as it was formerly called,) 372,110 square leagues, 16,400,000 inhabitants. United States, 125,440 square leagues, 10,200,000 inhabitants. Brazil, 256,990 square leagues, 4,000,000 inhabitants. Spain contains 16,094 square leagues—Europe, 304,710—South America, 581,891.

IMPROVED METHOD OF TANNING.

Dr. Hayden, of Baltimore is said to have discovered a method of making leather in a very short time. After the usual process of hairing and baiting, the raw-hide is converted, by means of a pyroligneous preparation, into good leather in 36 hours. He has secured his discovery by *a patent*.

A Russian has published, "*A View of all the Known Languages, and their Dialects.*" They amount to 3,014: classed as follows—937 Asiatic; 587 European; 226 African; 1,264 American.

The British and Foreign Bible Society has published the Scriptures, in whole or in part, in 140 languages and dialects.

NEW PUBLICATIONS.

Evangelical Review of Modern Genius, or Truth and Error Contrasted. By *Mrs. Simon*, New-York.—The profits of this work are to be given to the American Society for meliorating the condition of the Jews. [Mrs. Simon is the wife of Mr. Simon, the converted Jew, who has lately come to this country. She is a Scotch lady, of good family, and was possessed of considerable wealth. On her marriage with Mr. Simon, she devoted herself, with her all, to the cause of the Jews. We have not seen her work, but have understood that it is creditable to the poetical talents and to the pious zeal of its author. Mr. Simon is a most dignified, intelligent, respectable man.]

The objection to the Inspiration of the Evangelists and Apostles, from their manner of quoting texts from the Old Testament, considered; in a Lecture, delivered Sept. 2, 1823, in the Theological Seminary, Andover. By Leonard Woods, D. D. *Abbot* Professor of Christian Theology. Published by the Students, Andover, 1823. [We have not had time to examine this pamphlet. All that we can say now, is, that it is the work of an able man, on an interesting and difficult subject.]

Horne's Introduction to the Study and Knowledge of the Holy Scriptures. [This work has already proceeded to a fourth edition in England, and it is proposed by Littell, of Philadelphia, to re-publish it in this country. The work is in four large 8vo volumes, with a number of plates, containing fac similes of ancient manuscripts. The first edition was printed in 1818; second in 1821; third in 1822; and fourth in 1823.

Letters on the state of Christianity in India. By the Abbe J. A. Dubois, late missionary in the Mysore. [This is an English publication. It has not been re-printed in this country, as far as we know; but a number of extracts, borrowed, we suspect, from English Reviews, have appeared in the National Intelligencer, and other papers. The plain truth of the matter is this—Dubois, is a Roman Catholic, an intelligent and respectable man; but, as far as appears, a total stranger to vital christianity. He knows no measures for conversion, but Roman Catholic measures. Now we take it, that he who would keep the Bible from christians, and require them to pray in an unknown tongue, has no idea whatever of the true means of awakening in the bosom of a poor Hindoo, that powerful moral feeling, which regards *Caste*, and every thing else, as unimportant, compared with the great question, What must I do to be saved? It is this man, who has undertaken to persuade the christian world, that Hindoos cannot be converted! By his measures, we readily believe that they cannot. But we wish that they who read the statements of Dubois, would compare them with those which will be found in the

Diary of a Tour through Southern India, Egypt, and Palestine, in the years 1821 and 1822, by a Field Officer of Cavalry.—An interesting Review of this work is given in the Port Folio of January, 1824, from which we should like to offer an extract or two, for the sake of showing our readers, how a plain, unpretending, but very intelligent and pious soldier speaks on these subjects. But we have no room now, for these matters. This, however, we will say, that the statements of Protestant missionaries, are fully borne out by the testimony of all impartial men, who give themselves the trouble to examine these subjects. *This field officer* travelled on purpose that he might see, with his own eyes, whether the accounts of missionaries were accurate, and whether the money and labour, spent on missions, were well bestowed. The result was complete satisfaction, on his part, that the work ought to go on.

DESULTORY NOTES ON SCRIPTURE.

I PROPOSE to send, for insertion in the Literary and Evangelical Magazine, short notes, such as I am accustomed to make on the Bible, when reading the sacred volume, or other works which appear to me to throw light on Scripture. I cannot promise to be very regular in these communications; but I hope that you will find them neither unsuitable to your design, nor unacceptable to your readers.

1. *Brief Illustration of a historical fact.*

IN reading the *gospels*, one cannot help noticing, that the *Pharisees* are the most open, active, and determined opposers of our Lord and his doctrine; while the *Sadducees* very rarely appear as his avowed enemies. After the resurrection and ascension of Christ, however, the case is completely reversed. The Pharisees seem rather disposed to treat the Apostles with lenity; while the Sadducees are forward to apprehend and imprison them, and do to them all manner of injury. The case of Saul is indeed an exception to this observation, but it by NO means disproves the general fact.

The following remarks explain, I think, the reason of this change.

The Pharisees were a busy, meddling, ostentatious sect. They laid great stress on external observances and forms; and paid little attention to the religion of the heart. Ambitious and intriguing, they sought praise and power, and made pretended religious zeal, subservient to their ruling passion. They placed so high a value on the traditions of the Rabbis, as to set them above the law of God.

The Sadducees were the *Jewish Infidels*. They denied the moral government of God, the immortality of the soul, and, of course, future rewards and punishments. They seem to have been *Epicureans*, both in sentiment and practice. Intent on present gratification, they despised religion, and seldom interfered with its public teachers. Their disputes with the Pharisees, had reference, much more frequently, to worldly honours and emoluments, than to formularies of belief, and modes of worship.

The doctrine delivered by our Saviour, among these and other Jewish sects, was pointed directly at the heart. He showed the futility of the form without the spirit of devotion; exposed the manner in which tradition nullified the law; and inveighed, in strong terms, against the ambition, avarice, and hypocrisy of the Pharisees. It was obvious even to the

common people, that if his doctrine prevailed, all the arts of the Pharisees would become inefficacious, and they would at once be deprived of their influence. The rage of these men was therefore excited to the highest degree, and they determined, "with wicked hands to kill the prince of life." After the accomplishment of this diabolical purpose, they felt themselves prepared to contend with better hopes of success, with their political adversaries, the Sadducees.

But when the apostles went out to preach the Gospel, they proclaimed as a fundamental truth, the resurrection of Jesus. This fact is intimately connected with the general doctrines of the resurrection from the dead, the immortality of the soul, and a future judgment. It was directly opposed to the favourite dogma of the Sadducees, who had, it seems, about that time, gotten the ascendency among the Jews. It was easy to see, that the prevalence of the doctrine taught by the apostles, would bring the sect into discredit. Hence, we readily understand why, in the *Acts of the Apostles*, the Sadducees should perform the part, which formerly the Pharisees acted; and, of course, why the author of this book should find occasion to say (Acts iv. 1, 2.) "And as they spake unto the people, the priests, and the captain of the temple, and the *Sadducees* came upon them, being grieved that they taught the people, and preached through Jesus the *resurrection from the dead:*"—and again, (Acts v. 17, 18.) "Then the high-priest rose up, and all they that were with him—*which is the sect of the Sadducees*—and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."

We may also understand why, as is recorded in the same chapter, (v. 34—39.) Gamaliel, a *Pharisee*, should give counsel of moderation; and why the Apostle Paul should cry out, when he stood before the Jewish Sanhedrim, (see Acts xxiii. 6, &c.) "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

Use of this Illustration.

Our habits of thinking and feeling, and our associations of ideas are formed by the circumstances of the age in which we live. A man, who expresses his thoughts in writing, manifests the influence of these circumstances in every page. So that one well acquainted with any particular period, can, with a very considerable degree of certainty, determine whether a book belongs to that period. In this way the spuriousness of many writings has been detected. Now it appears, after the

best examination that could be made, that the writings of the apostles belong to the time, in which christians place them. They not only contain nothing which indicates a later date, but contempory writers—Josephus, for instance, and some of the Roman historians, mention a great many circumstances, the influence of which we see, on examination, was felt by the sacred writers, although they have never directly referred to them. This affords an evidence of the genuineness of the New Testament, which can never be set aside. No man can transfer himself from one age to another, and place himself completely under its influences, so as to deceive a discerning judge. Milton, with all his genius and learning, could not have written the *Iliad*, or the Æneid; much less could a Jewish or Gentile impostor, in an age subsequent to that of the apostles, have counterfeited the Gospels, Acts, and Epistles.

The illustration, which has been given above, affords then one example, out of a great many, which might be adduced, to prove the genuineness of the apostolic writings.

2. *The Wedding Garment.*

When Oriental monarchs vouchsafe to admit subjects into their presence, the following custom is observed.—When the visitor (if we may call him so,) arrives at the palace, he is met at the entrance by one of the king's household, who, in the name of his sovereign, gives him a particular kind of gown, which is called a *caftan:* and it is indispensably necessary that he should be clothed in this dress, before he enters into the royal presence: it being thought, that no man is worthy of this honour, unless he is clothed with a robe, given him by his monarch.

Does not this custom afford a striking illustration of the parable (recorded in Matt. xxii. 2—14.) of a king, "which made a marriage for his son?" According to the usage recorded, a *caftan* (wedding garment) was by royal munificence provided for every guest, and offered to him at his entrance. "But when the king came in to see the guests, he saw there a man, who had not on a wedding garment." Why was this? Poverty could not be pleaded, as an excuse, because the robe required to be worn, was the gift of the king. It was then a violation of the usage of the palace, a contempt of the royal bounty, and an insult on the dignity of the sovereign. Hence the anger of the king; the silent guilt of the culprit; and the terrible command, "Bind him hand and foot, and take him away, and cast him into outer darkness."*

* Wedding Festivals in the East, are always, I believe, celebrated in the night.

How admirably does this parable, thus explained, illustrate the divine goodness, and the freeness of divine mercy in the provisions of the gospel; the blind and wilful obstinacy of those who reject this grace; their inexcusable guilt; and the awful punishment, to which they will finally be doomed! That which God requires us to have, he freely offers to bestow: if we refuse, the consequences, in all their fearful extent, will rest on us.

This custom may, perhaps, throw some light on a passage in Zephaniah i. 8. "And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, *and all such as are clothed with strange apparel.*"

3. *The sacred writers carefully observed the phenomena of nature.*

The course of nature is generally the same. What the *East* is now, it was three thousand years ago, as respects climate, the face of the country, and general appearances. The study of the natural history, physical geography, &c. of that country, throws great light on many passages of the sacred writings. It is, therefore, advantageous to read the narratives of judicious *oriental* travellers. Collections of such works are very suitable for the libraries of clergymen, and of Theological Seminaries. It is unfortunate, that very few, however, find their way into this country.

As a particular instance of the illustration of scripture, in this way, I will mention the case of the *Tornado* or *Whirlwind.* They are very common in Palestine, accompanied with thunder, lightning, and rain. They blow from various points of the compass, but most commonly from the south; and, then, they are by far the most terrible. As they sweep through the country, they carry, in their vortex, sand, stubble, branches of trees, and almost every thing that happens to be in their desolating course. Often pillars of sand appear in the desert, rising up to a great height in the air, as *water-spouts* do at sea. Sometimes whole caravans are buried under the enormous quantities of floating sand, which tornadoes bear along in their tremendous march. These phenomena afford a truly sublime idea of power; and in the rapidity and resistlessness of their movements, and their mighty roar, they present a spectacle of awful grandeur and appalling magnificence. With this in view, let the following passages of scripture be read.

Prov. i. 26, 27. in which Solomon shows the suddenness and certainty of the destruction of the finally impenitent. "I

also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as desolation, *and your destruction as a whirlwind.*"—Isaiah xvii. 13. "The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, *and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*"—Psalm lv. 6—8. "And I said, O that I had wings like a dove, then I would fly away and be at rest. Lo! then I would wander far off, and remain in the wilderness. I would hasten my escape *from the windy storm and tempest.*"—Ps. lxxxiii. 13—15. "O my God, *make them like a wheel, as stubble before the wind—persecute them with thy tempest, and make them afraid with thy storm.*"

It has been observed that the 13th verse is "happily illustrated by the rotatory action of the whirlwind, which frequently impels a bunch of stubble over the waste, just like a wheel set in rapid motion." The careful reader will notice in his study of scripture, many other allusions to this phenomenon of nature.

Another instance of this kind has been given, which, indeed, is not of extensive application, but refers to a curious fact, in Natural Philosophy. The phenomenon is now generally expressed by the term *mirage*, (borrowed from the French,) and is explained in treatises of philosophy, under the term *horizontal refraction.* The *mirage* is observed, both at sea, and on land. At sea, an image of a vessel under sail, far instance, is seen in the sky. On land, the phenomenon most frequently takes place in sandy deserts, and presents to the parched traveller, the appearance of a lake, and the deceitful promise of a most seasonable supply of water. The celebrated traveller, Belzoni, has given the following account of it. "It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it. If the wind agitate any of the plants, which rise above the horizon of the *mirage*, the motion is seen perfectly, at a great distance." . . . "If the traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it recedes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water."

It would be difficult to give to the reader, who has not studied Natural Philosophy, an intelligible explanation of this

appearance; and to others, it would be unnecessary. I will just observe, however, that, if I understand the thing myself, it is to be accounted for thus: That portion of the atmosphere which is nearest to the earth, is greatly effected by the heat, and rendered considerable more *rare*, than the portion of air just above it. Hence, the rays of light which come from the sky near the horizon opposite to the traveller, in passing from the denser to the more rarified portion of the atmosphere, are turned out of their course, and instead of falling on the earth, they pass on to the eye of the observer, so that he really sees a portion of the sky apparently on the earth, and mistakes it for a lake, or wide river; a mistake, which a man, ready to die for want of water, might very easily make.

It has been thought, that this phenomenon explains a passage in Jeremiah, which, as it stands in the common version, is apt to strike the reader strangely. The prophet complains of the various calamities with which he is oppressed, and, in his impatience, is made to say, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether as a liar unto me, and as waters that fail?" *Blaney* renders it,

> "Wilt thou be altogether unto me
> As the lying of waters that are not sure?"

The meaning seems to be, shall the hope which I derive from thy promises, disappoint me, as the *waters which are not real*, disappoint the traveller in the desert?

It has also been supposed, that Isaiah refers to the same phenomenon, in xxxv. 7. where, in beautiful language, he describes the prosperity and glory of the church, under the reign of the Messiah. "And the parched ground shall become a pool, and the thirsty land springs of waters;" or as Lowth tranlates it,

> "The glowing sand shall become a pool,
> And the thirsty soil bubbling springs."

The word *serab*, in Hebrew and Arabic, signifies the same as *mirage* with us; and Lowth, in his note on the passage, quotes the following words from the *Koran*: "But as to the unbelievers, their works are like a vapour in a plain; which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." According to this illustration, the meaning of the prophet is, that instead of the deceptious appearance which often leads the weary and fainting traveller out of his way, in hope of obtaining water, and then vanishes, there shall indeed spring up, in the desert, living fountains, where the weary may rest, and the faint may find

refreshment. Nothing can more beautifully represent the abundant and invaluable blessings of the gospel. Travellers tell us that the climate in the east is such, that wherever there is water, there is fertility. And it is even so with the gospel of Christ; wherever it goes, it produces the fruits of righteousness, to the praise of God's grace, and to the happiness of man.

These illustrations bring to my recollection another natural object, by which Isaiah represents the excellency of Christ as a Saviour. The passage has peculiar felicity and beauty, when it is recollected, that the author was living in a hot climate, where often every thing is parched by the burning sun. (Isai. xxxii. 2.) "A man shall be as a hiding place from the wind, and a covert from the tempest; *as rivers of water in a dry place*, AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND.

ΠΑΣ.

continued p. 149.

FOR THE LIT. AND EVAN. MAGAZINE.

SIR,—I have permission from the author to send you the following letter. Although addressed to an individual, it may be useful to many. And as the person for whom it was intended, is a reader of your Magazine, it may be as well for him to read it in your pages, as in manuscript. I will only add, that the writer is a man, who takes a very lively interest in literature and science, and is particularly solicitous for the improvement of the rising generation.

MY DEAR YOUNG FRIEND,—Few things afford me as much pleasure, as it does to see one of your age, earnestly engaged in pursuit of moral and intellectual improvement. Even one young man, well endowed by his Maker with mental power, and having right views of the proper object of an education, may, under all the disadvantages to which, in this part of the country, we are subjected, make great attainments, and prepare himself for much usefulness.

I am happy to understand, too, that you have determined to complete your education in your native state. In this way you will preserve the freshness and the fervour of your devotion to your own *alma mater*, and will feel no divided attachment to the interests of literature among ourselves.

And here I beg leave to remark, that the proper office of a teacher is greatly misunderstood, and the apparatus of literature much overvalued, by many. The business of a teacher

is to awaken enthusiasm and direct inquiry; the rest must be accomplished by the vigorous and persevering exertion of the student. The mind is strengthened; profound and various knowledge is acquired by our own efforts. And, as this is to be, to a great degree, a letter of advice, in the first place, I strenuously advise you, to depend chiefly on yourself. All the teachers in the world cannot *take you up, and lift you* to the top of the hill of science. *You must climb.* Nor is it light labour. The apparatus of literature may facilitate your progress. But if you had the *Bodleian library* at your command, it would not supercede the necessity of hard study.—Fix this truth, *in imo pectore.*

I would dwell longer on this topic, did I not hope that the folly of regarding diligent study, as a proof of dullness, and of expecting *genius* to do every thing, had passed away.—More reasonable opinions are, certainly, entertained on this subject, at the present time, than when I was a school-boy. And I think, that we are, in part, indebted to the author of the *Old Batchelor* for the change. His example has illustrated and confirmed his precepts; and, for this service, he deserves thanks from every lover of learning, in the state. But I am pushing into *the midst* of things, before I have made my beginning. This may do excellently for an *epic poem*, but it does not answer very well for a *letter to a student.*

I wish to say, in the way of premonition, that many things among us must be greatly altered, before we can reasonably expect to witness a prosperous state of literature in our country. There are, comparatively, few who aim at a regular education; and among these, there prevails, by far, too much of a *worldly and selfish spirit.* Educated clergymen, in our community, are so rare, that their example need not be taken into the account. But there are some twelve or fifteen hundred lawyers in the state, and, I suppose, nearly as many physicians. The heighth of the lawyer's ambition is office and political distinction; and the great object of the physician is *to make a fortune.* If this remark should be thought severe, I will qualify it, by saying, that, as these learned and liberal professions are pursued in this country, there is a great *appearance* of selfishness about them; and it operates just as though it were a *reality.* The effect is seen in our seats of learning. Many, even of the most diligent students, are attentive and laborious, because they hope, in this way, some time or other, to be *great men.* And they pursue their studies with that object steadily in view. The popular lawyer, or physician of the neighbourhood, is often the standard of great-

ness, and the effort as well as the hope is to rise to his level. Learning is pursued for the sake of the wealth or political influence, which it is thought to bring, and not loved for its own sake. Hence the student leaves college, when it is thought by himself or his friends, that he has acquired enough to enable him to study a profession; and when the end is once obtained, the means are thereafter neglected. There is an ugly feature of narrowness and selfishness about our literary pursuits, in general, which one cannot contemplate without displeasure.

Besides this; there is a system of indulgence in the domestic management of our country, which greatly unfits the youth for severe application and hard study. We are so accustomed to have things agreeable to us, and parents take so much pains to spare their sons trouble, that difficulties at once overcome resolution, and produce despondency. We are a sort of *Sybarites*, as to our intellectual habits. He who has spent a dozen years at home, seeking amusement, and living on dainties, when sent to school, will act as though it were his great business there to eat and play.

Your question, however, supposes that these things are not so with you and your friends; but that you are prepared to practice self-denial, and endure hard labour, for the sake of preparing yourselves for distinguished usefulness in life.—Taking it for granted that it is your object,—and it is one worthy of you, as young citizens of a great and growing republic,—I proceed to observe, with an earnestness and solemnity befitting the importance of the subject, that you must, by all means,

PROPOSE TO YOURSELVES, A HIGH STANDARD OF INTELLECTUAL ATTAINMENT.

Men make efforts corresponding to the object which is before them. When it is a common affair, which has been accomplished by every body, and which requires no great exertion of power, they go to it with an indifference and carelessness, as to the means employed, and even the attainment itself, which produce no change in their intellectual character. But when they engage in a high enterprise, with purposes that reach far beyond the schemes of a selfish and calculating policy, then they summon up all their powers, they put forth their whole strength, and perform achievements which surprise even themselves. This exertion of the mind to the very uttermost, is the true secret of improvement.

Besides, he who sets before himself a lofty standard, and holds it in habitual contemplation, soon accustoms his mind

to take enlarged views, and gives to his thoughts and feelings a wide range. His understanding assumes a port and bearing of dignity; and he rises above the littleness of mere secular interests, the sordid policy of selfish and narrow-minded men.

But consider well, before you fix your standard. That appears to some, to be lofty, which to others is low. You may look at the *great man* of your own neighbourhood, and think that if ever *you* make *his* attainments, your highest ambition will be satisfied. But compare this object of admiration, with men of other times and other nations; with *Sir William Jones*, for instance, as to his attainments in literature; with *La Place*, in acquaintance with physical science; and the giant at once becomes a dwarf. Alas! it is not by men of our region, that we are to measure the height of our standard, if we aim at great things. We must go to the records of "the mighty dead." Read the lives, and the literary correspondence of really great men. Learn by what means the flame was kindled in their minds; how their understandings were dilated, and they broke through the barriers which confined the intellect of their contemporaries, and led the way in that advancement of learning, of which they were authors and examples.

But you say, that comparison of yourselves with men of this order, and perception of the unmeasurable distance between you and them, damps your hopes, and almost fills you with despair. I am well aware of this effect, and to obviate it as far as possible, I proceed, you see, in a manner sufficiently formal and didactic, to deliver my next precept.

YOU MUST, BY ALL MEANS, KINDLE UP IN YOUR BOSOMS A HIGH AND INEXTINGUISHABLE LITERARY ENTHUSIASM.

That occasional and transient excitement, of which most young men, in a course of education, are sometimes conscious; which produces a few sighs, a few resolutions, and a few desultory efforts, and then vanishes, is worth nothing. When a dinner, a bottle, a boon companion, or a scene of amusement, can draw off the student from his meditations and his books, he shows himself unworthy of the name, and gives melancholy presages that he will creep along through life, obscure and undistinguished. You must have a passion for literature and science, which will swallow up every thing else, but a sense of duty; which, keeping the mind continually *on the alert*, will lay hold on every object and every occurrence, and make it subservient to the great purpose. Even changes and general misfortunes bring wealth to the man, who is deter-

mined to be rich. There is wonderful ingenuity in every strong passion, in devising the means of gratification. It is so in the passion for intellectual attainments. Read the sketch of Gifford's Life, prefixed to his translation of *Juvenal*, and you will find a striking exemplification of this remark. The Editor of the *Quarterly Review*, a periodical work, which has contested the palm with the far-famed *Edinburgh*, was once a poor apprentice to a shoemaker. Literary History will furnish many fine instances of this kind. And they all serve to show that if the mind be but sufficiently excited, it will rise; and rise too, with a strength and majesty, proportioned to the pressure which it has to resist. The soul of man, thus kindled, is like a cloud surcharged with electricity. As it is borne along on the wings of the wind, even where no conductor is presented, it indicates the fiery spirit which it embosoms, and is continually throwing out flashes of light into the surrounding atmosphere. I choose an illustration of this kind, because in a mind, much excited, making mighty efforts, and indicating high aspirations, there is a character of dignity and sublimity, which the most majestic works of nature fail adequately to represent. Indeed, the highest feelings, of which we are conscious when we behold the glory of the heavens, and contemplate nature in her grandest operations, arise from the association of these things with that mighty mind, which created, pervades, and governs all. But I must not permit these great subjects to run away with my imagination.

The excitement, of which I am speaking, is all important for the student who means to accomplish great things; and it is the very reason why one *can* accomplish great things. The mind which feels its influence, operates continually with great energy, and makes rapid improvement.

> The men who play, and eat, and sleep, and then
> Rise up to play, and eat, and sleep again,

spend their lives, to borrow the words of Sallust, *veluti pecora, quæ natura prona atque ventri obedientia finxit.* They live and die like brutes.

It is, then, a question of great importance, by what means shall this enthusiasm be enkindled? In answer I would say, that much is to be done by yourselves. In your daily intercourse, as literary associates, you ought to stir each other up to the most vigorous and generous efforts.

In the next place, eagerly seek the society of men, whose minds are already kindled. They are rare indeed; but here and there one is to be found, and he is more to be prized by

the student than "gold, yea, than much fine gold." A man of this sort, who has the faculty of transfusing his spirit into others, is a treasure, the riches of which cannot be computed. It is the ignorant and selfish alone who undervalue him.

But much is to be done by a right choice and proper use of books. This is a subject of great importance. I wish that I had time to enter fully into it. One general remark, in my judgment of no small value, is, that you are not to look for a spirit-stirring energy in authors of the present age. They write too much by rule. They are cramped by the laws of a cold and heartless criticism. Besides, the genius of the time is *mercantile*. All write for money; and to gain this object, they must be popular. The manners and habits of the age, moreover, are excessively *refined* and *artificial*. And while this is the case, luxury and sensuality demand *strong sensations* instead of *lofty feelings*. There is, too, a general direction of intellectual exertion, at the present period, to physical science, in a word, to the objects of sense. There are few instances in which the mind strongly turns itself on the inner man, and contemplates its majesty and glory. Hence, in science you find great exactness of arrangement, and precision of thought; in literature, extreme order and regularity; and in poetry and eloquence, addresses to the *imagination*, but no powerful, overwhelming appeals *to the heart*. For these reasons, when I wish to be excited to the highest degree of enthusiasm, I go to men of other times. I find much that answers my purpose, among the ancients; but perhaps most of all, among those great spirits, who were roused by the pouring of new light on the human mind, at the æra of the Reformation and the Revival of letters. There was then an excitement of the whole man. While the understanding put forth its best efforts, the deepest moral feelings were awakened. The master writers of that period are characterized by a profound philosophy, a majestic march of thought, a simplicity and intenseness of feeling, which nobly distinguish them from all their successors. You may discern the effects of this mighty impulse in the whole stream of English writers, from the days of Elizabeth, down to the time when the *wits of queen Anne's days* substituted the cold correctness of the *French school*, for the unrestrained majesty and impassioned feeling of a better age. Bacon, Shakspeare, Spenser, Milton, Taylor, Hopkins, Barrow, Hooker, and Howe, are examples of the former times. Pope, Addison, Swift, Young, Tillotson and Secker, are the best specimens of the latter.

To the mighty masters of the heart, I would refer you, then, for examples, which show what man can do; and which may rouse even the most torpid from inglorious sloth and effeminate indolence. These were men, who, apart from the world, loved to contemplate mind, in its highest moods of feeling, and its widest range of thought; men, who, by intense meditation on themes of great import, acquired a lofty character. I earnestly recommend it to you and your friends, to become familiar with their writings. Among them all, I would single out Milton, as the author likely to exert the most powerful influence on the student. His prose writings are nearly as poetical as his Paradise Lost. And I have wondered much, that a man, whose works breathe, in every page, the highest devotion to the cause of liberty, who was every where its zealous and unconquerable advocate, should be so little a favourite among our countrymen. His pure, fervent, religious zeal would be, I dare say, offensive to many worldly-minded politicians. But they might, I think, forgive *that*, for the sake of his genius and his genuine republicanism. Read his Life by Haley, and by Todd. Read his letters. Read his controversial tracts. And, while you take care not to imitate his asperity, see that you raise yourselves on his wings "above the Aonian Mount."

I have only time to make one more remark. I learn from your communication, that you and your friends are greatly desirous to cultivate eloquence. Cherish that desire. It is worthy of you. *In our republic, eloquence is power.* But beware you do not mistake the means. It is pitiable to see a young man, who aspires to this praise, reciting frothy orations, and learning to make gestures *secundum artem.* No! an orator is formed by deep meditation; by the cherishing of high and noble feeling; by turning the whole powers of the mind to the study of the world within his own bosom; and forming a perfect idea of what man is, and what he may be, when all his powers are purified and exalted by virtue and knowledge. Milton, in giving an account of his youth, says, "And long it was not after, when I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a *true poem;* that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that is praiseworthy." Just so with an orator. When the mind is stored with copious and varied knowledge, and the heart is "a composition and pat-

tern of the best and most honourable things," one is prepared to sway the wills of his fellow-men, to persuade them to adopt the counsels of prudence, to defend injured innocence, and rouse indignation against vice and oppression.

If these remarks prove serviceable to you and your associates, in accomplishing the high and generous purpose which you have formed, I shall be truly gratified. For I know no greater pleasure, than to assist ingenuous youth in honourable pursuits. Truly, your friend,

Ecc. b. 138.

REVIEW.—*History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years* 1814, 1815, 1816, *&c. including a defence of their conduct, from the Revolution to the present period.* By MARK WILKS. 2 vols. London. 1821.

THE history of the Reformed churches in France may well excite a lively interest in every friend of liberty and religion. It is well known that the illustrious Reformer of Geneva was a native of France; and that, although that little republic was the place of his abode, and the centre of his influence, the force of his talents, the extent of his knowledge, and the ardour of his zeal, caused him to be greatly honoured in his native country. His *Institutes* embodied the doctrines held by all the Protestant churches, that went under the general name of *Reformed;* and his system of church government was received by all of that denomination on the continent of Europe, by the church of Scotland, and by a great many individuals in England. There is little doubt but that during his life, and long after his death, Calvin exerted a greater influence in the world than any other private person of the age. He acquired the ascendency, which a master spirit always gains in *troublous times;* and his influence has not ceased to operate either on the religious or political world. It is not our object to undertake a vindication of his polity; nor do we mean to bring it into comparison with that of other societies of christians. We only wish to state historical facts, for the information of our readers.

Calvin was the adopted citizen of a republic, and his system of church government, the general principles of which he and all his followers profess to derive from the New Testament, are well suited to a political constitution of that

character. He was the first of the Reformers, who taught that the duty of the civil magistrate was confined to the protection of religion, and that the laity ought to be associated with the clergy in the government of the church.

Having established, in association with several others of great abilities and acquirements, a Seminary at Geneva, his reputation brought together students from all quarters. They received the impress of his mind, and returned home to propagate his sentiments.

The Reformation spread rapidly in France, the discipline of Calvin was generally adopted, and many men of great distinction were enrolled under its banners. So early as the year 1571, there were two thousand one hundred and fifty Reformed churches in that country, of which many contained several thousands of members. The pastors of these churches were generally educated men. And some were equal in learning to any that lived before their time or have lived since. We need only mention the names of *Bochart* and *Capellus* as examples.

In the very beginning of the Reformation, they who "felt power and forgot right" in France, began the work of persecution. The blood of Protestants flowed in streams. It has been computed that more than two hundred thousand persons suffered martyrdom in ten years. It is true that the famous edict of *Nantz*, passed by Henry the Fourth, afforded them some respite. But the Protestants had to complain of unnumbered infractions of that edict; especially after the death of Henry.—Every one has heard of the massacre perpetrated on St. Bartholomew's day. And all, who have paid any attention to Ecclesiastical History, know that the kings of France generally considered their reformed subjects as out of their protection. It would be endless to detail the vexations, torments, and deaths endured by the Protestants until the repeal of the edict mentioned above, compelled thousands with their pastors to fly into other countries. Many went to England, others to Holland, and a considerable number sought refuge in this country,—from its first settlement until this day, a refuge from the oppressor and a land of religious liberty.

Two causes excited this bitter and unappeasable hatred against the Protestants. On each of these we beg leave to offer a few remarks.

The elements of fanaticism always exist, in great abundance, among illiterate people. Before the Reformation, the common people in Europe were little if any better educated

than slaves in our southern country. They were at the beck of a vicious and interested priesthood, who found it no difficult task to inspire them with mortal hatred of heretics, and rouse them to the utmost pitch of fanatical fury.

But the higher orders and men of better information, were exasperated against the *Reformed* for another reason. We suffer ourselves to be deceived, if we suppose that a regard for *vital christianity* prompted the leaders in church and state. Not unfrequently indeed kings were bigots, and hoped to merit heaven by supporting the church and murdering *heretics*. But as a general remark, neither Popes nor Princes cared for the religion of the gospel. They had no idea of its real genius. They used it as an instrument of ambition and love of power. And they saw clearly enough, that the Reformation was communicating a new impulse to the understanding of Europe. It was shedding light on the minds of the peasantry; and giving them notions of rights and privileges, which they never had before. It was a blow at the root of arbitrary power. This remark, universally true, applies with particular propriety to the effects of the *Geneva discipline*. That discipline is by no means suited to a despotic government. Indeed it is not well adapted to monarchy in any form. Its whole genius is republican. And wherever it goes, it excites the people to assert and maintain their rights. This position is here stated, not in the way of controversy, but as a historical fact. And it is introduced purely for the purpose of accounting for events everywhere recorded in the pages of history. And it lets us understand why, for more than two hundred and fifty years, an unrelenting war was carried on against the French Protestants.

When the Revolution broke out in France, the *Reformed* population of that country did not exceed, at the highest calculations we have seen, two millions of souls; not a twelfth part of the whole. They were generally merchants, artisans, and small farmers. They had no hand in producing that event. It is natural, however, to suppose that man, who had been persecuted and proscribed for ages, would hail with joy a change, which, in the beginning, promised the restoration of civil and religious liberty. It is certain that, while this was the case, they did not run to those excesses which disgraced liberty and finally ruined the cause. Peaceable and industrious, they only wanted security of persons and privileges. When the forms of republicanism gave way before the genius and ambition of Bonaparte, the Protestants submitted, because the enjoyment of their religious privileges was guaran-

teed to them. They, however, became weary of his military despotism, and were willing to see the ancient dynasty restored *under the charter.* But they soon had reason to repent the change. The work before us gives a history of the persecutions endured by these unhappy people, from the period of the restoration to the year 1820. The author is a very respectable clergyman of the Congregational order, who has ministered for some time to an English church in Paris. His opportunities of gaining information have been as favourable as they could be. He visited the persecuted Protestants, and heard from themselves a true account of their sufferings. His case is completely made out; he has proved beyond all question, that in France, in the nineteenth century, under the eyes and with the connivance of men in power, the most furious fanaticism was permitted to perpetrate its outrages, and do its work of violence on unarmed and unoffending fellow-subjects. The narrative of these crimes occupies more than six hundred octavo pages. We can permit ourselves to make only a few extracts, for the purpose of showing our readers what their fellow christians have suffered under the pretences of *loyalty* and *religion*; and what bigotry for *popery* and *legitimacy* can inflict. But we give warning beforehand, that the narrative is shocking. It cannot be otherwise, when it details the outrages committed by lawless power on unresisting innocence.

It was the policy of the government to disarm the Protestants, before the work of persecution commenced. This was peaceably and quietly submitted to, because the Protestants wished to avoid all suspicion, that they intended to disturb the throne of *Louis the desired.* When this measure was accomplished, *banditti* were permitted to rob, plunder and murder, without restraint.

The first extract which we shall give, affords an example of the influence exerted on the minds of the common people.

"It has been asserted, that at Alais, women were advised and instigated to poison their Protestant husbands. I would hope that such reports were unfounded or exaggerated, especially as too many others, less revolting, appear unquestionable. M. Mariane was married to a Protestant wife, and they lived peaceably and happily for some years, in the village of Moza, in the commune of Cardet. Attentive to the duties of his religion, he went one day to St. Jean de Serre, to confess to the *Cure* of the parish. The priest refused absolution, but on the condition, that the man would convert his wife. 'Assume,' said he, 'an angry countenance, and when she

asks the reason of this change, say to her, I am not my own master, a demon possesses me, and you may deliver me by turning Catholic; thus you can save me, and save yourself.' Mariane was a good Catholic, but he also had good sense enough to reject this wicked attempt to make him live miserably with a wife, whom he had long found, though a Protestant, to be worthy of his affections."——A perruquier, at Nismes, during several months, rendered his wife most unhappy, without assigning any reason for his unusual and cruel treatment. At length reason regained its empire, and he acknowledged to his wife, "that the priest had poisoned his mind against the Protestants, and taught him to believe that they must be exterminated in France."—pp. 113, 114.

These two odious examples are sufficient to show the influence exerted; let us now see the effect.

"After the populace had abandoned themselves to every species of intemperance in the taverns, they assembled in the streets and public squares, in mobs of 3 and 4000. Those, who but a short time before would have thought themselves disgraced by any contact with such persons, now supported and increased their licentiousness. If they met with Protestants, they seized them, danced round them with barbarous joy, and amidst repeated cries of *vive le Roi*, they roared in their ears cannibal songs, the chorus of which was, *in Patois**

Savaren nastri mans
Din lou sang di Proutestans.
. . . . . .
. . . . . .
Duon sang deis enfans de Calvin
Faren de boudin.—pp. 115, 116.

Mr. Durand, an advocate and a Catholic, declares that he had seen these frightful groupes, and heard these sanguinary songs, more than a hundred times. It is easy to see that a mob thus trained and excited, is prepared for any thing that is vile and cruel. We give the following extract as a specimen of a detail of much more than a hundred pages. The author, having given an account of the murder of a man named *Imbert*, proceeds thus.

"The miseries of the family of Chivas, of which Imbert was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in

* "We will wash our hands in the blood of the Protestants."—"We will make black puddings of the blood of Calvin's children."

the course of a few days; and they furnished a specimen of the crimes and horrors, with which Nismes was so long visited. I saw the five widows of these murdered Protestants, in their habiliments of mourning. I heard their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent bereavement, the dreadful detail of their sufferings. The orphan children mingled their tears with their widowed mothers. On one occasion, the whole were collected round me; and I never shall forget what I endured, on thus finding myself in the centre of a large groupe of unhappy beings, who had been actors and sufferers in the most tragic scenes."

"Claudine, the wife of Andre Chivas, witnessed the murder of her husband and her brother-in-law. At five o'clock in the morning, Andre went to his work, and alarmed at the dreadful confusion which pervaded the town, and by the threats he had received, he told his wife that it would depend on her reports, during the day, whether he should return home to sleep. As Claudine went into the fields where her husband worked, to take him some soup, she saw a party of armed men at a distance, conducting towards Nismes a man dressed in blue. They stopped several fugitives who were quitting the city, and with difficulty suffered them to pass.—"Save you!" cried one of the men to their prisoner, whom Claudine did not yet recognise,—"as for you, you shall be a pillar here, as well as of the temple:" and advancing a few steps, they fired. The shots entered the throat of their victim; he fell, and expired. Shocked at this deliberate murder, the poor woman shrieked, and reproached the perpetrators with their wickedness, and inhumanity. They answered her with the coldest contempt, and the most barbarous irony. She sprang forward;—and who can conceive her horror, when she beheld at her feet the corpse of her husband. Recovering from her consternation, she entreated the assistance of some persons, who passed, to remove the bleeding body; but, stupified by terror, they refused to render her this sad service, and the unhappy wife was obliged to drag along, in her own arms, the body of Chivas. Alone and covered with blood, she made the most distressing efforts;—they soon exhausted all her strength, and sinking with fatigue, she resolved to abandon, for a short time, her precious load. The *fermier* of a neighbouring farm, touched with her forlorn situation, promised, when his master came, to cover the body with earth. "No," exclaimed the weeping widow, "let me, at least, have the consolation of placing it in a coffin:" and immediately

she set out to procure one in the city. Alas! she was destined on this day, to suffer successive trials. On entering the city, she had the misery of being present at the murder of her brother-in-law, *Antoine Clot*, and was arrested in her course by the spreading calamities of her unhappy family. The wretched Claudine at length left her companions in misfortune, and found courage to pursue her route. The coffin was bought, and, after some difficulty, she procured *a pass*, to seek and inter the corpse of her husband; but when she reached the barrier, the wretches who formed the *corps-du-garde*, demanded 500 francs, for permission to carry out the coffin; and, after much contention, they obliged the poor woman to pay them twenty. But her cup of affliction was not yet full: scarcely had she interred Andre in a field, when the barbarians dug up his body, and stripped it of the two cloths in which it was enveloped; nor was it until after some days, that the widow succeeded, in the midst of threats and danger, to re-cover with the earth his dishonoured remains."—pp. 201—4.

The other heads of this unfortunate family experienced similar barbarities; but we need not pursue the shocking detail. It was not men only, who suffered violence from these friends of the *altar and the throne.* Females endured the most shameful outrages. The statements made by the author are fully confirmed by the declarations of M. Durand, the Catholic advocate before mentioned. Here is his testimony.

"I have seen the assassins in the faubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis;* I have seen them raise the garments of females, and apply, with heavy blows to the bleeding body this *battoir*, to which they gave a name which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is strictly true." p. 250.

This treatment was, in several instances, experienced by most respectable matrons, even in a state of pregnancy; and the only crime of which they were guilty, was that of being Calvinists!

In comparison with enormities like these, robbery and pillage are slight evils. Yet it is due to truth and justice to state, that property was even less secure than life, and that many Protestants, who escaped death, were stripped of their earthly all. The poor and rich fared alike. No respect was

paid to age, no tenderness shown to youth, no reverence to the most exemplary piety.

It was in vain for the Protestants to present their grievances at the foot of the throne, and petition for redress. Proclamations signed by the King, calumniated the petitioners, and misrepresented their conduct. The murders perpetrated, and all the crimes committed by furious banditti, were palliated, and in some instances, at least by implication, charged on the Protestants themselves. In a word, they were obnoxious to the *legitimates*, the *ultra royalists*, because they were Calvinists; and they were hated by the fanatical Catholics, because they were not Papists.

Amidst the scenes of robbery, proscription and massacre, which on all sides present themselves to the reader of this work, there occurs not unfrequently on the part of the persecuted a display of patient suffering, of pious resignation, of devoted attachment, and of incorruptible integrity, which does honour to human nature, and refreshes the heart of the reader, as he is, in disgust and sorrow, toiling through the details of villany and violence with which the book abounds. Our limits will allow us to select only a single instance for our pages.

General *Gilly* had borne a command under Bonaparte, but had done nothing to render him more obnoxious to the government of Louis, than hundreds of others, who were retained in service. It was his fortune, however, to command for a time at Nismes; and being a just and amiable man, though a Catholic, he extended the protection of the law to the Protestants. This rendered him odious to the fanatics, and some wretch swore that, when Bonaparte returned from Elba, and took possession of Paris, General Gilly, with his own hand, took down the white flag at Nismes, and raised the tri-coloured. It was proved that Gilly was fifteen leagues from Nismes when this event took place, and did not go there until after three days! He knew the tribunals too well, however, to trust to them, and determined to conceal himself. A Protestant peasant, named Perrier, who lives by daily labour, was engaged to afford an asylum in his cottage.

"The fugitive was welcomed; his name was not asked; it was a time of proscription; his host would know nothing of him; it was enough that he was unfortunate, and in danger. He was disguised, and he passed for the cousin of Perrier. The General made himself agreeable, sat by the fire, eat potatoes, and contented himself with his miserable fare. For several months he preserved his retreat, although subject to

frequent and eminent alarms. Often he heard the visitors of his host boast of having concealed General Gilly, or of knowing the place of his concealment. Patroles were continually searching in the houses of Protestants for arms; often in the night the General was obliged to leave his mattress, and half naked hide himself in the fields. Perrier to avoid these dangers and inconveniencies, made an underground passage, by which his guest might pass to an out-house constructed on the premises. The wife of Perrier could not endure that one who had seen better days, should live, as her family, on vegetables and bread, and she occasionally bought meat to regale the melancholy stranger. These purchases were so unusual that they excited attention; in a time of terror, danger is every where; it was suspected that Perrier had some one concealed; nightly visits were more frequent. In this state of agony, Gilly sometimes complained of the hardness of his lot. Perrier, on one occasion, said, 'Why do you complain; you are fortunate compared with the wretches, whose heads were cried in the market to-day; Bruguier the Pastor, at 2400 francs; Bresse the Mayor, at 2400 francs; and General Gilly, at 10,000.' 'Is it possible?' 'Aye, it is certain.' Gilly concealed his emotion; a momentary suspicion passed his mind; he appeared to reflect. 'Perrier,' said he, 'I am weary of life; you are poor, and want money; I know Gilly, and the place of his concealment; let us denounce him; I shall no doubt obtain my liberty, and you shall have the 10,000 francs.' The old man stood speechless, and as if petrified. His son, a gigantic peasant, 27 years of age, who had served in the army, rose from his chair in which he had listened to the conversation, and in a tone not to be described, said, 'Sir, we hitherto thought you unfortunate, but honest; we have respected your sorrow, and kept your secret; but since you are one of those wretched beings who would inform of a fellow-creature, and insure his death to save yourself, *there is the door!* and if you do not retire, I will throw you out of the window.' Gilly hesitated; the peasant insisted; the General wished to explain, but he was seized by the collar.—'*Suppose I should be General Gilly*,' said the fugitive. The soldier paused. 'And it is even so,' he continued, 'denounce me, and the 10,000 francs are yours.' —The soldier threw himself on his neck; the family were dissolved in tears; they kissed his hands, his clothes; protested that they would never let him leave them, and that they would rather die, than he should be arrested. In their kindness he was more secure than ever; but their cottage was more sus-

pected, and he was at length obliged to seek another asylum. The family refused any indemnity for the expense he had occasioned them, and it was not till long after, that he induced them to accept an acknowledgment for the hospitality he had experienced. When the course of justice was more free in 1820, General Gilly demanded to be tried; but there was nothing against him, and the Duke d'Angouleme conveyed to Madame Gilly the permission of the King for the return of her husband to the bosom of his country."—pp. 554—6.

What Duke, or what King now in Europe is capable of the noble conduct of PERRIER, *the peasant of Anduze?*

The official agents of England suffered themselves to be imposed on by the representatives of the persecutors of the Protestants; and the Duke of Wellington wrote a letter, "dictated by the chiefs of the Catholic faction." Its statements have since been fully contradicted. But at the time they did extreme injury to the Protestant cause.

The English Dissenters, the firmest friends to liberty in Europe, took up the case of the unhappy French Protestants. They held a meeting in London, and determined to employ an agent to go to the place and learn the truth. The Rev. Clement Perrot undertook this mission, and executed it in the most satisfactory manner. On his return, he furnished materials for an appeal to the British Parliament; and for a printed Report, which was circulated through the continent and first gave correct information even to the inhabitants of France.

In the British Parliament, the late lamented Sir Samuel Romilly and Mr. Brougham espoused the cause of the oppressed Protestants, and fully exposed the enormities of the persecuting Catholics and the criminal connivance of the government. This foreign interference took effect. There was a suspension of murder and pillage. And if the robbers and murderers were not punished, and security thus given for the future; it was at least a relief for the poor Protestants to know, that through the agency of their brethren abroad, the sword, which had so long been bathed in their blood, had been put up into its scabbard. The author, however, thinks that the case of these poor people is still a very frightful one. His last sentences are these.

"To conclude; on the past there rests no doubt, but the future is still alarming. The condition of the persecuted fluctuates with the slightest political alteration. The law of elections has been changed. Two of the bitterest enemies of the Protestants have been chosen deputies at Nismes. Such

is the history of events that have occurred since 1814. Such at the close of the year 1820, is the situation of the Protestants of the department of the Gard."—p. 613.

We have thought that it would be well to bring this subject before our readers, that they might, in this age of the world, pregnant with fearful changes, be made to feel, with deeper emotion and more fervent gratitude, their obligations to the Almighty Ruler of Nations, for the precious heritage which he has given to us. Indeed "the lines have fallen to us in pleasant places." Among the rich blessings, which providence has bestowed on this nation, not the least is religious liberty. The man, who cares nothing for christianity, cannot feel this as *he* does, who looks every day to his religion for his highest enjoyments and choicest comforts. The mere man of the world only asks the state to let him alone. Allow him to neglect religion as he pleases, and in this respect he is satisfied. But it is not so with the vital christian. Religion with him enters into every department and affects every relation of life. He, then, wants the strongest guaranty that nothing human shall come between him and his God, and control his intercourse with Heaven.

We wish this matter to be understood by all. The Bible is no friend to arbitrary power, either in church or state. And certainly the man, who believes that God must be worshipped in spirit and in truth, and that his salvation depends on it, has a greater interest in being permitted to worship according to his own conscience, than any other person. This appears to be partially understood by the enemies of liberty. For everywhere, it is their policy to draw the votaries of religion away from the pure and simple worship of the gospel; and to substitute in its place, a religion of form and show, numerous ceremonies and a splendid ritual. And in every age too, there has been a strong jealousy of the men, who strenuously maintain the rights of conscience and of private judgment. They do not furnish fit tools for power to work with. Hence, one of the surest and best methods to promote true religious liberty, is to cherish and extend a spirit of genuine, enlightened piety. Let no bribes in any way tempt unworthy men to seek the sacred office. Let the clergy be well taught, pious, and zealous. Let the people have the choice of their ministers. And we may rest assured that religious liberty is safe; and that there will be a population ever ready to maintain the authority of law, and the cause of freedom. A people accustomed to submit their consciences only to the sovereign of the universe, are always an independent people. In fact,

it was the discipline of religion which prepared the citizens of the United States for the rational liberty which they enjoy. And if this discipline can be applied in its proper extent to the mind and heart of each successive generation, our republic will stand, while the world lasts, an instructive example to the nations of the earth.

From the manner in which the legitimate government of France treated its own subjects, who dissented from the religion of the state, the Protestant population of these United States may form a conjecture how they would be treated, should our country, by any mysterious and irresistible appointment of providence, fall into the hands of the Holy Allies.

These remarks are made, because it is the full conviction of the writer of this article that there has been no time within the memory of man in which Liberty was exposed to greater dangers, than are threatened at the present period. The conspiracy is deeply laid, and the physical force, now organized, is tremendous. Every thing, under God, depends on "*the Saxon race.*" Let them be united, and all will be safe!

For the Lit. and Evan. Magazine.

PROBABLE EFFECTS OF THE GENERAL DISTRIBUTION OF THE BIBLE ON THE CAUSE OF CIVIL LIBERTY.

MANY entertain strong prejudices against the religious charities of the present day; and rail at them with a bitterness, for which I have found it difficult satisfactorily to account. Men who, ordinarily, treat christians and christian ministers with much politeness and respect, on this subject forget themselves, and what they owe to others, and often use language which nothing but the most absolute proof of evil designs can justify. In the course of my inquiries to ascertain the true cause of this bitterness of spirit, and asperity of language, I learned, to my very great surprise, *that they proceed from jealousy for the interest of liberty!!* This "green eyed monster" which "makes the food it lives on;" and turns "trifles light as air, into confirmation strong as proofs from holy writ," has so possessed the minds and perverted the understandings of these men, that they see, in every charitable association, the germ of a religious establishment: the organization of a female cent society fills them with mingled wrath and terror; and as for the Bible Society, its great Central Depository is, through the force of a distempered imagination,

converted by anticipation into another dungeon for the inquisition. I have even heard of this *mental fury* being carried so far, as to induce the belief, and produce the declaration, that Episcopalians, Methodists, Baptists, and Presbyterians had united in a wicked plan to procure an establishment of religion! It is reported too, with what truth, I cannot pretend to say, that in some parts of the country, this unmeasurable absurdity is so believed as to produce serious alarm. Nay, rumour has swelled to this; that the Governor of one of our states has seriously recommended it to the Legislature to interpose and prevent clergymen from being employed in the instruction of youth, lest forsooth, the rising generation should be corrupted by too great a regard to religion! The Bible Society has been seriously represented, in my hearing, as a grand engine of the Holy Alliance, intended to rivet the chains of despotism on the whole christian world. And its active friends in this free country, are censured and sometimes reviled as the dupes or tools of this nefarious conspiracy.

These, and a thousand absurd things like these have been suffered to pass as unworthy of notice, until many do actually believe them. Perhaps this silent contempt has not been wise. The most stupid and incredible calumnies, by being often repeated and never refuted, will gain belief. Any story against a man will be believed by those who do not like him; and so respecting the intentions and efforts of an association. And here I cannot but notice an instance of peculiar perverseness. When christians of different denominations are engaged in controversy, then these men look on and point the finger of scorn saying, "see how they hate one another." When, forgetting minor differences, they recognize each other as brethren in Christ Jesus, and co-operate for the promotion of piety and charity, then forthwith, they are planning a conspiracy, and plotting dark designs against the liberties and privileges of the land of their birth! Either way, they are condemned. What is this, but hostility to christianity? Yet it is the *liberal* men who set us this example.

This reminds me of another instance. For twenty or thirty years, we have heard the outcry that the Presbyterians are contriving to procure an establishment. It is nothing, that the fundamental principles of their church polity are directly against such a measure: nothing, that the people, by their representatives, have a full share in the government of the church: nothing, that the choice of their ministers is absolutely within the power of the people: nothing, that from the organization of that church until this day, their whole history

shows them to be decided, yea devoted friends to true liberty —all this passes for nothing; and not only without evidence, but directly contrary to all evidence, this silly story is repeated as though it were alarming truth.

But I by no means intended to proceed in this way. For the sake of showing how groundless are the fears entertained respecting charitable societies, and how causeless is the hostility which they have to encounter, I purpose to consider the effect of the Bible on the cause of liberty, distributed as it is without note or comment.

And here I would notice two facts. 1. Wherever popery is established in its full strength, the Bible is, in effect, kept from the laity. The men who uphold this system of spiritual and political tyranny, know that the Bible is the great and only efficient weapon for its destruction. This is proved by history. Look to Protestant countries. In all the changes undergone by them since the Reformation, it has been found impossible to bring the people up again to spiritual bondage. But look at France. Philosophy undertook the work of destroying popery; and the effort was crowned with success. But no sooner is *legitimate* monarchy restored, than the whole troop of saints, and images, and superstitious observances, nameless in form and number, are brought back with it, and the regenerating work of philosophy is done; its effects gone forever. I venture to say that it would not have been so, had a copy of the unadulterated word of God, been put into the hands of every family in France, at the beginning of the revolution.

2. The second fact is, that *high churchmen* are every where the most bitter and efficient enemies of the Bible Society.— They wish the Bible to be distributed with notes and comments; with their own glosses and paraphrases. Aware of the effect which a perusal of the pure scriptures will have on the minds of the people, they are unwilling that the word of God should go unaccompanied with their explanations.

But let us turn from these facts to the scriptures themselves. I observe then, in the first place, that the form of civil government laid down by *Moses, was strongly democratical;* and when it was changed, the *monarchy substituted in its place, was subjected to many limitations.*

It will require so much room to make out this position, that I fear the limits of your Magazine will scarcely allow a place for my remarks. Yet, as the subject is both curious and profitable, I shall hope not to be excluded. The proposition is to be divided into two parts.

1. *The form of government instituted by Moses, was democratical.*

It has often been remarked that the Israelites lived under a *Theocracy;* that God selected the children of Abraham to be his peculiar people; and held himself as their lawgiver and king. This is no doubt true. Moses did not pretend to enact laws by his own authority; nor was there any power in the state to change its fundamental laws. These laws, however, were most obviously intended, as a civil institute to secure life, liberty, and property to every citizen; and the whole administration of the government was eminently a *popular* administration. Our shortest way of coming at the truth here, is to consider the administration of Moses as preparatory to the settlement of the people in the land of Canaan. Joshua succeeded Moses, and under him the Jewish commonwealth was settled.

A very important measure adopted by Moses, to prepare the people for the regular administration of government in a popular form, was the division of the whole Israelitish race into *thousands, hundreds, fifties,* and *tens,* with a magistrate over each, who was *chosen by the suffrages of the people.*— The lower magistrates decided small causes occurring within their divisions, with the right of appeal to a higher court. The more difficult cases were of course reserved for the superior officers.

Again; in the course of the administration of Moses, we find frequent mention of assemblies of the people, and of those who may very justly be considered as their representatives, to consider, and determine on, measures proposed to them.

It is needless for me to dwell on the effect produced by a system of this kind. Continued through the course of forty years, it was admirably adapted to prepare the people for the free institutions intended to be carried into practice, on their settlement in the land of promise.

With these brief remarks, we dismiss this part of the subject, and proceed to take a view of the Jewish commonwealth, as it was settled, according to the pattern given by Moses, after the subjugation of the Canaanites.

The first and most remarkable thing which attracts the attention when this subject is approached, is the division of the whole country among the people. And here it deserves particular observation that *every Israelite,* received a portion of land the title to which was vested in him, and his posterity forever: so that it could never be alienated. This institution

put the whole body of the Israelites on equal ground. There was no peasantry; there was no nobility. They were a race of farmers. The agrarian law of Moses, too, completely prevented the rising up of a landed aristocracy, with great estates and undue influence in the commonwealth. [I observe here, that it is my present business to state facts, not to vindicate the wisdom of the Mosaic institutions: otherwise, I should venture to demonstrate, that they are admirably adapted to the age, and the object which the Jewish lawgiver had in view.]

2. It is worthy of particular notice also, that the division of the people into tribes, is retained after their settlement in Canaan; so that the entire Jewish nation was made up of twelve sovereignties; it was a confederation of twelve independent states, which gave up much less of their sovereignty, than the several states in our Union have given up to the general government. This is evident from the fact, that one of the tribes had power of declaring war, without consulting the rest. Sometimes, also, two or more tribes associated or formed an alliance for the prosecution of war, while the rest were at peace. (See Joshua xxii. 10—34. Judges i. 3.)

The form of government in each tribe, was analogous to the institution of Moses in the wilderness, before noted. The division was not, indeed, into *thousands, hundreds, fifties, &c.* as not convenient for a people unequally distributed through the country; but it was into families larger and smaller, over which magistrates were appointed as before, who should administer justice according to law. These magistrates are called by various names, such as judges, heads of families, scribes, elders, &c. Those of them who dwelt in any particular city, or neighbourhood, constituted a sort of Senate, or subordinate legislative assembly, for their district. The persons of this description, appointed in any tribe, constituted the *Parliament* of that tribe; and under their direction, the great affairs of the sovereignty were managed. The same persons, assembling from all the tribes, constituted the *Parliament* or Congress of the whole nation, which attended to common concerns, and general interests.

The method of convening these assemblies, and the place where they should meet, were prescribed; and it appears that they exercised the various rights of sovereignty, such as declaring war, making peace, ratifying treaties, &c. &c. Learned men have decided that they acted without instructions from the people, as is the case in the British Parliament. Still,

however, it was not an unusual thing for the representatives to submit their measures to an assembly of the people, who sometimes approved them, and sometimes objected.

With regard to the persons called *judges*, and whose history is given in the book which goes under their name, it seems certain that they were, commonly, appointed to their office, either by a whole or a part of the nation; that they held their office during life; and that at death, a successor was not chosen. Indeed they were extraordinary officers, raised up for times of emergency, and clothed with extraordinary powers.

Indeed, the Jewish constitution would have been an uncontrolled Democracy, had it not been for the tribe of Levi, which dispersed through all the other tribes, as in some small degree a privileged order, operated as a check on the Democracy, and balanced the powers of the state. The members of this tribe sustained a double capacity; they were priests and civil officers. *Michaelis* in his commentaries on the laws of Moses, styles them a *literary noblesse*, who were dependent on the landholders for their support. Their influence, of course, could never be great, because they had no means of increasing their possessions. Forty-eight cities were allowed to them for places of habitation, and they could possess no more. It is true, that tithes were appropriated for their support; but then, as Michaelis observes, this tribe constituted the whole body of the literati, that is, "ministers of religion, physicians, judges, scribes, keepers of genealogical registers, mathematicians employed in the service of the police, inspectors of weights and measures," &c. &c. And if we wish to judge fairly, according to the customs of the present age, of the proportion of the product of the nation's industry received by this order of men, we must calculate how much we pay to physicians and lawyers for their fees, to clerks, sheriffs, inspectors, gaugers, as well as to judges and other officers. For the* Levites appear to have been the only persons in the Jewish commonwealth who received a salary.

* I wish to observe here, that there is very little analogy between the priests under the dispensation of Moses, and ministers of the gospel under the christian dispensation. The whole tribe of Levi had forty-eight cities assigned to them, where they had their habitation. If they were designed to be clergymen, this provision would have been absurd. The duty of the clergy is to be dispersed through the whole country, and regularly afford moral and religious instruction. It was the great business of the priests to offer sacrifices; the ministers of the gospel perform no such service. It was the business of the Levites to *copy* the law for the use of the people; the duty of preachers is to *expound* the gospel. The Levites were bound

These things being considered, it will appear that the Jewish commonwealth was not a government of priests, instituted for the express purpose of pampering the sacerdotal race; but a confederated democracy, with a sort of hereditary literary aristocracy, dispersed through the several independent sovereignties, for the purpose of binding them all together, and balancing the strong democratical tendencies of the constitution. Such were the appointments of Moses, considered as *civil institutions.*

The Israelites, however, became weary of this form of government and determined to have a king, as the nations round about them had. Moses anticipated this; but he did not recommend it. And on the presumption that the change would be made, he lays down (Deut. xvii. 14—20.) several limitations to the royal authority. But by attending to the history of the Jews, as recorded in the Bible, we shall see that there were other restrictions on the royal prerogative. A notice of some of these will enable me to make out my second proposition, namely,

2. When a change took place in the form of government instituted by Moses, a *limited monarchy was established in its stead.*

It is entirely to my purpose to remark here, that when the people met in full assembly, and demanded a king, old Samuel, the prophet, gave them as honest and faithful an account of the evils and abuses of royalty as ever has been given by any republican since his day. For the sake of those who are not very conversant with the Bible, his words shall be quoted.

"And he said, This will be the manner of the king that shall reign over you; He will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the

to read the law once in seven years to the people; the ministers of the gospel afford instruction every Sabbath. The Levites were under obligation to explain the law in doubtful cases, when applied to for that purpose; preachers are bound to carry the messages of mercy to all.—The truth is, the christian ministry has no correspondence with the temple service of the Jews; and arguments drawn from one to be applied to the other have no force.

best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day."—1 Sam. viii. 11—18.

This faithful representation, one might well suppose, would be enough to deter the people from their folly. They persisted, however, and, in just judgment, they were indulged in their wishes. It deserves particular remark, however, that although Samuel, in the execution of his priestly and prophetic office, designated Saul as king, and anointed him, he was not acknowledged, nor invested with royalty, until the people met in full assembly, and chose him to reign over them. See 1 Sam. x. 17—27. and xi. 12—15. The reader will do well also to peruse the speech of Samuel to the people, recorded in the 12th chapter.

But for the purpose of direct proof of my position, I refer to the following passages. 1 Sam. x. 25.—2 Sam. v. 3.—1 Kings xii. 1—20. From the first of these, we learn, that the stipulation between the king and the people, here called *the manner of the kingdom*, was reduced to writing, and laid up for safe keeping in the tabernacle. From the second, we see that although David had been anointed king by the prophet, the people did not acknowledge his sovereignty until he had accepted and sworn to the terms proposed by the representatives of the people; for this is clearly implied in the words, he "made a league with them *before the Lord*, and they anointed David, king over Israel." According to a usage retained from the patriarchal times, David appointed his successor. In which case it is fair to infer that the charter sworn to by David was binding on Solomon. It seems, however, that he extended his prerogative beyond due bounds. For on his demise, *all Israel* assembled (doubtless by their representatives) at Shechem to make Rehoboam king. On this occasion the people claimed a redress of grievances, and a new stipulation such as the two first kings had entered into; and they plainly told the young prince, that his granting this was the condition of their serving him. The young man rejected their demands, and ten tribes at once refused to own him as their king. The tribes of Judah and Benjamin, from their attachment to the family of David, still adhered to

Rehoboam; but there is not the slightest intimation that the others violated any obligation, in refusing to own the son of Solomon for their king.

To these passages, which clearly show a limitation of the royal prerogative, I ought to add, in treating the general subject of this essay, that no history in the world records, with so much simplicity and honesty, the faults of kings and the wickedness of courts, as does the Bible. There is a directness and honesty in the whole narrative, well suited to produce a powerful effect on every reader, and especially on the great mass of the people, who are wonderfully taken with the style and manner of the Bible.*

Still farther, it may be observed that in the course of this history, numerous examples are recorded of the people interposing their sovereignty, and setting up over them whom they pleased.

Perhaps the reader begins to see the reason why the abettors of despotism, the builders up and supporters of that monstrous system which is called popery, and the dignitaries of the church who are looked to, as the great supporters of *the throne*, should wish either to keep the Bible wholly from the people, or to send it to them with their own glosses and comments.

But let us pass from the Old Testament to the New.

And here, my first remark is that Jesus Christ as a divine teacher, had nothing to do with this world's politics. He had a higher object; and he took an occasion of great solemnity to declare that his kingdom was not of this world. I do not now remember a single saying of his that can, by any ingenuity of criticism, be tortured into an exception to this remark, unless it be that one in which he replies to the Jews, "Render therefore to Cæsar the things that are Cæsar's." Due consideration of this passage, however, will fully convince any one of common discernment, that this reply was in perfect consistence with the purpose and character of our Lord. His object was to avoid a snare, very artfully laid for him by his enemies. They knew that the people were very restless under the Roman yoke, and that the Romans were very jealous of their new subjects. The question, *is it lawful to give tribute to Cæsar*, was designed, whatever answer might be given, to turn to his injury. If our Lord should

* If any one wishes for farther information on the subject here treated, let him consult *Michaelis' Commentary on the laws of Moses; Lowman on the Civil Government of the Hebrews, Brown's Antiquities of the Jews, and Jahn's Biblical Archæology.*

answer *no;* it was intended to accuse him before Pontius Pilate: should he say *yes;* then an opportunity would be afforded of destroying his favour with the people. With admirable wisdom, he called for a piece of money, the coining of which belongs to the sovereign, and asked "whose is this image and superscription?" The answer, "it is Cæsar's," opened the way for our Lord's using an *argumentum ad hominem*: *if you own Cæsar as your Sovereign, then pay him tribute.*

The object of our blessed Saviour was to teach a religion, which, adapted to all times, all circumstances, and all forms of civil polity, might become universal, and bless the whole race of man. But, it is not enough to say of this system, that it does not afford any countenance to the divine right of kings, or to any encroachments on human liberty. Its tendency is all directly and powerfully to the opposite.

1. The lessons given by our Lord, and the inspired interpreters of his will are strongly opposed to ecclesiastical tyranny. In Christ's kingdom, distinction and greatness are only gained by a truly humble, meek, and quiet spirit. The honour to which his ministers are to aspire, is to be *servants of all.* And the solemn precept is not to be "lords over God's heritage; but ensamples to the flock." Now it is this book, containing such maxims and examples as these, which it is the object of Bible Societies to put into the hands of all the people in the world. The design is, to let them see, from the highest to the lowest, what sort of men their religious teachers are required to be; how humble, how holy, how free from ambition and avarice, and all sordid, debasing passions.—Surely the friends of *real religious** liberty ought to rejoice in every effort made to give universal diffusion to a book, which is the most powerful enemy to priestly domination, and ecclesiastical tyranny in the world.

But let us see whether facts do not confirm this reasoning. For this purpose, let a comparison be instituted between the heathen and christian parts of the human race. The truth here is too plain and obvious for us to dwell upon it. The influence of the priesthood in all heathen countries, is far greater, and much less subject to control, than in christian lands.

From this subject let us turn our attention exclusively to Christendom; and let the reader institute a comparison between Protestant and Catholic countries; between the United

* I say *real religious liberty,* because I apprehend that the liberty for which some *great men* in our country are such mighty sticklers, is that of *living without any religion at all,* and yet standing as high in the estimation of their countrymen, as though they "feared God and worked righteousness."

States, for instance, and France; between England and Spain; between Scotland and Portugal; between Switzerland and Naples, &c.; and let him consider well the difference among the people who have free access to the Bible, and those who are debarred from it.

2. But in the next place, I wish to observe, that the principles of ecclesiastical polity laid down in the Bible, are in exact accordance with the best principles of civil liberty. I am not here going to write a treatise on church government. But I think myself able to prove from the Scriptures, that the rights of the people are fully recognised in the platform laid down by the apostles of Christ. And here I cannot but notice a remarkable fact in the history of the Christian world. When *rulers* have undertaken to draw out from the Scriptures a system of Church government, they have always had Church dignitaries as the crowning part of their ecclesiastico-political edifice: but when this work has been left to the church, that is to the great body of disciples with their ministers, they have not been able to find in the lessons or example of the apostles any difference in order, rank, or authority. May not the royal maxim, "no bishop, no king," account for this fact?—Be this as it may, I am bold to affirm, that the whole tribe of *jure-divino* kings and priests, can find nothing to support their lofty pretensions in the Bible.

3. The Bible is written in a peculiar style, suited better than any other book, to create a general interest, and excite general attention. It is read more and oftener, with deep attention and strong feeling, than any thing in the whole compass of profane literature. And while this is the case, it abounds in most admirable historical narrative; in incidents of the deepest pathos and highest sublimity: it embodies the elements of the finest poetry in the world; it contains specimens of the noblest oratory.—But more than all this, it is pervaded by a tone of profound moral feeling, which vibrating on the heart of the reader, awakens there thoughts and aspirations becoming a rational and immortal being. This gives a loftiness of character, a wide range of thinking and feeling, which exalts and ennobles human nature. It takes hold of the poor degraded slave of superstition, and vice, and raises him to the dignity of a freeman. It causes him to recognise a fraternal relationship with the whole family of mankind, and to feel that he is entitled to be regarded in the same way by all others. It at once communicates *gentleness* and *firmness**

* When writing this sentence, I was strongly reminded of a dear friend, whose body has lately gone "to the dust and whose spirit is with God who

to the whole spirit of man: and shows its admirable adaptation to our moral nature, by preparing us to live under a government of laws, and to discharge all the duties of social and civil life, while it fits us for the society of just men made perfect, and for communion with God in heaven.

Were I not afraid of prolonging this discussion to an unreasonable length, I should like to spend some time in a particular consideration of the effects of the Bible on man's intellectual character; but as this is a subject which has been frequently adverted to in other pieces published in the Magazine, I reluctantly pass it over, with this general remark:—that as the truths of the sacred volume make a deep impression on the heart, and communicate a powerful impulse to the understanding, they do thus, indirectly afford a mighty support to the cause of free government.

There is another topic on which it would be profitable to expatiate. I mean the influence of the Bible on the morals of the community. The liberty of a people is intimately connected with their virtue. A depraved nation cannot be long free. This truth has passed into a maxim, repeated by every body, and disputed by no one. Now even infidels acknowledge that the morality of the gospel is the purest in the world. And it must be admitted, that the motives to practise it are the most powerful that can be imagined. The general diffusion of the Bible then is a measure, on which great reli-

gave it—I mean Col. *George Washington Camp*, late of the borough of Norfolk. An obituary notice of him appeared not long since in the Magazine, written I have no doubt, by one who knew him well and loved him much; but who by motives of delicacy was restrained from saying all that might have been said of that admirable man. Among his neighbours and friends, his conduct was his best eulogy. I, who am far from the place where he daily walked with God, and where his christian example was seen and felt, may be permitted to say, that I have very rarely known any one, whose heart was so thoroughly imbued with the spirit of the gospel. He most eminently exemplified the character, which I am endeavouring to describe in the text. His whole domestic and social intercourse was characterized by a gentleness and sweetness of manner and temper, which made him the delight of his friends; yet wherever duty was concerned, he was as firm as a rock. His integrity was such that all confided in him; such his kindness that all loved him; his decision of character was so marked, that none ever thought of swaying his purpose; and such was his courage that none were disposed to provoke him. I have been told that he was characterized by a very eloquent pleader of his own town, and certainly with great felicity, in the following words. "George Washington Camp has all the mildness and gentleness of woman, united with all the magnanimous courage of the Lion."—I write this, because I love to dwell on the memory of a man of exalted worth and fervent christian piety; and I wish to hold up his example for the imitation of others. Earth would be nearly allied to heaven, were all its inhabitants like my lamented friend.

ance ought to be placed for the promotion of true virtue.—And in proportion as it has this effect, it is friendly to the cause of a well regulated, rational liberty.

The difference between the religion of the Bible and all other systems, ought to be carefully marked. Its object is to make men good. It promises no blessing, it offers no hope, in any other way. To accomplish this object, it goes directly to the heart. It represents nothing as done, until the heart is made right, until the sources of our actions are purified. It teaches us that our motives must be good, and our conduct regulated by the rule of right. Other religions look at outward things; are occupied with ceremonies and forms; yea, in many cases, require the utmost abominations under the name of devotion.

Let the reader carefully consider these remarks: let him pursue the hints here given, and search out the subject well: then let him determine what ought to be thought of hostility to those societies of which the great object is to carry a Bible into every family in the world; and bring the whole race of man under the influence of the christian religion? What ought to be thought of opposition to them, through jealousy for civil liberty? If this reason is given sincerely, does it not display deplorable ignorance? If otherwise—what awful depravity!

The writer, who in some former number, undertook to prove that the Bible is to be the great instrument in emancipating the world, took a just view of the subject. Let the intellectual improvement which that sacred book communicates, the morality which it teaches, the feelings which it awakens, the hopes which it inspires, become universal; and "rumour of oppression and deceit," of wrong and "outrage done by man to man" will be heard and known no more forever.

IOTA SECUNDUS.

For the Lit. and Evan. Magazine.

MANNER OF CONDUCTING PUBLIC PRAYER.

THE controversy respecting the use of a Liturgy or prescribed form of prayer, will not be touched in this paper. I am quite willing that Christians should adopt that method, by which they can most effectually cherish a spirit of devotion, and best hold communion with the Father of all mercies.

But in this country a very large majority of Christians prefer what is called *free* or *extempore* prayer to a liturgy;

and it is not probable that in this respect they will change their minds. This being the case, any observations intended to improve the manner of conducting this all important part of public worship, ought to be kindly received, and seriously considered. That it is susceptible of improvement, can admit of no reasonable doubt. None but fanatics suppose that the preacher is inspired when he prays. The Holy Spirit does, indeed, in infinite goodness and condescension assist the devout and humble worshipper, but not miraculously. God helps us in the use of means. And it is just as proper that we should employ the peculiar and appropriate means that we may *pray*, as that we may *preach* well. Indeed, one of the great advantages of this mode of conducting devotion, is, that it lays the ministers of the sanctuary under the strongest possible obligation to make the matter and the manner of their prayers a subject of most profound meditation and diligent study.

But is there not too much reason to believe, that many ministers of the gospel, who prepare with much care and labour what they are to speak to their *fellow-men*, think little of what they are to say to *God?* I know that some, on reading this interrogatory, will be ready to raise the cry of *formality:*—as though prayer were the presenting to God of our requests for any thing we happen to wish for. But I shall be asked, "do you not know what you want, without taking time to premeditate? If you were starving for bread, would you think it necessary to take time to consider how you would ask for it?" These questions are easily asked, and they have great weight with rash inconsiderate men. But let it be remembered that prayer is the offering up of our desires to God, *for things agreeable to his will.* A minister of the gospel then ought to know well his own wants, and those of his people, to lay them deeply to heart, and most seriously consider the bearing which the revealed will of God has on these wants. Thus his prayers will be Scriptural, appropriate and profitable. There will be an application of the truth, in all its spirituality, to the consciences and hearts of the hearers; and a direction of their desires to God for the invaluable blessings which he has promised to bestow. There will be a looking to the word of God for language in which to address God; and of course, a dignity and solemnity in the whole manner and style of prayer. I can scarcely imagine any thing more improving to a preacher, than feeling himself under indispensable obligation thus to make the whole of divine

truth applicable to the feelings and interests, the joys and sorrows of himself and his people.

But while these things are so, I am constrained to observe that *prayers ought not to be sermons;* neither ought they to be *narratives of events occurring in the Congregation.* Here are two faults, very commonly committed by such as use *extempore prayer.* Much, I know, depends on the habits of preachers and people, but for myself I always find it difficult to follow a man, who instead of simply *recognising, discusses* theological truth in his addresses to the throne of grace; and who throws his acknowledgments of personal, and national blessings and sins into the form of long narratives. Let it be understood here, that the objection is not to the introduction of these topics but to the *manner* in which they are introduced, and the style of expression adopted. I think it one of the great advantages of *free* prayer, that the minister of religion is enabled to carry before the mercy seat, the *peculiar* circumstances of the people, and all the striking providences that occur, and thus induce the habit of associating a spirit of devotion with the various events of life. But this benefit, I apprehend, is in a great degree lost, when the attention is directed to these things in the form of *intelligence* or *narrative,* rather than in that of supplication. We are such poor creatures, so prone to descend to earthly things, that the most powerful direct addresses to the great and holy God, can scarcely carry our souls up to him.

But here, as well as elsewhere, I may notice a fault, the very opposite of that just mentioned. It is that of perpetual repetition of the name of the Deity, with some epithet annexed. Thus I have heard a prayer, in a part of which, "gracious God," or "merciful father," or some such phrase occurred in the beginning, and sometimes in the beginning and middle of every sentence. This incessant saying of the same thing is useless, and worse than useless. It loads the sense, and represses the free flow of feeling in those who join with us. Justice requires the remark, that the fault of repetition has not always been avoided in *Liturgies,* as it would be easy to show by numerous examples. But I mention this, only for the sake of guarding more carefully against what I think false in taste, and injurious in practice.

Another observation, which appears to me of very great importance, is that in many who use free prayer, there is a want of order and method, which exceedingly impedes the attempts of the hearer to join in the devotions of the speaker. I often find my thoughts violently tossed about from one

subject and object to another, which utterly prevents fixedness of attention, and intensity of feeling. Adoration, thanksgiving, confession, supplication, and intercession are all so mixed and jumbled together, that every thing is confused before my mind. I dare say that the framers of the Presbyterian *Directory for worship*, had felt something of the same thing; and for that reason gave such directions as to the subjects, order and method of prayer, as the following.—" *First: Adoring* the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of Providence, and in the clear, and full revelation he hath made of himself in his written word. *Second: Giving thanks* to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special, above all for Jesus Christ his unspeakable gift, and the hope of eternal life through him. *Third: Making humble confession of sin*, both original and actual; acknowledging, and endeavouring to impress the mind of every worshipper with a deep sense of the evil of all sin as such; as being a departure from the living God:—and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness; as sins against God, our neighbour, and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual; also, the aggravations of sin arising from knowledge or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c. *Fourth: Making earnest supplication* for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies, that may be necessary in our passage through this valley of tears. Always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of spiritual life. *Fifth: Pleading* from every principle warranted in Scripture; from our own necessity; the all sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of his people. *Sixth: Intercession* for others, including the whole world of mankind; the kingdom of Christ, or his church universal; the church or churches with which we are particularly connected; the interest of human society in general, and in that community to which we immediately belong; all

that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary, or suitable, to the interest of that congregation where divine worship is celebrated."

These directions seem intended, as far as possible to combine the advantages of a liturgy with those of free prayer. And they certainly do imply the propriety and necessity of that method and order in prayer, which it is my object to recommend. They also imply the necessity of making prayer a subject of diligent and careful study. The Authors of this Directory, however, do not leave us to ascertain their opinion on this subject by inference. For they say—and herein they express the solemn judgment of all the Presbyteries belonging to the church,—"But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for public worship; yet it is the *indispensable duty* of every minister, previously to his entering on his office, to prepare and qualify himself *for this part of his duty*, as well as for *preaching*. He ought, by a thorough acquaintance with the holy scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavour to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavour to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions."

These very judicious directions, I fear, are not attended to as they deserve. One reason for this apprehension is, that I have never observed Presbyteries, in the various *trials* to which students of Divinity are subjected, *pay* any particular attention to this thing. While there is no neglect of the discipline, which fits the young candidate to speak to his *fellow-man*, little regard is shown to that by which he is prepared to speak for the people *to God*. Another reason is, that I have very often heard a sermon composed with much care, preceded by a prayer in every respect of an opposite character. Is it because it is known that *man* will *criticise* a discourse addressed to him, while it is known that God looks at the heart, that such elaborate productions are prepared for the one, and such confused, irregular performances are often presented to the other?

An argument of uncontrollable force that I would urge on all churches, where free prayer is preferred, in favour of a high standard of ministerial education is, that ministers of the gospel have to conduct the devotion of the people, both as to its *matter* and *manner*. The prayers of a church have mighty efficacy, operating as a moral cause on the community. They have been made instruments of ambition, of political and party purposes, of disaffection and rebellion. And this is a reason why, when an alliance is formed between the church and the state, there is generally an agreement between contracting parties as to the form and matter of prayer. I mention this for the purpose of showing, that according to the general understanding of men, a high trust is committed to those who are appointed to lead the devotion of the people, and that very great attention should be paid to their qualifications and requirements.

But it is not the minister of the gospel alone, who ought to make this a subject of most serious consideration. Office-bearers in the church, parents and heads of families, are under obligation to pray with others. Indeed, as it is the duty of every one to offer up his desires to God for things agreeable to his will, so no one can tell when he may feel himself required to assist the devotion of others. All therefore ought to understand the subject of prayer as well as possible, that they may not be found wanting when called on to discharge the duty.

But I have fallen unexpectedly into this train of thinking. On returning to my purpose, I must remark,

Again; that many, whose office it is to lead the devotion of others, not unfrequently weary them, by the length of their prayers. It is difficult to prescribe rules and limits here.—But I will appeal to the recollection of every reader, if he has not often thought, when endeavouring to join in the devotion of others, that it would be well for them to have remembered the sentiment, "Our words ought to *be few* and *well ordered* before Thee." There is no religious service, in which *tediousness* has so unhappy an effect as in prayer. Praying heads of families are very apt to forget this; and the result is, that on rising from their knees, they very often have to wake up their children and servants from profound repose. Ministers of the gospel too, when standing in the pulpit, and engaged in addressing the throne of grace, are very apt to forget how the time goes, and prolong their prayers, until all are weary. It is a lamentable fact, that, miserable sinners as we are, we

become fatigued with *praying*, much sooner than with *preaching;* and it surely is not wise to endeavour to overcome this depravity by making the service wearisome.

There is an error opposite to this, the effects of which are still more disastrous. It is that of religious teachers, who feeling a *well-bred* horror of long prayers, clothe a few brief petitions in language so vague and indefinite, that *saint, savage, and sage*, may all join in them, with equal indifference, and so close the service. Now I venture to say with the utmost confidence, that where the devotions of the church are thus conducted, vital religion will languish. Prayer does no good, unless it creates powerful emotions; unless it lifts the soul from earth, and from all that is cold, and sensual, and selfish; unless it carries us up to heaven, to hold high converse with God, and take a foretaste of that communion with the Holy One, which constitutes the joy of the blessed. But that it may produce this effect, use must be made of the peculiar doctrines of the gospel, which reveal to us, and set before us, the moral character of God, in the awful glory of his purity and justice, and in the loveliness of his mercy.

On this account, some such method of prayer as that prescribed in the Directory before quoted, ought to be adopted by every one. He will thus be sure, in all his devotional exercises, to recognize those truths which are, of all others, best suited to produce a devotional spirit. His own heart will be warmed, and the warmth will be communicated to others. In his flights to heaven, he will show the way to those who join him in prayer. And while he receives the blessing himself, he will be happy in being instrumental in communicating it to others. Let men, who use vague expressions and cold generalities in prayer, be questioned as to the effect on their people; and if they are honest, they will tell you that, "some how or other, they cannot prevail on them to read the Bible, or to pray in their families." Indeed, I have often thought that the right method of prayer is a subject of as great importance as the right method of preaching. The people want orthodox prayers as much as they do orthodox sermons. I believe they generally go together. I have therefore thought it a matter of importance to offer these remarks for consideration, hoping thus to excite attention to a subject, which deserves the most serious consideration. BETA.

REVIEW OF RELIGIOUS INTELLIGENCE.

Continued from page 55.

Reflections.

The design of the general sketch which we have given, is, to present a view of the moral machinery in operation for the benefit of the country. The great system of means is not yet fully organized. But the plan is laid; the outline is sketched; and, every year, the parts are more and more filled up. By and by, there will be a display of energy, which will astonish even the most sanguine friends of these christian charities.

It has been thought by many, extremely doubtful, whether the experiment now being tried by this country, will succeed. The enemies of religious liberty have looked on, in expectation that infidelity would so prevail, and morals become so relaxed, as to induce the necessity of a change in the whole *American* system. They have anticipated the time, when the arm of government must be strengthened, and political institutions propped up by the church. Thus far, however, their expectations have been disappointed; because the success of the experiment has been unequivocal. We "give to Cæsar the things that are Cæsar's," *but not the things that are God's.* And while the increase and prosperity of the nation, is exciting the admiration of the world; there is manifestly a rapid increase of vital religion. Every year the church, in its various departments, acquires new strength. The spirit of brotherly kindness increases. Christian benevolence takes a wider range. And new efforts are made to enlarge the borders of the Redeemer's kingdom.

It may be satisfactory to some, whose jealousy of religion is not regulated by knowledge, to learn that while there is a better spirit among different denominations of christians than is to be found in any other country, there is not the smallest thought of an amalgamation of the different churches. No man in his senses, would dream of such a proposition. The suggestion grew out of a *mania* produced by unappeaseable hatred of all the forms of orthodoxy. Alas! there remains yet enough of sectarian feeling, to keep us sufficiently asunder to satisfy the most morbid jealousy of unbelievers!

It ought to be known, too, that in the progress of religion in this country, its friends are more and more convinced of the wisdom of those institutions, which they assisted in establishing. The perfect religious freedom enjoyed among us, is, as religion advances, more and more prized; its value is more highly felt. We notice, with great pleasure, wherever we go, in the public devotions of the different churches, a more frequent recurrence to this theme; and the expression of a higher gratitude for the blessing. The events which have taken place, in our own age, in Europe; and the Reports of Bible and Missionary Societies, laying more fully before us the religious state of the world, have produced this state of feeling. We speak advisedly, and after much consideration, when we declare, as we do in the face of the world, that the best hopes of christians in regard to the universal prevalence of the true religion, are intimately connected with the maintenance and extension of religious liberty.

With these views, we cannot but rejoice that the various societies which we have enumerated, are now firmly established, and are diffusing through the whole country a select and mighty influence. We love to contemplate Institutions in Philadel-

phia, New-York, and Boston, stretching out their arms of christian love, and embracing the whole population of our country; the wandering tribes of the West; the inhabitants of the "islands of the sea;" and the dwellers on the other side of the globe. It is delightful to see selfishness subdued, local feelings and jealousy laid aside, and a recognition of brotherhood with every man in the country, and every man in the world, to whom it is in our power to send the messages of Heaven's mercy.

It is also peculiarly delightful to observe the effects of this extended charity. It is winding its cords of love round this whole nation, and binding the parts together by indissoluble bonds. It is uniting the dissociated nations of the earth; and while it gives a higher tone and greater sanctity to patriotism, it is generating an extended and noble philanthropy, which embraces the whole human family. No one, who has read the life of *Howard* can fail to admire the moral sublimity of the sentiment contained in the following quotation: [see p. 35 of this volume.] "And O! how I should bless God if such a worm is made the instrument of alleviating the miseries of my fellow-creatures, *and of connecting more strongly the social band, by mutual exertions for mutual relief.*" Now what this great man aspired to as the summit of earthly ambition is in the way of accomplishment every day. What would he have said, had he lived to see the present day, when such efforts are made to meliorate the condition of the world? How would the heart of the philanthropist have burned within him, had he witnessed the associations formed in this country, to give the blessings of education to children in both the Indies, to liberated slaves on the Coast of Africa, to the young barbarians of the Sandwich Islands? Here is *exertion for relief indeed.* For be it remembered, that the great object is, so to improve the moral and intellectual character of the people, that they shall throw off the chains of a loathsome and debasing superstition, and rise to the dignity of civilized life, and the purity of christian morals. Let the reader now run over, in his mind, all the societies in the world, of similar design, and kindred spirit, with those enumerated in our own country; let him contemplate christian charity going forth on her errands of mercy into all climes, and among the most barbarous tribes; let him survey the labours of missionaries on the pestilential coasts of India and Africa; let him listen to the prayers of the humble and devout christians in English and Scottish cottages, and American farm-houses, for the blessing of the Almighty on Hottentots and Hindoos, on Jews and Gentiles, and then let him say whether there is not presented a scene of moral sublimity and grandeur, far surpassing any ever exhibited on earth, except when the great Redeemer came to die for sinners and when his Apostles went forth, not counting their own lives dear unto themselves, to preach to the Gentiles the unsearchable riches of Christ.

These lofty efforts of christian love will give a new character to the world. The disciples of Jesus will be more assimilated to their divine master. Benevolence of a higher species and a wider range will prevail. It will be more clearly seen what is the true genius of christianity, and men will be won over by a religion, which employs no means of proselytism but charity.

Why, then, do not our countrymen hasten to enlist in this cause, and range themselves under the banner of love? Why is there such reluctance among *us* to join ourselves with those who are "going up to the help of the Lord against the mighty?" It is most certain that many are holding back, who ought to be amongst the foremost. How they will answer for their indifference, to their own consciences in a dying hour, and to the Judge of the universe in the great day of final reckoning, we know not. Let them see to this thing.

After the views which we have just taken, we have no disposition to turn to the miserable men, who can

find it in their hearts to oppose this work of love; who would dry up the very sources of this charity, and cut off from their benighted countrymen, and from the still more benighted heathen, that stream of mercy which, with a continually swelling tide, is flowing to them, and bearing on its bosom the richest blessings of the God of love.

—

Since the commencement of this Review, we have been favoured with the *Fourth Annual Report of the Board of Managers of the Missionary Society of the Synod of South Carolina and Georgia.* We are extremely sorry that it did not come to hand sooner. It is a document of great interest to a Southern man, and, indeed, we should think to all in our country. We have determined, therefore, contrary to our general plan, to give the Report entire.

The Board of Managers present their fourth Report to the Society, with feelings of encouragement, from a review of the past year, and with sentiments of gratitude to the great Head of the Church.

It will be seen that every obstruction to the complete success of our operations among the Chickasaw Indians, has been removed; and that the Mission at Monroe has assumed the posture of a permanent establishment. It will be seen too, that the prudence and economy of the Mission Family have been such as to excite our highest confidence in the very important concerns entrusted to their management and care. Many of the difficulties, which we had reason to apprehend, have been entirely overruled to the benefit of the mission. "Even," says the last report of the superintendents, "even the painful necessity we have been under, of restricting the number of scholars, has had a happy effect on our school, by promoting in the minds of the natives the belief that it is indeed a favour to have their children instructed by us. The result of this persuasion has been a diligent care on their part to induce the punctual attendance of their children. And when, in consequence of the increase of our means, it was announced that the school would be enlarged from thirty to fifty pupils, the number was almost immediately filled up, and many more were anxiously waiting to be admitted."

"The spirit of civilization is evidently advancing among the Chickasaws. They are more and more convinced of the importance of education: a conviction produced not only by their intercourse with the whites, but by the rapid improvement of their children in the elements of a useful education. They begin to see the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for a subsistence has, every year, become more precarious; and the only alternative left, is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things we consider peculiarly favorable to their civilization. It facilitates our communication with them, and gives us a more full opportunity of instructing them in the agricultural and mechanical arts."

"The present session of the school," continues the report, "commenced on the 15th of September. The children were punctual in their return and attendance. Four new scholars were admitted, and we shall probably consent to receive as many more; although it exceeds the number to which we were limited by the Board of the Society. The Lord, we trust, will provide the means of supporting them. Indeed, it is difficult to resist their solicitations. Every sympathy is excited when they visit us with their children, and humbly and earnestly crave a place for them in our family."

At the sessions of the Society in November 1822, it will be recollected that the expediency of appointing an agent to visit the station, came under consideration, and it was resolved to commission an agent for the purpose, requiring of him a minute detail of the state of things at the establishment. The Rev. Hugh Dick-

son was selected for this important service. He accepted the appointment; and has furnished a report to your Board in every respect satisfactory, as it respects the execution of his own duty, and gratifying in respect to the results of his inquiries. The following extracts from this report, it is presumed, will be acceptable to the Society:

"The Chickasaw nation is bounded on the West, by the Mississippi river; on the North, by the Tennessee; on the East, by the State of Alabama and the Tombeckbee river; and on the South, by the Choctaw Country: and embraces a tract of land of about 120 miles in length, and nearly the same in breadth. The population of the Chickasaws is about 3,700; of this number about 320 are under three years of age. The resident whites and negroes swell the whole amount to upwards of 4000."

"The nation is divided into four districts: over which are four hereditary princes, viz. Samuel Seely, William M'Gilvray, Tishomingo, and Arpanstubby. The whole of these are under the direction of an hereditary prince or king, Istaholopa. The succession of these princes is in the female line of the family. Besides these officers, there are a Chief Counsellor and Speaker; and for every district a Chief Warrior, with some other subordinate chiefs. These are all elective."

"The Chickasaws are governed by laws of their own, but almost all their regulations are exceedingly defective. They have, however, passed an act against the introduction of ardent spirits into the nation, which has produced a salutary restraint, and rendered the vice of intoxication less frequent than formerly."

"*Monroe* is situated in the S. W. district, on an elevated spot of the dividing ridge, between the waters of the Tombeckbee and Yazoo, about 30 miles W. of the Cotton-Gin-Port, and 6 N. of the Chickasaw agency, 2 miles S. of M'Intoshville, on the Natchez trace, 65 N. W. of Columbus and 106 S. W. of Florence. The houses at the station are arranged in two parallel lines, bearing nearly S. E. and N. W. about 60 yards in length. The area is handsomely interspersed with trees of the natural growth."

"The mission family is at present composed of the Rev. Messrs. Thos. C. Stuart, Hugh Wilson and W. C. Blair; Messrs. Hamilton V. Turner and James Wilson; Mrs. Susan C. Stuart, Ethalinda Wilson, Nancy Turner, Mary Ann Wilson, and Miss Prudence Wilson—Betsy Norwood and Eliza Jane Wilson, not considered as missionaries. Besides these, there are several hired hands for the farm, and a few servants belonging to Mr. Turner."

"The farm encloses at present nearly forty acres. The crop, at the time of my visit, was promising; and, together with the income derived from the mill, will probably furnish a sufficiency of grain for the ensuing year. The soil is fertile; and if the mission were sufficiently numerous to spare one of the members for its exclusive cultivation, instead of hiring daily laborers, much more might be raised than has hitherto been done."

The Board are now making all the efforts in their power to procure a practical farmer for the station; under whose instruction the boys would acquire a more perfect knowledge of agriculture.

On the subject of the school, Mr. Dickson reports—"When a parent or guardian brings a child to the school, he is given up, without any reserve, to the management of the missionaries; to be continued at their pleasure. If a boy, he is to be exercised on the farm or in the workshop: if a girl, she is to be engaged in the kitchen, or in sewing or knitting. Such is the confidence reposed in the missionaries, that they are authorized to adopt whatever system of discipline may appear to them most efficient for the benefit of those committed to their care."*

* The views of the natives on this subject may be more fully seen in the following extract from one of the journals of the station:

"Wednesday 12th. School commenced with twenty scholars (after a vacation). The rain fell

"At an early hour in the morning the children are called from their couches. Twenty minutes are allotted to washing and dressing; after which they are summoned to morning prayers; at the close of the service, the females repair to the place of their employment, and the boys arrange themselves according to their classes in the dining room, where they await the calling of the roll and the orders of the day. They are then exercised until breakfast on the farm, or wherever their services may be required. After breakfast a portion of time is given to relaxation; at 9 o'clock they are summoned to the school where they remain engaged until 12 o'clock; at which time they are dismissed until dinner. At 2 they are again collected in the school-room, where they remain until 5; when the school is dismissed, and the children are employed, for a short time, in such manual labor as it is necessary to teach them. On Friday evening the school is always dismissed, and the pupils directed to be present at the religious duties of the Sabbath."

Such is a brief view of the routine in which the ordinary duties of the mission are discharged, so far as relates to the scholars. With all this, parents and children have been fully satisfied: and neither have expressed any degree of uneasines, or have offered any complaint against the arrangements of the mission. The mode of discipline which has been adopted is one which secures the attention of the scholars, while it does not even wear the appearance of coercion.

The progress of the children at school is described by Mr. D. as uniformly encouraging. Pleased with the occupation themselves, they have by a rapid improvement amply repaid the labours of their teacher. In speaking on this subject Mr. D. observes: "Children of both sexes who had not been at school more than four or five months, but who could speak a little English, with a great readiness answered, in my hearing, upwards of seventy questions on the first principles of Geography; and these questions had been attended to by them only by way of amusement."

A gentleman who had taken occasion to visit the Monroe station in the course of his journey through that country, in a letter to the Corresponding Secretary, after speaking of his great satisfaction in the order, economy, and harmony, existing in the establishment, concludes by saying, "Could the opposer of Indian improvement only witness these interesting groups of Heathen youth, in the school, the garden, the field, and the work-shop—could he behold their progress in improvement, in so short a period—or could he hear them unitedly and harmoniously singing the praises of Jehovah, contented and happy—his judgment would be convinced of the value of missionary establishments, and his heart, if it were softer than adamant, would mingle with the sympathies of others on this very important subject."

The number of scholars under the

incessantly throughout the day, consequently few of the parents attended. In the evening the Chief, Mingustubee, (Seely) brought us a fine looking boy. He visited the School and gave the children an animated address, of which the following is the substance:

"Children—I am about to give you a talk, which I desire you to remember. Although you are children, you have minds, and can recollect what you hear. I am not about to talk to you as a stranger who has no interest in you; but as a father who is concerned for your welfare. You are all my children, under my authority, and therefore ought to obey me.—Children, when I was young I had no one to teach me. Had I then enjoyed the privileges you now enjoy, I should not have been dependent on the Missionaries to teach my children. I should not have been poor and ignorant. My advice to you is, that you improve your opportunity. Try to learn. Learn every thing that the Missionaries tell you, that you may become wise and good as they are. Do all they tell you as far as you can, and do it cheerfully. Avoid rudeness; bad children must be whipped to make them good. Good children need no correction. You must stay at school. Do not think that if you should ever run away from school, or tell bad things of the Missionaries to your parents, that you will go unpunished, or that you will be believed. My talk to your parents is, that if children ever run away from School, they are bad, and must be whipped. For myself, if my own boy do such evil, I will whip him and bring him back myself."

"We are gratified," continues the journal, "that the children who have returned have rather improved than otherwise during their absence."

care of the Mission Family was, at the last advices, fifty-four. It has been deemed advisable, for several important reasons, to restrict the number within this limit. Independently of the inconvenience attending a larger collection in one spot, it has been found that less advantage is derived by the pupils themselves, and that greater difficulty exists in preserving regularity of system and order, which are indispensable to the prosperity of the station. On the other hand, the smallness of this number is a subject of just regret with the society, as well as a matter of complaint with the natives, whose eagerness to receive the benefits of civilization very far anticipates the means in our power.

To remedy this evil, the Mission Family have warmly recommended the establishment of one or two Local Schools in populous neighbourhoods, some short distance from Monroe. The reasons which they have presented on this subject, in favour of such a measure, are certainly satisfactory to all who have considered them. In reference to the expediency of this undertaking, Mr. Dickson states in his report,—"Two such establishments, with the one already in operation, in twenty years, would, under the smiles of Providence, diffuse information into almost every wigwam in the nation." The Board have examined this question with all the care in their power. They have seen distinctly that any former failures in attempting to civilize and christianize the aborigines have arisen from a radical defect in the plans adopted. That part of an Indian tribe which is already mature in years and habits, are *comparatively* very little accessible to the means of improvement. A disposition to indolence, which all have more or less contracted, and an aversion to manual labour, or to the care of agricultural pursuits, are not likely to be removed by the arguments of the missionary. It is the rising generation who are the hope of the philanthropist, and whose principles and habits are in a few years to give a tone to the whole tribe. And, excepting where the gospel has reached the heart of the native, and created new desires and different views from those instilled in early life, it has been seen that the most powerful inducement to a change in customs and manners, has arisen from the example of his offspring—industrious, intelligent and happy. The principles in which these children are instructed, are carried with them, in their periodical visits, to the huts of their parents; the arts which they acquire, and the tone of manners they receive, produce the most favourable impression on the minds of a people who begin to make the discovery for themselves, that, under present circumstances, nothing less than civilization will save them from a gradual but certain extermination. We believe that they will know no teacher as successful, whether in the necessary arts, or in the saving doctrines of the Gospel, as their own offspring who have been favoured with the example and instructions of the mission family.

It must not, however, be understood that the Board, either wholly despair of producing some beneficial change among the older natives, by the instrumentality of your missionaries, or have neglected the necessary means for this purpose. On the contrary, every possible pains are taken in the intercourse of the members of the Mission Family with this people, to represent the importance of cultivating the civilized arts, as well as to explain to them the nature and value of the christian religion. The inconvenience which has arisen from the use of an interpreter, and the very imperfect manner in which instruction is conveyed by so indirect a way, has induced one of the missionaries, by advice of the Board, to apply himself, as far as possible, to the study of the Chickasaw language. In the course of the past summer a church was regularly organized at the station; and a full opportunity of religious improvement is now offered to the surrounding neighbourhood. To these services a respectful attention is constantly paid.—And we can

do no less than confidently hope that the Great Head of the church will register with favour the prayers of his people, arising from the land of Heathenish darkness. But notwithstanding these hopes, and the means which are adopted for their accomplishment, our principal expectations must spring from the rising generation, who in few years hence are to succeed their fathers as heads of families, and, in turn, as the strength of the nation.

Taking these things into careful consideration, the Board have resolved to direct the superintendent to commence the operations of the local schools as early as convenient.

The adoption of this measure will, it is true, subject the society to considerable expense; but this is principally in the outfit of the schools. After the erection of necessary buildings, the annual income required will be comparatively small.—And if our operations are ever to be extended beyond their present limits, there is no time more proper for the undertaking than the present.

The Board have to express their regret, that the Mission Family continues so small. For some months past unusual exertions have been made to increase its number of members. But these efforts have hitherto failed. Those who are willing to devote themselves to the service of the Heathen, and to endure the many privations incident to such a life, after being accustomed to comfort and ease, are by no means numerous. With respect to the Monroe station, however, it has been peculiarly necessary to exercise care in the choice of such as contemplate devoting themselves to this arduous work. To the great harmony which has prevailed among the family at Monroe, and to the judicious conduct of each of its members in the intercourse with the natives, the success of the mission, under God, is thus far principally owing. It has been, and continues yet to be, the earnest prayer of your Board, that God, in his providence, may as signally bless us in our present inquiries as he has in the past. Never was a field of usefulness more ripe for the work of the pious and devoted laborer, or more inviting, in all its circumstances, to the self-denying missionary, than that of the Chickasaw Mission.

DOMESTIC DEPARTMENT.

With respect to the *Domestic Department* of our missionary operations, the Board have to present a different issue. Notwithstanding their high expectations of obtaining a number of laborers in the vineyard, at the date of their last report, and notwithstanding the early application which they had made both to private individuals and to Theological Seminaries, they have the mortification to say, that their exertions have proved, in a great measure, unavailing. The demand for ministers of the Gospel, in destitute places and in vacant churches, is greatly beyond the means of supply. Although the number of those who devote themselves to this sacred service, is certainly increasing, it has by no means kept pace with the growing population of our country. It is a circumstance, too, much to be lamented, that so small a number of young men within the bounds of our Synod, have engaged in the ministerial profession. And this is the more to be regretted, as such strong apprehensions are generally entertained of our climate in the Northern states. This single circumstance has tended, in a great degree, to defeat the objects of the society. Even in places where there is no reasonable ground of apprehension, the missionary dreads the effects of the summer, and frequently retires from the field at the very critical period when his labors of love had accomplished the important end of exciting a hungering for the word of life; and when habits of attention to the means of grace were becoming general and fixed. The dissatisfaction which a departure, in this state of things, naturally creates, palsies the efforts of a successor in an ensuing winter, and gives rise to that mistrust and prejudice which obstruct the progress of the general cause of religion. While, on the other hand, the missionary has been

induced to forego the happy prospect of a permanent settlement among a society which his own efforts have formed, and which had rallied around him with a high confidence in the promised success of his faithfulness.

These apprehensions, it is believed, in addition to the cause above mentioned, have been the means of deterring many of our Northern young men from entering even a temporary field of labor among us. The Board, however, are not wholly discouraged. They continue their efforts and renew their hopes. In the mean while, they cannot do less than earnestly recommend to the society the expediency of furnishing all possible encouragement to pious Southern young men, to dedicate themselves to this important work. After all, our expectations of supplying destitute places, and of building up the churches of Christ, in at least one or two of our states, must depend principally upon them. The call is loud and imperative to those who are interested in the claims of Zion. The interior of South-Carolina, and especially of Georgia and Alabama, is earnest in application for spiritual aid. In many places in these two latter states, the materials are numerous and ready, for the organization of churches.

It will be remembered, as named in the last report, that the Board had employed *Rev. Horace Belknap*, to labor at *Beaver Creek*, S. C. This place, where a respectable church had once existed, had become, from various circumstances, an important missionary field. Mr. Belknap's labors there commenced in April, 1822: from which time, until October, 1823, he continued among that people. Frequent attacks of sickness, however, impairing his constitution, and unfitting him for his ordinary duties, he was under the necessity of relinquishing his commission. In his report he states, "*nine* were received into fellowship with the church; and several others, who expected to do so, were prevented by my own indisposition during the last summer. The monthly concert of prayer was uniformly kept up, and attended. Sabbath Schools were instituted, and continue to the present time." Mr. B. concludes by adding, that "a very visible and salutary change has taken place in the morals and habits of the people" since the commencement of his labors among them.

In December, 1822, the Board commissioned Mr. *W. F. Curry*, to labor in *Jackson County, Geo.* He continued in that and adjacent counties for seven months; most of which time he was supported wholly by the people to whom he devoted himself. Mr. Curry's report is circumstantial and satisfactory. He appears to have discharged the duties of his office with fidelity and zeal, and with a considerable degree of success. And there is every reason to trust that the seed which he has scattered has already been productive of fruit. At the period when Mr. Curry left Jackson, he had preached ninety seven times, made two hundred and ten family visits, and rode thirteen hundred and forty-nine miles during the time of his labor in that county. He had taken much pains to carry the Gospel from house to house, when it was impracticable to collect an audience for public preaching. And many of the details which he has communicated, warrant us in the belief that these exertions have been effectual unto the salvation of numbers; and that he will long be remembered in that region as a successful preacher of everlasting truth.

In the same month, *Rev. Remembrance Chamberlain* received a commission to travel over the whole state of Georgia; not only as a missionary, but likewise to act as an agent for the Society, in order to collect funds in aid of the Chickasaw Mission, to ascertain and define proper missionary fields in that state, and to collect or form subscriptions for the support of such laborers as the Board might be able to send in the following winter. This commission was an important one; and it was executed highly to the satisfaction of the Board. It had been distinctly seen, that to send out a missionary without any

prescribed limits as the place of his labor, or without having any particular knowledge of the place to which he was sent, was to defeat in a great measure, the objects of the society. The Board were, therefore, desirous of fully ascertaining the particular wants of this State; the divisions in which these wants were most pressing; and the prospects of usefulness which either of them presented. And it is truly a matter of regret, that after the pains which have been taken, and the subscriptions which have been formed, the Board see themselves, at this time, wholly unable to procure even a small proportion of the laborers required. The information which Mr. Chamberlain has communicated, comprises all that is necessary for the Board to know, in order to apportion the missionaries in the most promising places of usefulness, whenever it shall be in their power to procure them. And the general good which we trust he has effected, has fully answered the sanguine expectations which had been formed. In the conclusion of his report it is stated, "Your agent has organized five Presbyterian Churches during his mission, and has administered the ordinances to many. He feels truly grateful that a kind Providence appears in some measure to have owned and blessed his labors."

In the Month of April, *Rev. Isaac Hadden*, received a commission to labor in the State of Alabama for some months, and his work, we trust, has been successful to the good of many who have heard him. The melancholy account which Mr. Hadden has given of the destitute condition of that State, furnishes a further plea in favour of the claims of Zion. The many populous neighbourhoods wholly without the public means of Grace —the eagerness and anxiety for the ordinances of God—and, we may add, the relaxed habits, in others, which must necessarily arise from such a state of things, form together an imperative call to those who have it in their power, to "come over and help."

In the above statement it will be seen that the Board have compressed the reports of the missionaries into as small a compass as possible. The minute particulars which they contain, serve to inform the Board of the fidelity and success of those who have written them; but they are by no means always fit for the public eye, or to be entirely incorporated into the report of the Board.

The Board close their report of the past year with an expression of thanks to the Societies and individuals whose benevolence has thus far sustained the Society in all its operations.

To the kindness of a few Female Associations the Mission Family have been indebted for the clothing of themselves and the children. And the report of the Superintendent, which has been partly published, has shewn that these benevolent donations have been applied with peculiar care and prudence. They have not only supplied the immediate necessities of the scholars, but by the manner in which they are conferred, as rewards of diligence, they have been rendered incentives to industry.

To a number of benevolent persons in our sister state, North Carolina, the Board desire to express their gratitude. From these, the Rev. H. Wilson obtained essential assistance to the wants of the station: but his detail of the donations and subscriptions had arrived too late for publication in the last Report of the Society. We sincerely trust that the friends of religion and humanity, in that state, will continue their efforts. The cause in which we have engaged is a common cause. It has a claim upon every philanthropist in the South and West; by whom alone the Chickasaw Mission is to be kept in existence. It is to be hoped that the successful application of the aid already received will lead to more extensive exertions: And that we shall hear of the formation of auxiliary societies, and of individual efforts, to promote the great end before us.

We take this opportunity of tendering the same encouragement, and

of expressing our sense of similar kindness, to several of the inhabitants of Ohio and Tennessee; who have, at different times, furnished assistance to the Mission.

The operations of the Society, for the year before us, will call for new and strong exertions on the part of the pious and humane. The establishment of two Local schools in other parts of the nation, begins a new era in the history of the Society. It holds out a strong inducement for a vigorous effort. It promises an early repayment of benevolent contributions in the more rapid and extensive advancement of good among the natives. And it is most earnestly hoped that the appeal presented by this state of the Mission and Society, will not be made in vain.

OFFICERS

Of the Society for the present year.

Rev. Wm. H. Barr, *President.*

Rev. Dr. M. Waddel, }
Rev. Dr. J. Brown, } *V. Pres.*
Rev. Wm. M'Dowell, }

Rev. T. Charl. Henry, *Cor. Sec.*
Rev. Hugh Dickson, *Rec. Sec.*
Thomas Fleming, Esq. *Treasurer.*

MANAGERS.

Rev. John Cousar; Rev. Dr. B. M. Palmer; Rev. James Gamble; Rev. Henry Reid; Rev. Anthony W. Ross; Rev. Richard B. Cater; Andw. Norris, Esq.; Jas. Wardlaw, Esq.; Andw. Giles, Esq.; Wm. H. Caldwell, Esq.; Thomas M'Dowall, Esq.; Zeb. Rudulph, Esq.

It is delightful to learn that the Synod of South Carolina and Georgia are pursuing their work of love among the Chickasaws with so much success. May He who has granted such auspicious beginnings, still manifest his favour, until the whole tribe shall be brought to acknowledge the Lord Jesus as their Saviour, and submit to his laws!

But in this place, we wish particularly to direct the attention of the reader to the *Domestic Department* of the missionary operations of the Board. Especially, let the exertions made to procure missionaries be well considered; and then mark the failure. "*The demand, say they, for ministers of the gospel in destitute places and in vacant churches, is greatly beyond the means of supply.*" This fact is becoming more notorious every day. The call on Education Societies is louder and more urgent. There is a growing demand for the increase of our means of theological education. The experience of the church and the country shows beyond all contradiction, that greater efforts must be made to furnish competent religious teachers, or we shall run into heathenism. It is here particularly, that christians, in general, do not feel their responsibility as they ought. Almost the whole of the Southern churches seem not to have taken up this great subject at all. Few have considered it in its importance. It has been thought that God would raise up preachers; as though this thing were to be done by miracle. Or if not so, it has been expected that they would come from the *North*, or some where else; and no effort worth naming has been made to raise a supply of native preachers for the Southern country. It is high time for us to awake, and to do something for the thousands among us, who are perishing for lack of knowledge. And let it sink deep into the heart of every Southern man, that the great work of promoting christianity in this vast region, must be done by men born and brought up among us.

LITERARY AND SCIENTIFIC INTELLIGENCE, &c.

Antediluvian Den.—The following extract is from a paper which was read before the Royal Society. It gives an account of a den of hyænas discovered in the summer of 1821, at Kirkdale, Eng. near Cirby Mooreside, in Yorkshire.

"The den is a natural fissure or

cavern in oolitic limestone, extending 300 feet into the body of the solid rock, and varying from two to five feet in height and breadth. Its mouth was closed with rubbish, and overgrown with grass and bushes, and was accidentally intersected by the working of a stone quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during a great part of the year, is engulfed. The bottom of the cavern is nearly horizontal, and is entirely covered to the depth of about a foot, with a sediment of mud deposited by the diluvian waters. The surface of this mud was in some parts entirely covered with a crust of stalagmite; on the greater part of it, there was no stalagmite. At the bottom of this mud, the floor of the cave was covered, from one end to the other, with teeth and fragments of bone of the following animals: hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds.

The bones are for the most part broken and gnawed to pieces, and the teeth lie loose among the fragments of the bones; a very few teeth remain still fixed in broken fragments of the jaws. The hyæna bones are broken to pieces as much as those of the other animals. No bone or tooth has been rolled, or in the least acted on by water, nor are there any pebbles mixed with them. The bones are not all mineralized, and retain nearly the whole of their animal gelatine, and owe their high state of preservation to the mud in which they have been imbedded. The teeth of hyænas are most abundant; and of these, the greater part are worn down almost to the stumps, as if by the operation of gnawing bones.

"The animals found in the cave agree in species with those that occur in the diluvian gravel of England, and of a great part of the Northern hemisphere; four of them, the hyæna, elephant, rhinoceros, and hippopotamus, belong to species that are now extinct, and to genera that live exclusively in warm climates, and which are found associated together only in the southern portions of Africa near the Cape. It is certain from the evidence afforded by the interior of the den (which is of the same kind with that afforded by the ruins of Herculaneum and Pompeii) that all these animals lived and died in Yorkshire, in the period immediately preceding the deluge; and a similar conclusion may be drawn with respect to England generally, and to those other extensive regions of the northern hemisphere, where the diluvian gravel contains the remains of similar species of animals. The extinct fossil hyæna most nearly resembles that species which now inhabits the Cape, whose teeth are adapted beyond those of any other animal to the purpose of cracking bones, and whose habit it is to carry home parts of its prey, to devour them in the caves of rocks which it inhabits. This analogy explains the accumulation of the bones in the den at Kirkdale. They were carried in for food by the hyænas; the smaller animals, perhaps, entire; the larger ones piecemeal; for by no other means could the bones of such large animals as the elephant and rhinoceros have arrived at the inmost recesses of so small a hole, unless rolled thither by water; in which case, the angles would have been worn off by attrition, but they are not.

Judging from the proportions of the remains now found in the den, the ordinary food of the hyænas seems to have been oxen, deer, and water-rats; the bones of the larger animals are more rare; and the fact of the bones of the hyænas being broken up equally with the rest, added to the known preference they have for putrid flesh and bone, renders it probable that they devoured the dead carcasses of their own species. Some of the bones and teeth appear to have undergone various stages of decay by lying at the bottom of the den while it was inhabited, but little or none since the introduction of the diluvian sediment in which they have been imbedded. The circumstances of the cave and its contents are altogether inconsistent with the hypo-

thesis, of all the various animals of such dissimilar habits having entered it spontaneously, or having fallen in, or been drifted in by water, or with any other than that of their having been dragged in, either entire or piecemeal, by the beasts of prey whose den it was.

Bones of the same animals have been discovered in other similar caverns in England and in Germany.

"In the German caves, the bones are in nearly the same state of preservation as in the English, and are not in entire skeletons, but dispersed as in a charnel house. They are scattered all over the caves, sometimes loose, sometimes adhering together by stalagmite, and forming beds of many feet in thickness. They are of all parts of the body, and of animals of all ages: but are never rolled.

Three fourths of the total number of bones in the German caves belong to two extinct species of bear, and two-thirds of the remainder, to the extinct hyæna of Kirkdale. There are also bones of an animal of the cat kind (resembling the jaguar or spotted panther of South America) and of the wolf, fox, and polecat, and rarely of elephant and rhinoceros.

The bears and hyænas of all these caverns, as well as the elephant, rhinoceros, and hippopotamus, belong to the same extinct species that occur also fossil in the diluvian gravel, whence it follows that the period in which they inhabited these regions was that immediately preceding the formation of this gravel by that transient and universal inundation which has left traces of its ravages committed at no very distant period over the surface of the whole globe, and since which, no important or general physical changes appear to have affected it."

An immense skeleton of a mammoth and another of an elephant have been dug up, in the district of Honter in Hungary.

Indian Antiquities.—It is stated in a Kentucky paper that as the men employed by General Covington at his Salt Works on Drake's Creek (Ky.) "were digging away the earth a few days ago, they came to numerous fragments of salt boilers, with the remains of furnaces, great quantities of cinders, coals, &c. There was every indication (says the editor) that our predecessors used the spot for the same purpose for which the General is now using it. Among the specimens which he brought us are two pieces of the boilers. They are made of clay, mixed with a shining substance, not unlike the composition of common crucibles, as hard as our best potter's ware, about a quarter of an inch thick, and from the curve of the pieces, we should judge that the vessels were from two and a half to three feet in diameter, with flat bottoms. The ashes in vast beds have turned to a stony substance resembling pumice stone. The General intends further excavating the place and examining the whole extent of this ancient salt manufactory. He informs us that trees of the largest dimensions grow upon the spot."

"The Indian antiquities scattered over this portion of our continent have not excited our attention in the same degree that they have many other persons. But incurious as we are on the subject of the aborigines of our country, occasionally some evidence of their ancient civilization obtrudes itself upon our view in such a way as cannot fail to arrest attention and excite inquiry. That those people who inhabited this part of the American continent, when first examined, had greatly deteriorated from the arts and civilization of their ancestors, or that this continent was, many ages ago, inhabited by a race entirely distinct from the present Indians, is so frequently and fully demonstrated as to leave not a shadow of doubt."

A Portrait of Columbus, procured at Seville, by George G. Barrell, Esq. American Consul at Malaga, has been presented by him to the American nation, to be placed among the portraits of other distinguished men in the Capitol.

OBITUARY NOTICE.

Departed this life at the residence of Dr. Wm. S. Morton, near Hampden Sidney, on the 11th day of November last, Doctor John B. Morton, of Cumberland, in the 31st year of his age. The writer of this article, although no advocate for eulogizing either the living or the dead, esteems it no violation of the most sacred delicacy, on the present mournful occasion, to give this public testimony to that sense of loss, which, he feels, society has sustained in the death of this incomparable young man. In that which constitutes the real worth of human character, soundness of principle, and integrity of heart, he had no superior. By much reading, and an intimate acquaintance with the word of God, his conscience was well informed, and to this monitor, regulated by the unerring decisions of that word, he appealed in all the transactions of life.

As a physician, his education was such as the best institutions of our country could give; and in all the leading points of practice he had honestly made the opinions and experience of the most eminent medical characters auxiliary to his own judgment. He dared not to resort to bold experiments, where the life of a patient was at stake—always choosing to sacrifice his own popularity, rather than to practice at random, merely to gratify the impatience of affection, or the expectations of ignorance.

As a friend, he was every thing that those who understood the nature, or were able to appreciate the value of friendship, could wish. Always founded on prudent discrimination, his attachments were warm, cordial, and affectionate. His modesty was innate, if ever modesty deserved that name. This feature in his character was, indeed, but too prominent, and, generally, threw a deep veil over all his high attainments, through which nothing but intimacy itself could penetrate. While

"He did not think it safe another's faults to know,
He did not think it wise his real worth to show."

Over the grave of such a man shall friendship blush to shed a tear? or truth withhold her sacred eulogy? No: This cannot be.

But it was not the writer's object in this obituary notice, merely, to consecrate a tear to the memory of departed worth, or to perpetuate the recollection of a loss, which he feels to be irreparable; no—he would rather seize upon the mournful opportunity to point himself and others to the mighty influence of a christian's faith and hope, in the trying hour of death, as fairly exemplified in the closing scene of Dr. Morton. Never, perhaps, in the case of any man, have the approaching steps of death been marked by more peculiar and unerring certainty; never did the ebbing pulse,—the mortal chill, proceeding from the extremities to the seat of life,—the gradual yielding of the external senses, give more unequivocal testimony, that every earthly hope was at end; yet not the slightest symptom of apprehension or alarm was betrayed. No;—all was calm, peaceful and serene as the unclouded sky of evening. There was, indeed, surprise; but it was surprise, that the mighty scene before him, and the awful change through which he felt that he was passing, appalled him not. He did, indeed, express astonishment; but it was astonishment produced by the mighty effects of his faith and hope in the Redeemer. To a Saviour's hand he had given up his immortal interests. In that mercy offered to man through the mediator, his eternal hopes were fixed, and while the darkness and shadows of death gathered around him, the transporting visions of the paradise of God brightened on his eye. Truly it may be said, that around his dying bed, that voice of wondrous victory was heard, "O, death where is thy sting?" insomuch, that the most thoughtless scepticism must have exclaimed, "Let me die the death of the righteous, and let my last end be like his," for

"The chamber where the christian meets his end,
Is privileged beyond the common lot."

For the Lit. and Evan. Magazine.

CHRISTIANITY AN ENEMY TO SUPERSTITION.

It has been customary with unbelievers, to represent the christian religion as a superstition ; and to ridicule its votaries as the slaves of idle fear, and unfounded prejudice. But this is flagrant injustice. The great and only effectual remedy of the evil of superstition is the Bible. And the reason is obvious. The weakness and ignorance of man; the dangers which continually surround him, and his uncertainty as to the future, have produced, in every age, and among every tribe of men, a proneness to fear supernatural agents and invisible powers. Where there is no authentic information respecting the world of spirits, men are left altogether to conjecture, and to the workings of their own imagination. And we well know, that an excited imagination can conjure up a thousand forms, and clothe them with a thousand terrors.—This observation holds true with regard to the whole heathen world.

But while this is the case, the Bible sets before us one almighty, infinitely wise, and infinitely good God, whose "kingdom ruleth over all." This great and glorious Being sustains a universal government, and his providence extends to all the works of his hands. "Not a sparrow falleth to the ground without your heavenly Father ; but even the hairs of your head are all numbered." According to the Scriptures, he "loves the world," and has made ample provision for man's comfort here, and his happiness hereafter. We are encouraged to go to Him by prayer, as children to a father, and ask for his blessing. He has given us many exceeding great and precious promises, on which we may rely with the utmost confidence, and has encouraged us to cast all our care upon him. He assures us that affliction comes from him as a fatherly chastisement, and that all things work together for good to them that love God.

Now the full belief of these truths, is well suited to banish all idle fears from the mind, and enable us to contemplate without dismay, that dark scene which spreads with interminable extent all around us. While the heathen, giving full play to their imaginations, people the gloom with thousands of imaginary deities ; the christian is enabled, by faith, to contemplate, far above the clouds which darken and deform the scene, reigning in the fulness of his glory, an almighty and all-beneficent Being, whom he calls father, and worships

with filial confidence. And while he is enabled to say with lively faith, "The Lord God omnipotent reigneth"—he dismisses all fear, and rejoices in all changes.

This reasoning is most amply comfirmed by the history of our species. I will not now look for evidence, among the savage, or semi-barbarous tribes of Africa and Asia; but will go back to the generations of men, among whom genius, learning and philosophy achieved their greatest triumphs, and taste displayed her highest glory, Rome, Greece and Egypt. Nay: I will strike Egypt from the list; because so extravagant and wild were the superstitions of the Egyptians, that they were objects of ridicule and scorn among Greeks and Romans. Let us then look to the people, who, even yet, are regarded as the intellectual masters of the world. And here, it is not at all necessary that we should consider the religion of these two celebrated nations separately. There was a community of gods, and a sameness of religious ceremonies among them.

It is to be observed, that the inquiry is not respecting the opinions of the philosophers. Indeed it is hard to say what these were. Sometimes they appear to have some just notions of a supreme God, who alone was to be worshipped; but often they speak and act in conformity to the prevalent superstitions of their country. Thus it is said of Socrates, that he died a martyr to the doctrine of the divine unity; yet we know that just before his death, he ordered a *cock* to be sacrificed to *Æsculapius* the god of *Physic*. But whatever might have been the doctrines of the philosophers, we know that it had no effect in removing the gross and boundless superstitions of the people.

That our readers may have some idea of the number and extent of these superstitions, let the following facts be attended to.

1. The number of Deities among the Greeks and Romans was very great. In Hesiod's time they were reckoned at 30,000. Of these, twelve were reckoned superior, six gods, and as many goddesses. These were privileged to reside in heaven. All the rest were inferior, but of different degrees of dignity. Some had their place on land, others in the water. Some in the groves, and others in the fields. Every thing had its peculiar deity. There were gods of peace and of war, gods of sickness and health, of fruits and flowers, of single and married life, of virtue and of vice, &c. almost without end.

2. It is not to be supposed that these were mere poetical creations, employed for the amusement of the imagination. These deities had their priests, their temples, their sacrifices and their festivals. The priests were supported at great charges; the temples were built at a most enormous expense; the sacrifices were often extremely costly, and the festivals occupied a large portion of time. These facts put it beyond doubt, that whatever might have been the opinions of the *few*, the *great mass of* the people sincerely believed in this system of monstrous polytheism.

3. The Greeks and Romans had a number of oracles, which they consulted in relation to the gravest and most important concerns of peace and war; and in matters of private controversy. Every reader knows something of Dodona, of Delphi, of Delos, of the cave of Trophonius, and the temple of Epidaurus. Let any one who doubts the reality of the belief in these means of diving into futurity, read Herodotus and Livy, and he will doubt no longer.

4. But it was by no means convenient, in every case of dispute or difficulty, to go or send to a distant oracle, for the purpose of learning what the gods, or fate more powerful than they, had decreed. There were, therefore, in every city, Augurs, Diviners, or Soothsayers, who adopted various means of satisfying the eager curiosity of the people. The general term for this species of superstition, was Divination. There were various modifications of this art, so numerous that only a brief description of them would be tedious.

There was *Theomancy*, in which the pretended prophet was supposed to be inspired by some god, under whose influence he was wrought into a kind of fury, and thus foretold future events.

Divination by *Dreams* was carried to a very great extent, and very great confidence was placed in them; for the common maxim was, "*Dreams come from Jove.*" It is worthy of remark, that these prophets and interpreters of dreams, were maintained at the public charge at Athens.

There was Divination by *Sacrifices*. And here the priests made numerous observations; on the appearance and motions of the victim, when led to the altar, and on the manner in which it moved its tail; on the appearance of the entrails; on the state of the heart and liver; on the manner in which the flesh burned on the altar, &c.

Birds also afforded many opportunities for Divination. This species gained very great credit in the world; so that, as Archbishop Potter remarks, "seldom any thing of moment

was undertaken either in time of war or peace, seldom any honours conferred, any magistrates created, *without the approbation of birds.*" The rulers of the Lacedemonians always had an Augur to attend on them, and inform them what the birds advised. The predictions were made from the *kind*, and *number* of birds, from the *direction* in which they took their flight, from the *manner* of their singing, &c.

There was also Divination by the phenomena of nature, such as *thunder* and *lightning*, by *lots*, by *ominous* words, and *ominous* things. To give an instance or two; *that* ringing in the ears, often called by us a *death-bell*, was lucky if heard in the right ear; the twitching or palpitation in the muscles, of which every body has experience, was particularly attended to, and omens, good or bad, were derived from every part of the body thus affected: *Sneezing* was also ominous of evil; so that whenever a man sneezed, it was thought necessary to say, *Jupiter! preserve us*, or something similar. This custom gave rise to a very ludicrous epigram on a man of an extraordinary long nose, of which the literal translation is this, "He never says '*Jupiter preserve us*,' when he sneezes; for his nose is so far from his ears that he never hears himself sneeze." Sneezing was however sometimes a lucky omen; for Homer introduces Penelope saying on a certain occasion, with great joy, "Do you not see how my son sneezes?" Indeed sneezing was considered as a matter of so much importance, that it was thought necessary to determine its influence with great exactness: accordingly it was séttled that sneezing between midnight and noon was fortunate; but between noon and midnight it was ominous of evil. Should any of my readers think that this is all a jest, I would inform them, that on one occasion, when Xenophon was haranguing his soldiers, and persuading them to encounter the enemy, sneezing was accounted so bad an omen, that it was thought necessary to appoint public prayers by way of expiation. But to proceed with our notices, omens were derived from many things presenting themselves in the road, such as an eunuch, a negro, an ape, a bitch with whelps, a snake, a hare, and the like. Things at home often afforded omens, such as the coming in of a black dog; a mouse eating a bag of salt; the appearing of a snake or a weasel on the house top; spilling of salt, water, honey, or wine; the sudden silence of the company: putting clothes on the *left limb* first, when one was dressing; and a thousand things of this kind. *Words* too were very often construed into omens either good or bad, so that in times of perplexity and distress, one often ran very

great risque of giving an evil omen, let him say what he might. The ancient Greeks and Romans also esteemed many *days* as unlucky, and never went out on them, if they could possibly avoid it. Augustus Cæsar, as *Suetonius* informs us, never went out on unlucky days, solely that he might thus avoid the evil omen. The same author also tells us, that he would never put the shoe on his left foot first; and that for the same reason.

It has been said that persons converted to Christianity, in many instances did not entirely get rid of these superstitions; of which an instance occurred among the Galatians, whom St. Paul rebuked in his epistle, for "Observing days, and months, and times, and years."

A great variety of expedients were adopted by the Greeks and Romans, for averting bad omens, or rather the evil betokened by them. Thus an animal of bad omen, if possible was killed on the spot: an unlucky speech was retorted on him that uttered it, by the prayer, "may it come on thy own head!" Very often, on the occurrence of an evil omen, they desisted from their enterprise. The coming by of a weasel was sufficient to break up an assembly of the people.

It would be tedious to notice the magical arts and incantations that were practised among the ancients; their necromancy, their divination by water, by glass vessels, by rings, the the nails of young boys, by precious stones, by iron and lead, by ashes and herbs, &c. But there is a curious historical fact, mentioned by *Potter*, respecting a species of divination by a cock, which it may be worth while to record here. "Having wrote in the dust the twenty four letters of the alphabet, and laid a grain of wheat or barley upon every one of them, a cock magically prepared, was let loose amongst them, and those letters out of which he picked the corns, being joined together, were thought to declare whatever they were desirous to be certified of. This divination the famous magician Jamblichus, Proclus's master, is said to have made use of, with a design to find out the person, who was to succeed *Valens Cæsar* in the empire: but the cock picking up only four of the grains, viz. those which lay on the letters Th, (θ) e, o, d, left it uncertain whether *Theodosius*, *Theodotus*, *Theodorus*, or *Theodectes*, was the person designed by the fates to be emperor. However, Valens being informed of the matter, was enraged at it, put several persons to death for no other reason than that their names began with those letters, and made a diligent search after the magicians themselves; whereupon Jamblichus, to avoid the emperor's fury, put an end to his life, by a draught of poison.

5. For the purpose of putting it beyond all doubt, that these various superstitions were regarded as very serious matters by the ancients, I must refer to the fact that men of the greatest dignity, and most noble families were appointed to attend to these things. Among the Romans, there was a College of Priests, and a College of Augurs, the members of which were chosen from distinguished men, generally of patrician families. The heads of these Colleges possessed great dignity and power; and the offices were objects of the highest ambition. The Pontiffs prescribed solemn forms and ceremonies, and the Augurs explained all omens. There was also another set of persons, called *Haruspices*, whose peculiar business it was to examine the entrails of beasts, and learn the omens given by them. Establishments of this sort, kept up with great care, and maintained at great expense, would have been to the last degree ridiculous, if there had been no belief in the responses of the Oracles and the reports of the Augurs.

6. Ancient history furnishes a thousand instances of the most important affairs being determined by dreams, by the appearance of the entrails of victims, and the flight of birds. Plutarch tells us of the Lacedemonians under the command of Pausanius, having stood still, and borne several charges from the Persians, without drawing a weapon; because the priest on offering a sacrifice, observed no good omen. But it would be endless to relate instances of the influence of these superstitions.

Now let a comparison be made by the reader, between christians, and—not the degraded Hindoos and the still more brutalized Hottentots, but—the Greeks and Romans, at the period of their greatest glory, and then let him judge whether christianity is the friend or enemy of superstition.

It has been said, indeed, that the excessive superstitions, to which I have adverted, are the corruptions of paganism; and that originally they were fables (μυθοι) intended to convey physical or moral truth. But I wish to see this proved before it is believed. As far back as Herodotus and Homer, the oracles doubtless were believed, and great confidence was placed in omens. The Greeks borrowed much of their religion from the Egyptians: and the superstition of that people has for thousands of years been proverbial.

The truth is, there is in man a proneness to the dread of supernatural beings, and an eager desire to pry into futurity. And, as was said before, when he is left without authentic information concerning God, his government, and the future

world, his imagination has no sufficient restraint; and soon some strange system of mythology is got up, which the bulk of mankind choose to believe, rather than remain in a state of uncertainty. On this system thus produced, the philosophers exercise their ingenuity, and torture it into such meanings as they think most rational.

Let the Bible be taken away from the people, and let them have, in its place, only vague traditions concerning the facts and doctrines of Christianity; and very soon there grows up a great body of superstitions, almost as wild and extravagant as heathenism. The reason is, there is not authentic information enough to repress the workings of imagination, and prevent the creations of fear.

Restore the Bible: carry it into every man's dwelling, and impress its lessons on every man's heart, and there is no more observance of "days, and weeks, and months, and years!" no more looking to the heavens for signs. But instead of these pernicious superstitions, there is a filial fear of God, which banishes all idle terrors from the mind; there is a confidence in an infinitely wise and gracious providence, which in an admirable manner balances and regulates the mind.

The result of all my reading and observation on the whole civilized world is this:—Where the people go directly to the Bible for their religious belief,

1. The support of religion costs the people less than it does in any nation differently situated.
2. There is less time taken from worldly labours to be spent in mere external observances.
3. The people are less influenced by superstitious fears.
4. The ministers of religion have less power over the understanding. And
5. There is less dependence on the performance of external rites, to ensure the favour of heaven.

Indeed among people who get their religion from the Bible, the ministers of religion are not *Priests* to propitiate Deity on behalf of the people, but *teachers*, whose conduct and whose lessons are brought by their hearers to the standard of God's word. Learning and Science, genius and taste, have done what they could, and have every where left the great body of mankind in the grossest darkness and the most debasing superstitions. But wherever the Bible goes, it at once elevates the moral and intellectual character of our race.

Surely, then, all who love their species, will do what they can to promote the religion of the Bible; until the wit of man shall devise something better, for the general improvement of the understanding and the promotion of a pure morality!

A Country Correspondent.

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

UNCLE HARRY.

Sir,—The following circumstances greatly interested me, at the time ; and I have no doubt, will interest many of your readers.

Late in the last Autumn, it was my privilege to spend a few hours in the hospitable mansion of the Rev. S. B. W. of F. I arrived at his house very early in the morning; just before the family assembled to perform their customary devotion. On the signal being given, the children and domestics came into the room where we were sitting. Among the latter there was a very aged black man, whom every one called *Uncle Harry*. As soon as he entered, I observed that Mr. W. and his lady treated him with marked attention and kindness. The morning was sharp and frosty, and *Uncle Harry* had a chair in the corner, close to the fire. The portion of Scripture selected for the service, was the second chapter of *Luke*. I observed that the attention of Harry was deeply fixed ; and he soon began to manifest strong emotion. The old man's eye kindled, as the reader went on, and when he came to the passage inserted below,* Harry appeared as though his heart were attuned to the angelic song, and he could hardly help uttering a shout of triumph. There was, however, not the smallest ostentation of feeling, no parade of emotion, no endeavour to attract attention. He only, in a gentle manner, turned his face upwards, strongly clasped his hands as they lay in his lap, and expressed by his countenance the triumphant joy of his heart. By this time, he had interested me so highly, that I could not keep my eyes from him. I watched the continually varying expression of his countenance, and saw that every word seemed to strike on his heart, and produce a corresponding emotion. I thought that I would give the world if I could read the Bible, just as old Harry heard it. While I was thus thinking, and looking on with intense interest, the reader came to the passage, where old Simeon saw the infant Saviour, and took him in his arms, and blessed God, and said,

* "And the angel said unto them, 'Fear not, for behold I bring you glad tidings of great joy, which shall be to all people ; for there is born to you this day in the city of David, a Saviour who is Christ the Lord ; and this shall be a sign unto you : you shall find the babe wrapped in swaddling clothes and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest ; and upon earth, peace, good will to men."

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Harry's emotions had become stronger and stronger, until the words just quoted had been read; when he was completely overpowered. Suddenly turning on his seat, to hide as much as possible his feelings, he bent forward, and burst into a flood of tears. But they were tears of joy. He anticipated his speedy peaceful departure, and his final rest. This state of feeling continued during the remaining part of the service; and when we rose from our knees, Uncle Harry's face seemed literally to have been bathed in tears.

As soon as we had risen, the old man came towards me with a countenance radiant with joy: "This, said Mr. W. addressing me, is *Uncle Harry*." He reached out his hand and said, "O! why did my God bring me here to-day, to hear what I have heard, and to see this salvation?" I asked, "Are you ready to depart, uncle Harry, as good old Simeon was, of whom we read in the chapter?" I shall never forget his look of humble, joyful submission, when he replied, "Just whenever it shall please my blessed Lord and Master."—"You hope then to go to Heaven?"—"Through divine mercy I do."—What is the foundation of this hope?"—"The righteousness of my Lord and Saviour Jesus Christ."

On perceiving that I wished to converse with the old man, the Rev. Mr. W. said, with a kindness which showed that he recognised Uncle Harry as a christian brother, and respected his age, "Come take your seat again, Uncle Harry, and sit up near the fire." He accepted the invitation, and on his being seated, I entered into a conversation which afforded me higher pleasure than I ever enjoyed in the circles of fashion, beauty, wit, or learning. I here send you some of the most interesting particulars.

"How old are you, Uncle Harry?"

"Why as nigh as I can tell, I am now eighty-nine, or thereabouts."

"Where were you born?"

"At *Port-tobacco* in Maryland."

"And who had you to preach the gospel to you there?

"Ah! we had no preachers of the gospel there at that time."

"Then it was after you left Port-tobacco, that you embraced religion, was it?"

"No sir, it was while I lived there—And I'll tell you how it was. A great many years ago, there was one *Doctor Whitfield* that travelled all through this country preaching the gos-

pel every where.—I dare say you have heard of *Doctor Whitfield;* he was a most powerful preacher. Well! as I was saying, he went through Maryland; but his place of preaching was so far off, that I did not hear of it until he was gone.—But not long afterwards, I met with a man, an acquaintance of mine, who did hear him. He told me about the sermon; and what I heard opened my eyes to see that I was a poor lost sinner. And ever since that time, I have been determined to seek Jesus as my Saviour, and spend my life in his service."

Happy Whitfield! thought I, and greatly honoured of thy Master, who has used thee as his instrument for saving so many souls. "But said I, addressing Uncle Harry, how old were you then?"

"Why, as nigh as I can guess, I was some where about 16 or 17 years old."

"And have you never repented of this resolution?"

"No! indeed, my master;—I have never repented of any thing, but that I have served my blessed Saviour so poorly."

"But have you not met with many trials and difficulties by the way?"

"Yes! indeed, master;—but out of them all the Lord has delivered me; and having obtained help of God, I continue to this day—Blessed be his name; he never will leave me nor forsake me: I have good hope of that."

"Well, how did you obtain religious instruction where you lived, as you say there were no preachers of the gospel in the neighbourhood?"

"Why, by the mercy of my God, I learned to read the Bible; and that showed me the way to Jesus. But now I think of it; when the Roman Catholics heard that I was concerned about my soul, they sent for me, and tried mighty hard to get me to join them. There was a priest at Port-tobacco, whose name was Mr. O'Neal; he talked to me a great deal. I remember he said to me one day, "Harry! says he, now you are concerned about your soul, you must come and join the Catholic church."—"What for, said I, Mr. O'Neal?"—"Because, said he, it is the true church." Then I said, If the Catholic church will lead me to Jesus, I will join it with all my heart; for that's all I want. And Mr. O'Neal said, "If you will join the church, I will warrant that you shall go to heaven." How can you do that Mr. O'Neal? said I. Then he told me that a great many years ago, our Saviour came into this world; and he choose twelve Apostles; and made St. Peter their head; and the Pope succeeded St. Peter, and so all, that join the Pope, belong to the true church. Then,

I said, why, how do you know that, Mr. O'Neal? "Because, said he, our Saviour told Peter, I give you the keys of the kingdom of heaven; and whatsoever you bind on earth, shall be bound in heaven; and whatsoever you loose on earth, shall be loosed in heaven." And I said, the Lord knows how it is, Mr. O'Neal; I am a poor ignorant creature; but it always did seem to me, that Peter was nothing but a man like the rest of the Apostles. But Mr. O'Neal said, No: he was the head and chief of the Apostles; for our Saviour said again, "*Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it.* And I asked him, Now, do you think that Peter was that rock Mr. O'Neal? He answered, To be sure he was. And I said again, The Lord knows how it is; but it never did seem so to me—now I think it was just *so;* When Peter said, thou art the Christ the son of the living God; our Saviour told him, *thou art Peter*—[While the old man repeated the words *thou art Peter*, he pointed his finger at me, looking directly in my face—but as soon as he began the following part of the quotation, he brought his hand briskly down on his knee, saying with emphasis, as he looked at himself]—and upon *this* rock will I build my church. And that rock was Christ; for it is written in another place, Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him, shall not be confounded—and that corner stone is Christ. Then Mr. O'Neal said to me, Why, Harry! where did you learn all that? And I said, From *my Bible.* Oh! Mr. O'Neal said, you have no business with the Bible, it will confuse and *flustrate* you. But I said, It tells me of my Saviour. Then a gentleman who was sitting by, said, Ah! you might as well let him alone, Mr. O'Neal; you can make nothing of him. And from that time, I never had any desire to join the Roman Catholics."

This narrative, of the truth of which I could not entertain a moment's doubt, showed a promptness of reply, and an acquaintance with the scriptures which truly surprised me. and I remarked,

"I suppose, Uncle Harry, you take very great pleasure in reading the Bible?"

"Ah! my master; when I could see to read, it was the joy of my life. But I am old now; and my book is so rubbed that the print is dim, and I can scarcely make out to read a word."

On this Mr. W. said, "Well, Uncle Harry, you shall have a new Bible. Do you call, when you go down town, on Mr. ———, and he will give you a Bible from the Bible Society."

Harry bowed and expressed gratitude for this kindness, but did not manifest as much pleasure as I expected, considering how highly he professed to value the Bible. While I was wondering, and rather sorrowing on this account, I observed the old man to be feeling, with an air of embarrassment, in his pockets; and now and then beginning to utter something, but then suppressing his words. At length he pulled out an old tattered case, which appeared to have been at least half a century in use; and as he did so, observed,

"This new Bible will not be of much use to me, because my spectacles are so bad, that they help me mighty little in reading." With that he opened his case, and showed a pair of spectacles of the cheapest sort, of which one glass was broken, and the other so scratched, that it was wonderful he could see through it at all. Mr. W. no sooner observed this than he said,

"Well, Uncle Harry, you must have a new pair of spectacles. Do you call at Mr. ——'s store, and tell him to let you have a pair suited to your age, and I will settle with him about it."

On hearing this, Harry's eye gleamed with joy, and he exclaimed, "Thank God!—God bless you master! Now I shall have comfort again in reading the Bible." And I never saw a happier, or a more grateful countenance.

Presently after, he remarked that "the wagon would soon call, to take him home, and he must go down town, and be getting ready." On which he again gave thanks to his kind and reverend friend, and invoked blessings on him, and on all his family. He then approached, and taking me affectionately and respectfully by the hand, said, "I never saw you before, and I never shall see you again in this world; but I love you as a minister of my blessed Lord and Master; and I hope that I shall meet you in the house above. Remember and pray for poor old Harry!"

I squeezed his hand; assured him of my affectionate remembrance; and requested that he would pray for me, and for the preachers of the gospel generally.

"O!" said he, "May God Almighty bless all the dear ministers of Christ; and enable them to call many poor sinners to the dear Saviour. O! I do love to hear of souls coming to Christ; and it is my daily prayer, Thy kingdom come, and thy will be done on earth as it is done in heaven."

With that the old man took his leave. I confess that I have often since, wished to see him, and hold communion with him. There was a spirit of piety about him, and of benevolence;

of humble zeal and fervent hope; of meekness and submission, which I have rarely seen equalled. At the same time, there was a degree of intelligence, and extent of religious knowledge, which, in his condition, really surprised and delighted me. I saw here one of the triumphs of divine grace. I was made to appreciate the value and the excellency of that religion, which could take up a poor slave, and so transform him, that he was well nigh fitted to be a companion of saints in light and of just men made perfect. And I have often and often prayed since I saw him, that after the days of my wandering shall be over, and all the sufferings of this life shall have been endured, I may obtain the rest, and a lot in the inheritance which is prepared, I have no doubt, for Uncle Harry. A PILGRIM.

REVIEW.—1. *The Moral Dignity of the Missionary enterprise. A Sermon delivered before the Boston Baptist Foreign Mission Society on the evening of October 26, and before the Salem Bible Translation Society, on the evening of Nov. 4,* 1823. By F. WAYLAND, Jr. *Pastor of the First Baptist Church in Boston. Published by request.* Boston, 1824.

2. *A Sermon delivered in the Tabernacle Church, Salem, Mass. Sept. 25,* 1823, *at the ordination of the Rev. Edmund Frost, as a Missionary to the heathen, and the Rev. Messrs. Aaron W. Warner, Ansel D. Eddy, Nathan W. Fiske, Isaac Oakes, and George Sheldon, as Evangelists.* By ELIAS CORNELIUS, *Pastor of the Tabernacle Church, Salem.* Boston, 1823.

MISSIONARY Sermons are not so common, and their subjects are not so trite among us, as in some parts of the church. We *Southerners*, have scarcely taken up this great theme; and many things have been said and written concerning it, which it would be profitable for us to hear, and read, and ponder well. The two discourses of which we have just given the titles, were handed to us at the same time; they relate to the same great subject; and may very well be classed together.

The Missionary cause, ever since it was undertaken eighteen hundred years ago, has encountered opposition, and borne contempt. Such is the selfishness of man's nature, that every enterprise of great and comprehensive benevolence meets with hostility, because it reproves that selfishness, and calls for sacrifices of time, labour, and money. When argu-

ment has no power to turn the christian philanthropist from his purpose, the force of ridicule and contempt is tried. The design is represented as wild, chimerical, insane. If this fails, recourse is had to arts of misrepresentation; and plans of the highest and holiest benevolence are exhibited as the schemes and devices of ambitious and worldly-minded ecclesiastics. The friends of missions owe it to themselves and to their cause, to rescue it from these foul aspersions, and to assert its claims on the love and veneration of all men.

This seems to be the design of the preacher in the first of the sermons before us. And we cannot help saying that the purpose has been nobly conceived, and finely executed. But here, lest on proceeding farther, we should forget that we are critics, we must offer a few observations on the style of this sermon. We think it important to do so, because few single sermons are likely to have so wide a circulation, or be so much read as this.

And first, the style is too elaborate; there is too much artificialness in the structure of the sentences. They have not a free and impetuous flow, corresponding to the lofty thoughts and profound feelings which characterize the discourse. It is as though—the eagle, which has an eye to gaze on the sun, and a spirit to struggle with the tempest in his flight upward, had suffered his pinions to be clipped. This, we think, will always be the effect of taking too much pains about the number and collocation of words.

Another remark is, that there is too much care to hunt up epithets, or phrases that may supply the places of epithets, with the design of increasing the force of expression. This, by destroying simplicity of thought and diction, weakens the impression; and sometimes presents a strange, mixed figure to the imagination, of which a correct taste can by no means approve. We marked such expressions as *calm* might, *voluptuous* Ganges, *intensest* exertion, an enterprise *beaming* with *celestial beauty*, *&c.* as examples.

One observation more, and we shall have done with this ungracious part of our office. It is a very common error in the eloquence of the present day, that by the use of epithets and figures of speech, combined with abstract nouns, the address of the speaker is made more to the *imagination* than to the *heart*. Delightful emotions are awakened; we are pleased and entertained, but not overpowered and subdued. The difference between this species of eloquence, and that which comes to us with the direct force of powerful feeling, may be exemplified by the lambent lightning which plays

over a cloud in a summer's evening, compared with the flaming bolt which "rives the gnarled and unwedgeable oak."

And here we cannot help observing, that, most unhappily for the cause of eloquence in our country, the authors on criticism and belles lettres, that have been introduced into our colleges, have been men absolutely without genius or imagination; men who knew critical rules by memory, and who wrote "with the fear of critical rules before their eyes;" and whose precepts are "as dry as remainder biscuit after a long voyage." These writers, as far as their influence goes, operate as extinguishers of the light and fire of genius. The feeble-minded student is *cramped* and *hoopbound* by their rules; and the man of real power is often restrained and impeded in his flight. In a word, there is too much study of didactic authors, and too little familiarity with those master spirits, who gave the law to critics. We witness evidence of this in many a young man of fine endowments; who, even while he is asserting and justifying his claims on our admiration, compels us to lament that he had not pursued another course of studies, and subjected his mind to a different discipline.

We wish it to be distinctly understood, that, had the sermon before us been one of ordinary cast, we should not have thought it worth while to make these remarks. But a young writer, who on a hackneyed subject, can produce such a discourse as this, deserves the attention of all who wish to see the standard of pulpit eloquence raised high in our country.

This discourse, as our readers may learn from the title, is on the *moral dignity of the missionary enterprise:* the text is, Matt. xiii. 30. THE FIELD IS THE WORLD. The preacher introduces his subject by a number of remarks on various objects suited to produce the "emotion of sublimity." He first adverts to material nature, and gives as illustrations, the thundercloud in its gathering, and its majestic march over the land; the ocean with its abysses, its expansion, and all its roaring multitude of waves; and the glorious arch of heaven with its unnumbered suns.

These grand and magnificent objects, however, are just adverted to for a moment, and the preacher passes on to observe that the emotion of sublimity is excited "on most of the occasions in which we see man tasking to the uttermost the energies of his moral and intellectual nature." He selects for illustration, the history of *Leonidas* and his band of heroes; that of *Washington* and his compatriots resolving that their country should be free; *Howard*, the philanthropist; and *Clarkson*, the friend of Africa. These and similar

instances need but be cited, to convince every man that a great display of intellectual power and high moral energy excite a deeper emotion, a mightier feeling in the human bosom, than the grandeur and majesty of material nature. The preacher's philosophy on this subject is, we think, entirely just as far as it goes. He says, "that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient." To this observation a few remarks are added, for the purpose of showing, that where these elements have combined in any undertaking, general sentiment unites in pronouncing it sublime. But there is one lamentable exception to this general truth. We shall however let the author here speak for himself.

"While the general assertion is true, that he [man] is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greeks, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who worship from the footstool? Why is it that the man, whose soul swells with ecstacy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should to many of our fellow-citizens appear worthy of nothing better than neglect or obloquy?

"The reason for all this we shall not on this occasion pretend to assign. We have only room to express our regret that such should be the fact. Confining ourselves therefore to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow-citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions on most other subjects we bow with unfeigned deference, who look with

perfect apathy upon the present system of exertions for evangelizing the heathen; and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man. To show this will be our design; and in prosecuting it, we shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success."—pp. 10, 11, 12.

In regard to the grandeur of the object, the preacher remarks that, *the field is the world.* In illustration, he adverts to the estimate of the world's population, and tells us that the gospel must be sent to seven of the eight hundred millions of human beings, that inhabit this globe. He gives a rapid geographical sketch of the four quarters of the world, and helps us to conceive how much is to be done in all lands, to bring the various tribes of man under the blessed influences of the gospel. He sets before us the *miseries* of the world; the cruelties perpetrated by avarice and ambition; the debasement of ignorance, and the more degrading influence of vice; the pollutions and unutterable abominations of idolatry; and in a word, the unnumbered evils which have crowded on man, and pressed on him, and ground him down to the dust, ever since his fatal apostacy. Then he reminds us, that it is the object of missionary enterprise, to remove these evils, and to restore man to the favour of Heaven, and re-establish communion between him and his God; to subdue the fierce into gentleness; the cruel to the exercise of compassion; the selfish to the practice of benevolence; the sordid and sensual to the cultivation of purity of heart; to bring back into heathen families, domestic virtues and conjugal charities; to pour into the dark mind of the Hottentot and Hindoo the light of science and the brighter radiance of celestial truth; in a word, to take up poor degraded human nature wherever it is found, crouching into the dust before beasts and reptiles, gods of wood and stone, and re-instamp on it the image of Deity, and fit it to hold converse with heaven;—these are the sublime objects of this glorious charity. And it is to go on with untiring benevolence, until the work of love shall be accomplished. But here again, we wish the author to speak for himself.

"In a word, point us to the loveliest village that smiles upon a Scottish or New-England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that Scottish or New-England village. Point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighbourhood in the world, on which we dwell; and we tell you that our object is to render this whole earth, with all its nations and kindreds and tongues and people, as happy, nay, happier than that neighbourhood."—p. 17.

In the next place, the preacher shows that this grand object "is arduous enough to call into action the noblest energies of man." The difficulty of the work is at once expressed; it is no less than the moral renovation of the world; and that too, a world lying in wickedness; a race divided into many nations, "and speaking a thousand different languages;" living under different forms of government, in very distant regions and often sickly climates; subject to various and bitter prejudices; influenced by hateful passions and bad practices; overawed by tyrants and misled by priests.

The undertaking requires consummate wisdom, unwavering perseverance; the highest self-denial, the most undaunted courage; the liveliest faith; and we add the most extended charity. Certainly no cause ever required the exercise of more exalted attributes, the cherishing of holier purposes, the display of mightier energies than the cause of missions.

This arduousness of the work, is one assigned cause of the opposition of the enemy. It is said to be beyond measure extravagant and chemerical. This objection is met by the preacher, when he considers, in the third place, "*The means by which this moral revolution is to be effected.*" These are simple, benevolent, efficacious. They are all expressed in one short sentence, "preaching Jesus Christ and him crucified." We have no room to detail the reasonings of the preacher on this part of the subject: we cannot, however, forbear quoting the following statement of facts, which is brought to bear with great power on this subject.

"We would recollect there was once a time, when the whole church of Christ not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to

the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisable hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians. Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading 'superstition.' But the progress of the faith cannot be stayed. The church of God advances unhurt amidst racks and dungeons, persecutions and death; nay, 'smiles at the drawn dagger, and defies its point.' She has entered Italy, and appears before the walls of the eternal city. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed on her brow the diadem of the Cæsars!

"After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World.* The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us."—pp. 35, 36.

The sermon is concluded with several very important remarks on the duty incumbent on every one to aid this cause; and we are reminded that every one may do something. We may assist. 1. By our prayers. 2. By our personal exertions. 3. By our pecuniary contributions.

We have already expressed our opinion of this sermon. We think it well suited to do good; and it is our prayer that wherever it is read, it may produce the effect—the most gratifying that could be, we are sure, to its excellent author—of prompting every one, "to ask himself every morning, what can I do for Christ to-day? and to make him feel humbled and ashamed, if, at evening, he were obliged to confess he had done nothing."

The second sermon noticed at the head of this article, was preached on a very interesting occasion. A young man had devoted himself as a missionary to the heathen. He was just about to sail to the East Indies; and it was judged necessary to ordain him to the whole work of the gospel ministry. At the same time, five other young men, having finished their theological studies, came forward and requested to be ordained as Evangelists, that they might be sent to the destitute in our country. The ordination sermon was preached by the Rev. Elias Cornelius, successor to the late lamented Dr. Worcester, of the Tabernacle church in Salem.

In the preceding Discourse, we have seen an eloquent exhibition of the dignity and importance of the missionary cause.

If the perusal of that sermon should produce its proper effect, it will be an admirable preparative for the profitable reading of that which we are just about to notice. Mr. Cornelius' text is, Exod. xiv. 15. SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD. After a few observations, showing the sameness of the church in all ages, the preacher remarks that the command here given, may well be adopted as the motto of the church, in regard to her missionary operations; and proceeds directly to his object, which is,

"To show that the direction of Heaven to Christians at this day, in respect to the cause of missions, is that they go FORWARD; and that every consideration, both of duty and expedience, urges them to obey this direction."

"1. Christians are bound to go forward in the cause of missions, because the command of Christ requires it." To establish this point, reference is made to only one passage of Scripture, but that a decisive one; "Go ye into all the world, and preach the gospel to *every creature.*" And the preacher very justly infers that,

"Our duty to labour for the conversion of the world, is one from which we cannot be discharged, till every idol god is destroyed, and every funeral pile is extinguished, and the flood no longer bears on its bosom the bodies of immolated infants, and human blood ceases to be offered as an expiation for sin,—till every family on the earth is blessed with a Bible, and every mind is illuminated by its truths, till every heart feels the renovating grace of God and every mouth is filled with his praise;—then, when Ethiopia shall have stretched out her hand unto God, and the isles shall have received his law, and the wilderness and solitary place shall have been made glad,—when the unbelief of the Jew, and the delusions of the false prophet, and the ignorance and idolatry of the Pagan, shall have been done away, and the earth shall have become full of the knowledge of the Lord as the waters cover the sea—then, I say will the obligations of christians to spread the Gospel cease, and the direction to go forward cease to apply."—p. 6.

2. "The wants of the heathen are great, and demand that Christians should go forward in the work with increasing energy."

The preacher here takes up the interesting question respecting the future prospects of the heathen; and argues conclusively against the opinion that, because they are destitute of the gospel, they are in no danger of perdition. The argument amounts to this, that if the opinion be true, there was no necessity for the death of Christ, or for the laborious and perilous mission of the apostles. But such was the corruption of

the ancient heathen world, so foul their idolatry, so sinful their lives, that in the judgment of the apostle, all were *dead in trespasses and sins;* and nothing could quicken them, but the life-giving influences of the gospel. The case is the same now. There is not a trait in the dark picture of heathen depravity drawn by the apostles, which is not exhibited by the heathen of the present day. They are *sinners*, and "there is no other name given under heaven among men, whereby they must be saved," but the name of Christ.

It appears to us that as a *practical* question—and as such only we wish to regard it—this whole subject lies within a very narrow compass. When a sinner asks, what must I do to be saved, is any human being authorised to give any other answer than this, "believe on the Lord Jesus Christ, and thou shalt be saved?"—Can any man see the Lord, without holiness?—Are the heathen holy?—These three interrogatories appear to exhaust the subject; and it is easy to see what answer, a believer in revelation must give. In this point of view the motive urged by the preacher to go forward, is most powerful.

3. The duty is argued "from the peculiar facilities, which the present age affords, for sending the gospel to the heathen."

The improvements made in science and the arts, "particularly Printing, Navigation, and the science of Education," are reckoned among these facilities: but they are barely touched, and other things of much more striking character are introduced. The state of the heathen world is very remarkable.

"An example of persecution, such as frequently followed the labours of the Apostles among the Heathen, is rarely, if ever heard of. And yet Missionary stations have been formed in every quarter of the globe and in almost every Pagan country. The Christian Missionary of modern times travels freely among Jews, Mahommedans and barbarians, he explores the most distant and benighted regions of Paganism; and, wherever he goes, finds a field white unto the harvest. At this very moment christianity is raising her standard in China, in Siberia, in India, in Persia, in Syria, in Egypt, in Turkey, in the distant Islands of the Sea, among the aboriginal inhabitants of America, and in the uncultivated and neglected parts of nominal christendom itself. But among all these portions of the earth, we hear of no Stephen stoned to death by an infuriated mob; no James slain by the sword; no Paul and Peter crucified, to gratify the malevolence of a Heathen tyrant; no Polycarp burnt at the stake. There are indeed persecutions to be endured, for the human heart has lost none of its opposition to the Gospel; but they are of a milder character than they once were, and present fewer barriers to the progress of christianity." —pp. 10, 11.

Nay, in many cases, "the heathen themselves are soliciting the labours of missionaries." And when they call on christians to come and do for them, what the Saviour commanded his disciples to do for all, "is it a time to halt in missionary exertions and grow weary in well doing?"

4. "The success which has already attended the cause of missions, is another reason why christians should go forward in it."

The instances of success are such as these; the translation and distribution of the holy Scriptures, to the amount of many hundreds of thousands of copies; the formation of a great many missionary stations, at which zealous and faithful labourers are employed; the establishment of thousands of schools at which ten thousands of children are educated: the conversion of a large number of adult heathen; particularly in the South Sea Islands; and the rapid change which has been wrought on public sentiment and feeling in christian countries. In this view of the subject the preacher asks with great pertinence and force, "Is it possible, then, that any should talk of discouragements, or think of standing still, while the conflict advances with such glorious auspices, and the shout of victory is already beginning to be heard."

5. "Another reason why christians are bound to go forward in this work is, that the community are able to make far greater efforts to support it, than have ever yet been made."

In order to prove the *ability* of the people of this country to carry on this work, the preacher observes that they expend in a single year, for ardent spirits alone, thirty three millions of dollars! that they give annually for the fourth of July celebration, in time and money, at least two millions of dollars; that they pay for the support of national and state governments, about forty millions; that they were able to expend in the late war, at least one hundred and fifty millions, &c. &c. Now a people who are able to do this, are able to carry on the missionary cause to any extent. The whole amount of money annually expended for foreign missions does not exceed one hundred thousand dollars. Thirty three millions for ardent spirit, and one hundred thousand for the salvation of the heathen!! Who can look at these two sums, and doubt for a moment, the pecuniary ability of the country to carry forward this work of love? [See note at the end.]

6. "Another reason why the friends of missions should go forward, is, that they have pledged themselves and cannot go back." We are pledged to Christ to obey his commands,

and he has said *preach the gospel to every creature.* We are pledged to the missionaries, who have been sent far hence to to the Gentiles. We are pledged to the world.

"The cause of missions is one which attracts the notice of mankind. It is a grand moral experiment in which they are interested. The salvation of millions is depending upon its success. Those who are engaged in it have undertaken to produce the greatest change, which has ever been wrought in the character and destinies of the human race. Should they now cease from their exertions, the world would call their professions a cheat, and their failure would involve themselves and the Gospel in disgrace. While, therefore, thousands are waiting and looking to see whereunto this enterprise will grow, who among its friends and supporters will ingloriously withdraw, and consent that, so far as its success depends upon his efforts, it shall fail? If christians are prepared for this, if they can deliberately violate the authority of Christ, if they can betray the confidence and break the hearts of their missionary brethren who are bearing the heat and burden of the day in Heathen lands; if, in short, they can abandon the Heathen to their ignorance, their sins, and their miseries, obscure the glory of Christ, and expose themselves to shame and contempt,—then may they retreat from the missionary work; otherwise they must go forward."—p. 20.

7. The last reason for going forward in the work of missions, is, "that it is the cause of God, and will certainly prevail."

This appears from the dispensations of providence; the amount of work performed by missionaries is so greatly disproportioned to the means employed, as to show that the finger of heaven is in this thing. But we learn this with greater certainty from the Scriptures. There we are taught that "the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession." The predictions and promises of God will be fulfilled: but not without human instrumentality. We have no more right to expect that the world will be converted without the labour of man, than that the earth will produce food for its inhabitants without culture. Such is God's appointment. Nevertheless, the work *will be done;* and if we are not employed as God's instruments, others will be raised up to accomplish his purposes of mercy. We may be cast aside as unprofitable servants; and the high honour of which we judge ourselves unworthy, will be conferred on others, for as God "has purposed so shall it stand."

The sermon is concluded with some important practical inferences, and a brief but affectionate address to the young missionary who was just about to enter on his arduous work.

Of this concluding part we can only notice one particular. "*If christians are bound to go forward in the cause of missions, it is evident they must increase their exertions and their charities in support of it.*" This duty is clearly established by reasons which we have no room to insert; and enforced in the following powerful address.

"Followers of Jesus! will you count this a hardship! You who have been redeemed by his blood, and made heirs of an heavenly inheritance, is it too much for *you* to part with a portion of your earthly possessions for him? Has he made an infinite sacrifice for you, and have you no offering for him? O! how will you bear to think of this in a dying hour, when no charity but his can supply your wants; or at the judgment seat, when every dollar you will have consumed upon your lusts, will be seen in contrast with what you have bestowed upon his cause? No, Christian brethren, it is not thus that you have learned Christ. If, as we trust is the case, you have given your all to him, you hold that all devoted to his service; and you will prove, upon this and every other occasion, how sincere has been the consecration, and how dear you hold the Lord's bounty. Should you be frequently and earnestly solicited to aid in establishing his kingdom in the world, unlike those who have no principle but selfishness to influence them, you will not complain and cry out, "when will these solicitations cease;" but as becomes disciples of Christ, anxiously hoping and praying that his kingdom may come, you will rejoice in every opportunity of hastening its progress, and will welcome to your houses and congregations, the messengers who are commissioned to ask and receive your charities—and no self-denial will be esteemed so great, as that which compels you to send them away empty. Such is the temper which is to achieve the conversion of the world, and when it shall have ripened into the maturity of a universal and constantly operating principle, Zion will indeed go forward, and her king will soon be enthroned in the hearts of men."—p. 27.

It is unnecessary for us to offer an opinion on a sermon, after giving our readers so good an opportunity of forming a judgment for themselves. Indeed when we first thought of writing this Review, we had no intention at all of acting the critic. We had higher things in view. The two discourses taken together are well suited to awaken attention, and call forth exertion. Christians in the South are in peculiar need of something to rouse them. Here is a field of labour, wide as the world, stretching before them, and now whitening to the harvest; and there is a loud, urgent, heart-piercing call for labourers. Here is the mightiest and most magnificent enterprise of love in which man ever engaged, inviting the co-operation of all. It was our wish, that, by one of the

sermons here reviewed, our readers might be enabled to form some estimate of the grandeur and majesty of this undertaking; and that through the other, they might hear the command of the Lord God Almighty, addressed to them, individually, *and requiring them to* GO FORWARD.

NOTE REFERRED TO ON PAGE 134.

The following extract from a very interesting speech, delivered at the last anniversary of the London Missionary Society, so fully accords with the sentiments advanced by our preacher, that we cannot help presenting them to the reader. After adverting to the success of missionary operations, under the auspices of the Society, and acknowledging they were indebted to God for it, the speaker says, "To Him we render thanks, and to you who are present give our congratulations; though our thanks and congratulations would have been given with feelings infinitely heightened, if, instead of coming to hear of the successes of the Society, *we had come to contemplate its dissolution.* Because, when this event takes place, we trust every object of the Society will be gained; that every shrine of pagan worship will have bowed before the might and majesty of the living God, and Christianity be the religion of every nation. But until these events shall be accomplished, the efforts of this Society will be required. And permit me here, Sir, to repeat to this meeting what they have already heard, that before this consummation can be effected, efforts more commensurate to the wants of the world, and the obligations of the church must be made. Sir, I look with delight on our Bible and our Missionary Societies, and consider them as the ornament of the age in which we live; as the true glory of our country. Had any one told our fathers, now asleep, what would be the resources of these societies, they would have been led to exclaim, 'If the Lord would make windows in heaven, then might this thing be.' But, Sir, after all, in truth, what are the resources of our different institutions, compared with what the Christian world, were the Christian world to act consistently, might furnish. You, Sir, made one calculation to the meeting this morning, and I will take the liberty of stating another. At the time that our gracious king condescended to visit Ireland, I happened to see in the newspaper, a calculation of the aggregate subscriptions to all the different religious institutions. *I compared it with the sum that Britain rejoiced to spend for the visit,* FOR A FEW WEEKS, *of her sovereign to a part of his dominions; and, Sir, that sum for those few weeks, exceeded the sum that* CHRISTENDOM *had spent* IN THREE YEARS *for the conversion, purification, and happiness of the* WORLD!"

For the Lit. and Evan. Magazine.

SECOND† LETTER TO A YOUNG MAN.

It will gratify me much, my young friend, to give you, in compliance with your wishes, such thoughts as I have, on the important question, proposed in your last letter. The question calls for my advice to one who wishes to *cultivate eloquence.* It is a subject, indeed, on which so much has been written, that I should be backward to give my opinion, were it not for the lively interest which I take in the improvement of yourself and your ingenuous associates.

In our country, where all power is in the hands of the people, it is to be expected, that the praise of eloquence will be eagerly sought, and greatly coveted by aspiring young men. It is the art by which, in a Democracy, power and influence are acquired over the *sovereign:* it furnishes the most effectual means by which one may exalt himself; or if ambition take a higher range and cherish a nobler purpose, by which he may do good to his country. This last is the passion which I wish you to cherish. Aspire to be a benefactor. There is something in the habitual purpose of doing good, even in an humble form, which gives elevation and dignity to the human character. This remark, owing to its importance, at all times deserves most serious consideration; but it is, with peculiar propriety, introduced here, on account of its connexion with my present subject. But this you will see hereafter.

In the few hints dropped in my former letter, I thought it necessary to caution you against a mistake of the means by which eloquence is cultivated; and expressed myself with some warmth in relation to the measures generally adopted for this purpose in the schools. The habit is now so inveterate as to render remonstrance against it, almost hopeless; and this especially among people, *who are so much afraid of innovation, as to reject improvement.* But with one so candid as you are, I am sure that my remarks will pass for what they are worth. It is my deliberate opinion, then, that *declaiming*, as generally practised, does more harm than good. Before I offer my reasons, however, I will, in few words, give you my views of what constitutes eloquence. It is founded in the nature of man. We are so framed as to be disposed, unless under the influence of strong passion or prejudice, to adopt the opinions of a man, who shows thorough acquaintance with the subject on which he discourses. If we are convinced that he knows a great deal more than we do,

† For "first" see pp. 63-70.

and has no intention to deceive us; we are apt to bow implicitly to his instructions. There is too, in the mysterious structure of human nature, a disposition to sympathize with our fellow-men. There is a contagiousness in joy, and grief, and in most strong feelings, which makes them spread, sometimes, with electric rapidity, through a whole assembly. Heaven has put a stamp on these feelings which enables us, in a moment, to judge of their sincerity, and to detect counterfeits. A man who really feels strongly, is always supposed to be sincere. And whatever may be one's principles or doctrines, we are ready to give him full credit for his sincerity.

These remarks will, perhaps, enable you to see how it is, that a speaker wins on the opinion of his hearers, by the genuine manifestation of strong feelings. The sympathy thus excited, and the approbation called forth by this exhibition of sincerity, often throw even prejudice off its guard, and open the way, which had been before doubly barred, for the access of truth to the mind.

With these views, which I am persuaded are substantially correct, I would say that he is *eloquent*, who, discoursing on weighty affairs, presents the truth clearly to the understanding of his hearers, and at the same time awakens corresponding feelings into powerful action.

Now I object to the means of cultivating eloquence before adverted to, because I do not think them adapted to the end proposed. Indeed I am convinced that, in many instances, the effect is extremely injurious.

1. They do not confer the advantage chiefly expected from them—easy attitude and graceful gesture. The whole thing is done by rule. The writers on elocution have told us how a boy must stand; and how he must move his arms; what he must do with his hands and feet, &c.; and have given us plates for the illustration of their precepts. It is the teacher's object to enforce them. In doing it, he turns out a speaker, stiff and formal: *without art enough to conceal art;* and continually reminding us of the rules under which he was formed into a sort of speaking machine.—The object in view may be much more readily attained, by introducing a young man, early, into polished society, and thus teaching him graceful manners. And as for the rest, much more will be learned by the student of oratory, in three hours, from hearing such men as the late Dr. Waddel or Patrick Henry—and if to these I may add a living example, I will say John Randolph of

Roanoke—than under this mechanical discipline, can be learned in three years.

2. But I have a more serious objection still. From the time a young man mounts the college rostrum to pronounce an oration, until he comes down again; he is thinking, as far as his continual efforts at recollection leave his mind at liberty, of his rules of speaking, and of the criticisms that are about to be made on his manner. These thoughts repress all feeling, and the whole performance "is as dry as remainder biscuit after a long voyage." Thus the habit is formed of speaking without feeling. But bad as this is, it is not all the evil. There is, *almost* universally, an impression that oratory requires feeling. And where there is no reality, there will be counterfeits. Hence that blustering, and that affected vehemence so commonly witnessed at the *bar* and in the *senate*, and the mouthing and bawling so often heard from the pulpit. But it is all in vain. Nature does not allow us to be imposed on by tricks like these. Love, compassion, indignation, all the passions when really felt, give peculiar tones to the human voice, which are felt by the heart as certainly and as soon as they vibrate on the ear. Every thing which has a tendency to induce this habit *of speaking without feeling*, ought to be avoided with all care by the student of eloquence.

Reading and conversation afford better opportunities, I think, than declamation, of correcting errors in accent, emphasis, and pronunciation.

If you ask whether I would introduce a young man into the bar or pulpit, without practise in speaking?—I answer; by no means. But I would take care to let him practise in such circumstances, that he should have an immediate object to gain by speaking; where he might be at ease, and his feelings be allowed to have full play; where, in a word, his point might be gained by the knowledge of the subject which he should display, and the feelings which he should awaken. Whatever objections may be urged against this method, I think that by it, one escapes the evils which, almost unavoidably, grow out of the common plan.

3. There is another remark which I wish to offer, in relation to the methods pursued in this country. Many students place too high a value on the mere words of a speech. Some popular orators of the age have formed for themselves a very figurative and highly ornamented style. And too many young men seem to think, that they have nothing to do, to make them finished orators, but to learn the method of constructing sentences in the same way, and of accumulating in every speech

a like proportion of figures. Hence many an oration, utterly destitute of original thought and profound feeling, but overloaded with ornaments, resembles a *wooden* house, without plastering, and with windows stuffed with hats, greatcoats and petticoats, yet ornamented in front with a row of Corinthian columns. Our young men greatly need to be taught, "how much more power as well as dignity there is in a plain and simple period, loaded with sense, than in all the pomp and pageantry, and sound and fury of modern declamation."*

But if I can succeed in giving you such directions as I wish, I may have done with remarks of this kind. My first general maxim may be couched in these words.

STRENGTHEN YOUR MIND BY LABORIOUS STUDY; AND FILL IT WITH THE TREASURES OF SOUND KNOWLEDGE.

If I have succeeded in giving you a just idea of eloquence, no argument will be necessary to convince you of the importance of this maxim. If it is one great part of an orator's business to present the truth clearly to the understanding of his hearers, it is most obvious that to accomplish it, he must himself clearly perceive the truth. All that mental discipline, which prepares the mind for rapid and successful investigation, is highly necessary for the public speaker. That knowledge which gives at once a wide range to the thoughts, and balances and steadies the mind, is indispensable. No kind of information is useless to an orator; provided only it be well digested and laid up in good order. Art, science, and nature will afford topics of illustration, and often assist in carrying the subject discussed to the "business and bosoms" of his hearers.

Besides; it is most obvious that no man can impart instruction, unless he possesses knowledge. And no man can speak intelligibly unless he thinks clearly. We ordinarily think in words; and he who has clear, well ordered thoughts, will always express them in lucid language.

I ought, however, to suppose that reasoning would be lost on a man, who required evidence to support the maxim which has been laid down. I should not have thought it necessary to have written even these few sentences on it, had not many of the youth of our country been misled, by the opinions of sciolists, and by examples not fairly stated. In our Southern country, the name of Patrick Henry is another name for eloquence. He was, by the confession of all, an orator of the highest order. But not having had a *regular education*,

* Old Bachelor.

he is supposed not to have been a great student. For my part I do not believe this. His reading was considerable; and he *thought a great deal.* He was endowed by his Creator with a mind, which was enabled, in a great degree, to act independently; and he lived in an age, when powerful excitements were applied to the whole intellect of the country. In this way, Patrick Henry, without being subjected to the discipline of the schools, was trained to great intellectual energy. And my maxim, you know, is, that vigorous exercise of the mind is improvement. Henry had knowledge of *law* sufficient to maintain his ground with the most respectable pleaders then at the *Virginian Bar*—and his was not the age of little men;—and knowledge of *history* and *politics*, which enabled him to sustain, almost alone and single-handed, a long and dubious contest with a host of the greatest men that ever adorned Virginia. Knowledge such as this, is not acquired without study.

But after all, it must be admitted that had Henry's mind been better disciplined, he would have been a greater man. I refer to *Sketches of his Life* by *Mr. Wirt*, for evidence. And I would just add, suppose that his powerful genius and exuberant imagination had been cultivated in the best possible manner; and his eloquence, instead of being like the fiery bolt, which destroys and vanishes at the same instant, had been like the majestic and well ordered march of nature, how much greater would have been the benefits conferred by him on his country! Instead of the meagre and very unsatisfactory *Reports*, which we now have of his speeches; we might be favoured with a manual of *native* eloquence of more real value, because more adapted to our feelings and associations, than every thing which *antiquity* has handed down to us.

But even on the admission that in all this, I am wrong; still it is true that prodigies of natural genius do not form rules for common men; and that the way to eminence is that of laborious study, *nil nisi per ardua.* I have however spent more time on this subject than I had intended; and I will now turn to another topic not less important than the last, and requiring more particular attention, because it has generally been passed over too slightly.

Quintilian, in his *Institutes*, lays it down as a maxim, that an orator must be a *good man.* The critics have generally repeated the observations; but have failed to urge it with becoming earnestness. I must, therefore, in a tone of deep solemnity, entreat you most seriously to consider this subject. You will doubtless recal, here, the beautiful quotation made

from Milton in my last letter, and remember the application there made of it to the orator. I do not mean, however, to depend on authorities in this case; but will proceed to give you the reasons for my second great precept:

USE ALL DILIGENCE IN CULTIVATING IN YOUR HEART THE LOVE OF VIRTUE.

There is something in vice, which hardens the heart. Unhallowed fires burning there, wither and scorch the fine sensibilities of human nature. The love of pleasure produces a selfishness, and insensibility to generous motives, utterly incompatible with eloquence of the highest order. It has been before observed, that a speaker, greatly to move his audience, must manifest powerful feelings; and that to be able to do this, he must possess them. Even desperate guilt commands admiration, but it also awakens horror. The moral sublimity of exalted virtue has an attractive influence, and is contemplated with higher emotion, than any object in material nature, however beautiful or majestic.

But it ought to be observed, that the cultivation of virtue increases all the fine and winning sensibilities of the human heart; it makes us alive to every thing that is exalted and lovely in human conduct; and actually increases that susceptibility of feeling, which enlists the affections of men in our favour. The bosom which is the seat of all the virtues, has in it that, which responds to every note of joy and sorrow heard in the changing scenes of life. It swells with rapture in the contemplation of exalted worth, and burns with indignation on witnessing, "the insolence of office; the oppressor's wrong; the proud man's contumely; and all the ills which patient merit of the unworthy takes." How can a man, whose affections all move in the narrow circle of selfish interests, feel and vindicate his country's honours, or resent his wrongs in a tone of eloquence becoming a patriot? How can he, who is accustomed to do violence, repel with suitable indignation, the oppressor's attacks on injured innocence? How can the wretch who seduces female virtue, and ruins female honour, and revels in purchased and heartless pleasures, speak worthily of conjugal love, of "fireside enjoyments," and "homeborn happiness?" True, a man may affect to feel these things. But, as I said before, *this won't do.* He cannot be so true to nature as to deceive his hearers. And if he could; if the corrupt, the dissipated, and licentious could assume for the time the port and bearing of virtue; still all who know the habits of the speaker, would believe that he

was wearing an assumed character, and place no confidence in him.

And here I would observe, that it is of the utmost importance to a speaker, that his hearers should unreservedly confide in his sincerity; otherwise, they will never surrender themselves to him, to be led whithersoever he pleases. This shows how necessary is the reputation for integrity, for high, uncompromising, and incorruptible virtue. *Esse quam videri*, is the true policy. But my especial object, at present, is, to speak of that in man, which fits him to be an orator. And I tell you, that he who is not, himself, to borrow Milton's idea, a *true oration*; "that is, a composition and pattern of the best and honourablest things," is not capable of high eloquence. He who is aiming at this praise, must preserve his purity; must cultivate a most delicate moral sensibility; must have a heart warm with benevolence; an exact sense of justice; fortitude that shrinks from no trial; in a word, every virtue;—virtue too, not measured and cut according to the calculations of worldly wisdom; but virtue cultivated as a profound principle, as a deep and mighty moral feeling, which shall, in all its operations, manifest the dignity of its character, and the loftiness of its bearing.

This letter is already much longer than I expected to make it; yet I wish to add another remark—It relates to the method by which a man may train himself for public speaking; and is this;

One may greatly increase his susceptibility of feeling, by exercise.

It is well known, that an effect once produced on our minds, is from that very circumstance, more easily produced again. It is owing to this, that we become the subjects of habit. A man may thus cultivate any part of his nature. He who accustoms himself to listen to the tale of woe, to sympathize with the afflicted, and stretch out the hand of charity for their relief, will on any given occasion, have caught the note of sorrow, mingled his tears with the afflicted, and devised means for their comfort, before the man of other habits will have persuaded himself that it is his duty to do any thing. The facility thus afforded for the improvement of our moral constitution, is very great. And we are here instructed in a very important part of the discipline of an orator. I need not repeat what I have said before on the cultivation and practice of virtue; but I derive from these facts in the philosophy of human nature, the following advice.—As it is not in the power of the student to associate every day with living

examples of lofty eloquence, let him hold daily converse with the *mighty dead.* Let him make the best collection he can of the writings of men really distinguished for their attainments and achievements, and become perfectly familiar with them. Let him mark the march of their thoughts, their elevated views, and their powerful feelings. And let him day after day dwell on these examples, until the very soul of the writer is transfused into his own. If a tale of sorrow is told, let the student dwell on it, until his heart is melted within him. If some high enterprise is the theme of praise, let him make it a subject of deep meditation, until he feels prepared to imitate the generous self-denial and heroic courage of the men who performed it. Daily practice of this sort will produce a readiness in the heart to kindle, when contemplating objects addressed to the affections; it will form a habit of associating *lively feelings* with *words;* and will do a thousand times more good, than to pronounce in a *cold, cut and dry* fashion; or in a tone of affected vehemence or mock sensibility, committed orations. If the student can find a friend of real virtue, of nice feelings, and correct taste, to whom he may frequently read passages from various authors, suited to touch the heart and awaken strong emotion, it will be an exercise of great value. And if you, and your young associates—virtuous youth, I hope they are—would spend an hour together every day, for the express purpose of reading, and talking together on some subject suited to rouse your sensibility, and call forth generous and lofty affections, you would find it time well spent.

Had I been more at leisure, I could have brought my remarks into narrower compass. But this is my offering, such as it is, to youthful friendship. I feel confident that my general maxims are founded on truth and nature; and am persuaded that the method here pointed out is good. I therefore recommend these thoughts to your serious consideration; and again express my best wishes for your success in every laudable pursuit. Most truly, &c. ——.

NOTES ON MILTON.

P. S.—In my former letter, by some unaccountable mistake, in speaking of the Biographers of Milton, I wrote the name of *Todd,* when I intended that of *Symmons,* the editor of his prose works. Todd has indeed written a Life of Milton, but I have never seen it. I recommend Haley's; because it is free from the strong *Tory* and *high-church* prejudices, which discolour the whole of Dr. Johnson's work; and because in executing it, he was favoured with assistance from Cowper: and I commend *Symmons;* because, although

he is not free from prepossessions, he is liberal enough to do justice to Milton's high, unextinguishable love both of civil and religious liberty; and ably vindicates the poet from the charges brought against him by furious tories and high-church bigots.

As you may not, perhaps, have immediate access to these works, I will give you a few extracts, for the purpose of setting before you a man, whose character you will love when you shall come to understand it, as much as you now admire his genius.

The great English critic has represented Milton, as a stern and ferocious republican, who, while he manifested the utmost hatred of royalty, was himself an intolerable tyrant at home. The reputation of the Poet has long suffered under the unjust attack of the critic. But the Biographers mentioned above, have made out an able and complete defence.

"About Whitsuntide, (1643) says his nephew, he took a journey into the country, nobody about him certainly knowing the reason, or that it was more than a journey of recreation. After a month's stay, home he returns a married man, who set out a bachelor, his wife being Mary, the eldest daughter of Mr. Richard Powell, then a Justice of the Peace, of Forest-Hill, near Shotover, in Oxfordshire."

"Milton's matrimonial choice, in this instance, seems to have been the result of fancy alone, and its consequences were those which might have been expected from a connexion so evidently imprudent. Strongly attached with all her family to the royalist party, and accustomed to the affluent hospitality of her father's house, where there was, as *Aubrey* mentions, a great deal of company, and merriment and dancing, the wife of Milton would not probably find much gratification in the frugal establishment, the retired and studious habits, or the political conversation of her literary and republican husband. In the event, the effect followed regularly and immediately from its cause. After a month's experience of her new life, to the full taste of which the departure of her friends, who had been present at the nuptial festivities, had only just resigned her, the lady sighed for the gaieties which she had left; and, obtaining permission, by the earnest request of her relations, for a short absence, she revisited Forest-Hill." * * * *

"As the time limited for the return of his wife, was now passed, he thought it necessary to write to her, on the subject of her engagement. When no answer was made to this and some subsequent letters, he determined on sending a messenger to Forest-Hill. But the crisis was unpropitious to his views, and the reputation of his new allies. The prosperous fortunes of the King, whose forces had defeated those of the Parliament under Fairfax in the north and under Waller in the west, had extraordinarily elated the spirits of her party; and had occasioned the Powells to repent of their republican connexion, by which their feeling was hurt, and their interests might eventually be injured. They lost no time, there-

fore, to atone for their imprudence by breaking the offensive alliance, and by affronting its object. The husband's messenger was dismissed with contempt, and his resentment, irritated by these repeated wounds on his sensibility, was openly set at defiance."

Such was the conduct of Milton's wife, and of her near relations; let us look at the spirit evinced by him, on a change of circumstances.

"The inauspicious aspect, at this juncture, or rather the desperate situation of the royal cause, in consequence of the decisive battle at Naseby, made the family of Milton's wife reluctantly sensible of the folly of their conduct, and solicitous to propitiate the resentment of an injured husband, whose assistance might now, probably, be immediately requisite for their protection or subsistence. With no resemblance to the elevated equanimity of the man, who had honoured them with his alliance, they rose or fell like the mob of their species, with the flow or the ebb of fortune, and were insolent or abject, as this unstable power visited or deserted them. The plan for the accomplishment of their purposes was conceived and executed with successful ingenuity. Combining with his friends, who concurred in the wish for a reconciliation between the pair who had been united at the altar, they watched our author's visits, and, as he was in the house of a relation, they stationed his wife in an inner apartment, with instructions to appear at the proper time, and to supplicate for his pardon on her knees. Faithful to the lessons of her friends, she sustained her part with skill, and, probably, with feeling. The scene was surprising, and the resistance of Milton, which seemed firm only for a moment, fell before its weighty effect. Yielding to the entreaties of beauty, and, perhaps, also to the recurrence of love, what he appeared to concede only to the solicitations of his friends, and dismissing every irritating recollection from his bosom, he re-admitted the wife, who had deserted and insulted him, into the full possession of his affections. Not satisfied with this single triumph over his resentment, he extended his placability to the abettors if not the instigators of her offence; and receiving her parents and family under his roof, he protected and maintained them in this hour of their danger and distress. If his interest with the victor-party was unable to obtain complete immunity for his royalist connexions, it availed to save them from ruin, and to preserve the bulk of a property, from which he was destined not to receive even the stipulated fortune of his wife. Conduct of so high a character, the offspring of a large and a feeling heart, is above the ornament of any laboured panegyric. Let the facts, in the intercourse of Milton with the Powells, be placed, distinctly and at once in our view, and nothing but atrocious prejudice can withhold us from admiring the magnanimity of the former, and despising while we pity the meanness of the latter."

Milton's writings in favour of liberty constituted his unpardonable offence with Tory biographers; there was a time however,

when his Defence of the People of England against the celebrated Salmasius, received the applause of the whole literary world.—Among other testimonies of admiration, he received one from *Philaras* a learned Athenian, with which he was particularly gratified. Here follows a translation of a letter written in answer.

MILTON'S LETTER ON GREECE.

"Your kind feelings towards me, most accomplished Philaras, as well as your flattering opinion of my "Defence of the English People," I first learned from your letter written partly on that subject, to Mr. Augur, a man eminent among us for his fidelity in the discharge of various embassies: through his hands I afterwards received your compliments and your picture, and a panegyric most worthy of your virtues; and lastly a very polite letter. Accustomed as I am not to think lightly of German or even of Danish and Swedish genius, it is impossible that I should not most highly value approbation from you, who were born in Attic Athens, and, after successfully completing your studies in Italy, have since, by your extensive experience, attained the most distinguished honours.—For as Alexander the Great, when warring at the extremity of the world, affirmed that he encountered all his toils to win the esteem of the Athenians, why may I not felicitate myself, and account it my greatest ornament, to be commended by him, in whom alone the celebrated arts and virtues of old Athens, after their long extinction, seem again to live and to flourish—of Athens the mother of so many eloquent men, to the careful study of whose writings, from my youth, I willingly acknowledge myself to be chiefly indebted for whatever proficiency I have made in letters. If then, I had acquired from them, as it were by transfusion, such energies of speech as could rouse our fleets and armies to rescue Greece, the native soil of eloquence, from the Turkish yoke, a glorious achievement for which you seem almost to implore my exertions, I would instantly accomplish it as the first and dearest object of my wishes. For, what did the men of old, most illustrious for eloquence or valour, deem greater and more worthy of themselves, than restoring, by their power either of persuasion or of action, *freedom and independence to Greece?* But another, and in my judgment the most important object remains to be attempted—namely to awaken and rekindle with oratory, in the minds of the Greeks, their ancient courage, and industry, and patience of hardships, and other manly virtues. When this is effected—and from whom, if not from you, in whom the patriot, the sage, the soldier, and the lover of liberty, are all in their highest degree united, may we expect its accomplishment?—neither any other nation will, I trust, be wanting to the Greeks, nor the Greeks to themselves. Farewell!"

"*London, June*, 1652."

I thought that you, who take so lively an interest in the Grecian cause, would be gratified to read a letter from MILTON *on the affairs of Greece.*

DESULTORY NOTES ON SCRIPTURE.

continued from p. 63.

4. Luke xxii. 35—38. *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, it is enough.*

This passage, as it is understood by many, seems to be inconsistent with other portions of Scripture, and with the general spirit of our blessed Saviour's instructions. In Matt. xxvi. 51, 52, when one of the companions of Jesus drew his sword, and smote off the ear of the high-priest's servant, our Lord said, "put up thy sword again into his place: for all they that take the sword shall perish with the sword." In John xviii. 10, 11, the same circumstances are mentioned, with this very striking addition, "the cup which my father hath given me, shall I not drink it?" Luke tells us, xxii. 51, that Jesus healed the man who had thus been wounded: which showed at once, his kindness to his enemies, and his disapprobation of violence in his disciples.

In the 35th verse of the passage before us, there is a manifest reference to the instructions given by our Lord when he first sent his disciples out to proclaim the approach of the kingdom of heaven. The reader may see these instructions, in full, by turning to the tenth chapter of Matthew. The part particularly referred to on the present occasion, is in the 9th and 10th verses. "Provide neither gold, nor silver, nor brass, in your purses, nor scrip* for your journey, neither two coats, neither shoes, nor yet staves." [See also Luke x. 4, 5.]

Now in the 36th verse, when our Lord says, "But now he that hath a purse, let him take it," &c. it is supposed by some that he instructs the disciples to assume quite a different spirit, and to furnish themselves with arms to repel force by force: or at any rate, that he wished to know what means of defence his followers had prepared, and what they might be

* *Scrip*, here, means a bag for the purpose of carrying provisions: such as travellers in the East, in ancient times, always used.

expected to do, when the Jews should attempt to apprehend him.

And in verse 38, when it was said, "Behold, here are two swords;" Jesus, by replying, "It is enough," is thought to have meant, *there are weapons sufficient, I am satisfied with your means.* But all this is quite unsatisfactory. Let us look for something better.

In verse 24 of this chapter, the historian tells us that there was a strife among the disciples, which of them should be accounted greatest. And immediately after, we learn that our Lord made some remarks for the purpose of repressing this spirit of worldly ambition. He then addressed himself particularly to Peter—perhaps, because he had been foremost in the contention—and foretold his fall. After which, keeping the same general object in view, he informs them that there would speedily be a great change in their circumstances. He had sent them out unfurnished with necessaries, and yet they had wanted nothing; as his disciples, they had met with general favour and kindness. But he himself was soon about to suffer a painful and shameful death. "For I say unto you, that this that is written must yet be accomplished in me, 'and he was reckoned with the transgressors:' for the things concerning me have an end:" that is, the things foretold concerning me, will be accomplished. And when I, your Lord and master, shall have been treated as a transgressor, you need not expect protection and hospitality: therefore be prepared for the evil day. These precautions were given in the following figurative language: "But now let him that hath a purse and a provision-bag, take them with him; and let him that hath not, sell his garment and buy a sword;" manifestly meaning, "instead of these contentions for superiority, prepare your minds as well as possible, for the sufferings that await you."

This interpretation is confirmed by what follows. The disciples, filled as their minds were with thoughts of worldly grandeur, mistook the figurative language of the Saviour, and said, "Lord, behold here are two swords." "And he said unto them, *it is enough.*" Now we are not to suppose by this form of expression, that the Saviour meant, the two swords are as many as we want; otherwise he would have said, "*they* are enough" [*ἱκαναί* instead of *ἱκανόν.*] But he uses here a Hebrew form of reproof; an expression of displeasure at their worldly-mindedness, and an intimation that he did not wish them to say any more on the subject. *It is enough;* as though he had said, I do not wish to hear any more of it. We have this form of expression in Deut. iii. 26,

in our translation, thus, "*Let it suffice thee*; speak no more to me of this matter." In the Septuagint, it is ἱκανουσθω, a word nearly allied to the one used by our Saviour.

It may be observed, in addition, that there prevailed among the Romans, a form of expression very similar to those in Hebrew and Hellenistic Greek. When they wished to hear no more of a thing, they exclaimed *Satis, Enough!* Every school-boy remembers an example of this in Horace. Ohe, jam satis!

I only subjoin, that this interpretation gives an easy sense to the passage, and renders all the instructions of our Lord to his disciples on this subject, entirely consistent.

5. John v. 8. *Jesus saith unto the impotent man, rise, take up thy bed, and walk.*

This is one instance, out of a number that might be mentioned, in which difference of customs and manners, makes compliance with the command of the Saviour appear strange. For certainly, it would appear very singular to us, to see a man carrying his bed about with him. This strangeness, however, will disappear, if we consider that an eastern bed consists, oftentimes, of only two thick cotton quilts; one of which is used for a mattress, and the other for a covering. It is no great inconvenience or labour to carry such a bed as this.

6. Luke vi. 38. "*Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.*"

How is good measure given into the *bosom?* Inhabitants of the East are accustomed to wear over the tunic, a mantle, sometimes six yards long and five or six feet broad. The two upper corners of this garment, are fastened by a string or bodkin over the shoulders; and the rest of it is folded about their bodies. The outer fold is often used as an apron, in which herbs, corn, loaves of bread, and other articles are frequently carried. Now nothing is more usual than to measure corn into *that*, in which it is carried. And as the part of the dress immediately over the breast is often called the *bosom*; we can easily see why our Saviour should use this phraseology.

7. Phil. iii. 12—14. *Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reach-*

ing forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.

The apostle, here, makes allusion to the athletic exercises of the Greeks; and the terms employed by them, in speaking of these exercises, throw light on this passage. In the foot-races, to which there is here a particular reference, there was a place for running, called the *stadium* [σταδιον.] The stadium had a starting place and a *goal* [τελος or σκοπος.] There was a judge of the race, [called Βραβευτης] who assigned to the victor a reward, [called Βραβειον.] He who was behind any competitor was said (διώκειν) to *pursue:* to *overtake* another was καταλαμβάνειν: to finish the race, was expressed by the term τελιουσθαι: and to receive the reward was λαμβάνειν. The passive form of the verb καταλαμβάνω, (see verse 12 in the original) may signify to be received into the lists; to have a part in the contest. It ought to be added that they who were preparing for these exercises, were accustomed to take some celebrated *athleta* as their instructor and example. They trained themselves according to his precepts, and endeavoured to exhibit the art, agility, and strength, by which he had formerly gained the prize.

With these remarks, which I am sorry I could not make without such a parade of Greek words, the passage before us may, perhaps, be rendered more intelligible than it is in our translation, or in the explanations of the commentators.

In the context the apostle gave some account of his manner of life as a Jew, and of the great change which had passed on him. His whole spirit and all his pursuits were different. All the objects of this world's ambition were accounted by him as *a thing to be cast away*, in comparison of the excellency of the knowledge of Christ Jesus. And he had proposed to himself, Jesus Christ, as his great pattern; subjecting himself to his discipline, and following his example. This seems to be evidently implied in the tenth verse, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." The great object of all this, is the attainment of "the resurrection of the dead;"—doubtless, the resurrection of the just; that resurrection of which they shall partake, who are dead in Christ, and who shall "rise to meet the Lord in the air, and ever be with the Lord." This is the reward, (βραβειον) which the apostle was striving to attain. But notwithstanding all that he had done and suffered in the christian race, and the great progress made by him he is not

satisfied with his attainments; but is still pressing forward in his course. And here he beautifully illustrates his feelings and conduct, by alluding, as before remarked, to one of the olympic games.

"Not that I have already received (the reward,) or have now finished my race; (τετελείωμαι) but I follow after," (I pursue with all my might the example of my master) "if by any means I may come up to *that*,* (καταλαβω) for the sake of which, I was admitted into this course (κατελήφθην) by Christ. Brethren, I do not think that I have come up to it; but this one thing I do,—not regarding the things that are behind, and eagerly stretching forward to the things that are before,—(ἐπεκτεινόμενος, a word very difficult to be translated) I press forward (διωκω again) to the goal, for the sake of the prize of the high calling of God in Christ Jesus."

This interpretation gives an easy and consistent sense to all parts of this passage, and presents a highly instructive view of the humility, and zeal, and active service of the apostle. And here I cannot help remarking, that if the apostle, after all his painful travels, his severe toils, his sacrifices of worldly interest, his sufferings, his perils, his labours of love, saw something in the example of his Lord, which at once humbled him in the dust, and excited him to new efforts of christian zeal; how ought we to feel, who fall so far behind him!

Perhaps there may be an objection in the minds of some, to my rendering of the same verb differently in the 12th verse; καταλάβω being translated to *come up to*, or overtake; and καλελήφθην, to be *received* or *admitted*. But I would observe, that in the Greek language many verbs signify very differently in the active and passive voices; that the apostle Paul seems to have delighted in a sort of *paranomasia*, or use of words similar in form but different in sense; and that the passive

* Namely, *the example of Christ*, which he had proposed as the object of his imitation; expressed before, by the phrase, *conformity to his death*. Christ laboured, suffered, died, for the good of men, even their salvation. In a subordinate sense, Paul was engaged in the same work of love, and was ready, "not only to be bound, but to die for the name of the Lord Jesus." It was for this that Paul was admitted into the christian course: even that he might labour, and suffer for the conversion of the Gentiles, the salvation of souls, or as the Saviour himself said, when Paul was admitted, "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." This clearly shows for what it was, that Paul was brought in.—Acts ix. 15, 16.

form of the verb in question is undoubtedly used for *receive*, or *admit*, (excipio, admitto.) I am not able to point to an example, in which it is used with a special reference to the Grecian games; but I do not conceive this to be necessary to justify my interpretation. It is sufficient to know, that the word is used in the general sense of *admit* or *receive*, and that rules were prescribed for the admission of candidates for the honours of the games.

As I have given an illustration of one very interesting passage of scripture from the games of Greece, it may be proper to observe, that a number of passages, especially in Paul's Epistles, borrow light from the same source. It ought not to be thought surprising, that the apostle should make frequent allusions to this subject; because these public games were instituted for an important purpose; were regarded with very deep interest; and were attended by vast multitudes of people. The honors bestowed on the victors, were thought the highest that man could bestow, or receive; and were, of course, most zealously sought for, and most eagerly coveted.

The following extracts from *Professor Paxton's Illustrations of Scripture*, will be read with interest.

"Those who were designed for the profession of Athletæ, or combatants, frequented, from their earliest years, the academies maintained for that purpose at the public expense. In these places they were exercised under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to form them for the combats. The regimen to which they submitted, was very hard and severe. At first they had no other nourishment than dried figs, nuts, soft cheese, and a gross heavy sort of bread [called μαζα;] they were absolutely forbid the use of wine, and enjoined continence.

"When they proposed to contend in the Olympic games, they were obliged to repair to the public gymnasium at Elis, ten months before the solemnity, where they prepared themselves by continual exercises. No man that had omitted to present himself at the appointed time, was allowed to put in for any of the prizes; nor were the accustomed rewards of victory given to such persons, if by any means they insinuated themselves, and overcame their antagonists; nor would any apology, though seemingly ever so reasonable, serve to excuse their absence. No person that was himself a notorious criminal, or nearly related to one, was permitted to contend. Further, to prevent underhand dealings, if any person was convicted of bribing his adversary, a severe fine was laid upon him; nor was this alone thought a sufficient guard against unfair contracts and unfair practices, but the contenders were obliged to

swear they had spent ten whole months in preparatory exercises; and besides all this, they, their fathers, and their brethren, took a solemn oath, that they would not, by any sinister or unlawful means, endeavour to stop the fair and just proceedings of the games.

"The spiritual contest, in which all true christians aim at attaining a heavenly crown, has its rules also, devised and enacted by infinite wisdom and goodness, which require implicit and exact submission, which neither yield to time nor circumstances, but maintain their supreme authority from age to age uninterrupted, and unimpaired. The combatant who violates these rules forfeits the prize, and is driven from the field with indelible disgrace, and consigned to everlasting woe. Hence the great apostle of the Gentiles, exhorts his son Timothy, strictly to observe the precepts of the divine law, the rule of his conduct in the hand of the Mediator, without which he can no more hope to obtain the approbation of God, and the possession of the heavenly crown, than a combatant in the public games of Greece, who disregards the established rules, can hope to receive from the hands of his judge, the promised reward: 'And if a man strive for masteries, yet is he not crowned except he strive lawfully,'' or according to the established laws of the games.

"Like the Grecian combatants, the christian must be well born; born, 'not of corruptible seed, but of incorruptible, by the word of the Lord, which liveth and abideth forever;'' he must be free; 'a citizen with the saints, and of the household of faith;' he must 'abstain from fleshly lusts;' and 'walk in all the statutes and commandments of the Lord blameless.' Such was Paul; and in this manner he endeavoured to act: 'But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.'—The word *Αδοκιμος*, which we render *a castaway*, signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.

"The rule which the apostle applies to himself, he extends in another passage to all the members of the christian church; all without exception must lead a sober and penitent life; 'Those who strive for the mastery are temperate in all things: now, they do it to obtain a corruptible crown, but we an incorruptible.'"

In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called *σκιομαχια*, in which a man would of course beat the air. In the foot race, the runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. While they waited

the signal to start, they practised by way of prelude, various motions to awaken their activity, and to keep their limbs pliable and in a right temper. They kept themselves breathing by small leaps, and making little excursions, which were a kind of trial of their speed and agility; in such exercises they might be said, with great propriety, to *run uncertainly*, towards no particular point, and with no direct or immediate view to the prize. Both these allusions occur in the declaration of the apostle: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

In the foot race, they were anxious to carry as little weight as possible; and uniformly stripped themselves of all such clothes, as by their weight, length, or otherwise, might entangle or retard them in the course. The christian also must "lay aside every weight, and the sin which doth so easily beset him;" in the exercise of faith and self-denial, he must "cast off the works of darkness," lay aside all malice, and guile, and hypocrisies, and envyings, and evil speakings, inordinate affections and wordly cares, and whatever else might obstruct his holy profession, damp his spirits and hinder his progress in righteousness." ΠΑΣ.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

A New Medicine, called *Lupulin*, is mentioned in some of the late Journals, as worthy of attention. It is prescribed either in the form of a *decoction* or a *tincture*, made of the yellowish powder, which is found on *hops*. It is said to be tonic, and narcotic, and aromatic. It does not produce constipation of the bowels, as other tonics do. It is said to act entirely on the nervous system, and may be prescribed with great advantage, in all cases of debility and inaction of the digestive organs, where powerful tonics would be injurious. As an anodyne it is strongly recommended for allaying nervous irritation, and does not induce the stupidity, which always accompanies the use of opium.

In a former volume we reviewed at length *the Mountaineer*, and made such extracts from it, as might enable the reader to form a fair estimate of its merits. We are glad to see a new edition advertised for sale, and can assure our readers, that the work, in again passing through the hands of the author, has been considerably improved. We once more give it our hearty recommendation.

It is said that the celebrated professor Lee is engaged in preparing a Hebrew Grammar, which will exhibit all the improvements of Gesenius and other Philologists, with additions of his own. Much is expected from this work.

An institution for teaching mechanics the scientific principles of their several trades, has been lately established in London under the guidance of Dr. Birkbeck, the founder of the first institution of the kind at Glasgow. Similar plans are in progress

at Liverpool, Manchester, Leeds, Bristol, and Birmingham. The plan of these institutions will include lectures on the arts and sciences, a library of reference and circulation, a reading-room, a museum of models, a school of design, and an experimental workshop and laboratory. We most heartily wish well to such institutions, which are well caculated not only to increase the knowledge, but to improve the habits, and to better the condition, of our mechanics; and also to cut off many sources of vice and temptation to which they have hitherto been exposed. The ultimate benefit also of such institutions to the country at large will be great, if due care be taken to prevent their degenerating from their original intention.

Institutions of this kind would be of very great advantage in this country. There is among us a very great portion of mechanical genius; and if native talent were furnished with the aids and facilities afforded by science, the whole country would feel the benefit.

New Chronometer.—"Harrison G. Dyar, of Middlebury College, Vt. but now residing in Philadelphia, has invented a clock, (says the Christian Advocate,) the principles and movements of which are entirely different from those of chronometers now in use, and are not to be found in any treatise of mechanics extant. The pendulum moves in a cycloidal arch, and performs long and short vibrations in equal times; while that of our common clock swings in the arch of a circle, and makes unequal vibrations in unequal times. The striking parts are no less peculiar; the hammer, which is balanced, and turns on a pivot, strikes the internal limb of the bell, and is so easily put in motion, that eight ounces of power is sufficient for that purpose. The machinery of the whole is surprisingly simple; it requiring but two wheels to continue the operation eight days, without a renewal of the power—three will do this a year, and four will *perpetuate* its motion a century.—Ease, strength, and uniformity are striking characteristics in all its movements."

Galvanism.—The sentence of the court having determined that the body of Johnson should be given to the surgeons, the opportunity was embraced to repeat some experiments which had been made in Europe, to ascertain the power of galvanism upon the nerves and muscles after death. A Voltaic battery of greater force than is any where else recorded; (328 pair of plates of four inches) was accordingly prepared by the Professor of Chemistry, in the College of Physicians and Surgeons, Dr. M'Nevin, who conducted that part of the experiment, while Drs. Mott and Stevens performed the surgical part. The body was brought to the College theatre, about an hour and a half after the execution, (of which time it had hung three quarters of an hour) and before rigidity or coldness ensued. The experiments were immediately commenced, and were eminently successful. All the results recorded by Dr. Ure of Glasgow, in the case of the murderer Clydesdale, were produced here, with the exception, owing to an accidental circumstance, of the action of respiration. The arms, legs and body, the muscles of the face and neck, were strongly excited and thrown into convulsive motion—the heart also was made to contract; and a nervous twitching of the mouth, which was remarked in the man while living, recurred on the application of the charged wire. We are promised a detailed description of the experiments, which will not fail to interest scientific men, as the manner and success of them redounded to the credit of the profession here.

[*New-York Paper.*

—

From the Lon. Evan. Magazine, Sept. 1825.

VILLERS ON THE REFORMATION.

"In the year 1802, the National Institute of France, a body consisting principally of Roman Catholics, and reckoning among its members many Priests and dignitaries, proposed the following prize question: "What

has been the influence of the Reformation of Luther upon the political condition of the different states of Europe, and the progress of useful science?" Two years afterwards, the prize was assigned to the *Essay on the Spirit and Influence of the Reformation of Luther, by* M. Charles Villers. This extraordinary work, the author of which was himself a Catholic, and which is full of the most extensive knowledge, the most interesting details of facts, and the most powerful reasonings, did justice to the principles and characters of the Reformers, and demonstrated the beneficial effects of the Reformation on the moral and political, the scientific and statistical, condition of mankind. Several attempts were made in France to answer it; an achievement much of the same kind as it would be to move the Alps, or put out the sun. In 1806 it was translated into English, and enriched with many excellent notes by Mr. *James Mill.* Unfortunately that translation was made from the first edition, and thus had not the advantage of numerous additions and a large preface, which the author annexed to the 2d edition, published in 1805. I have lately had the happiness of meeting with a German translation made from the second edition, under the author's own eye, and by his particular friend, Professor C. F. Cramer, then resident at Paris, printed at Hamburg, 1805. This translation is rendered far more valuable than the original by a most interesting preface, some separate annotations, and seventeen dissertations on distinct subjects connected with the topics and design of the work, by Dr. Henke of Helmstad. These additions are marked with that extent, minuteness and accuracy of knowledge, and that patience of investigation which usually distinguish the literary productions of Germany. A bare rehearsal of their subjects cannot but be interesting. 1. The continued influence of the Reformation to the present times. II. The progress of the human race to the most perfect state of virtue and happiness. III. The unacknowledged service of the middle age towards the illumination of modern times. IV. The infidelity and atheism of the Papal court, and of many persons in Italy, at the period of the Reformation. V. The character of Jerome Savonarola. VI. The opposite extremes of abuse and of extravagant veneration, lavished on Martin Luther. VII. Protestant hierarchies. VIII. The Danish, Swedish, German, and English systems of Episcopacy. IX. On the refusal of the Popes to acknowledge the royal titles of the house of Brandenburg. X. On the moral evils arising from the numerous Saints' days of the Romish Church. XI. The shares which the policy of princes, and the love of liberty in nations, had in the advancement of the Reformation. XII. On the great and manifold importance of the city of Geneva. XIII. On the States, whose governments have not embraced the Reformation, particularly Spain and Italy. XIV. On the various fortunes of the Protestant religion in France. XV. On ancient philology, and the refinement of living languages, as affected by the Reformation. XVI. On the alleged disadvantages of the Reformation, its encouraging free inquiry, and giving rise to religious controversies. XVII. On the effects upon the political interests of nations, produced by religious controversy among Protestants.

These Dissertations are followed by another, written in French by M. Mourier, pastor of the French Reformed church at Copenhagen, "*On the Character of Calvin.*"

A translation of this Dissertation is given in the Magazine, from which the above extract is taken; but it is by far too long for a place here. We have given this notice because it is really an article of great interest. The subject of the *Reformation* is not studied in this country as it ought to be; and many of the topics on which these dissertations are written are highly curious and important, and deserve most profound consideration. We hope that the perusal of this piece, will set some

of our readers on new trains of investigation; and that hereafter our pages will be enriched by Essays written on at least some of these themes.

We can only add now, that in our deliberate opinion, the more men know of this whole affair, the more highly will they value the Bible, as the great instrument of promoting liberty civil and religious in the world. The religion of the Bible awakens a moral feeling of such mighty influence, that nothing can suppress it. And it so elevates the whole character of man, as to prepare him for a constitution where law governs.

LIST OF NEW PUBLICATIONS.

The present State of England, in regard to Agriculture, Trade, and Finance; with a comparison of the prospects of England and France. By Joseph Lowe, Esq. New-York: Bliss and White. 1824.

The Private Correspondence of William Cowper, Esq. with several of his most intimate friends. Now first published from the originals in the possession of his kindsman, John Johnson, LL. D. Rector of Yaxham with Welborne in Norfolk. First American Edition. Philadelphia and New-York. 1824.

Narrative of a Journey to the Shores of the Polar Sea, in the years, 1819, 20, 21, and 22. By John Franklin, Captain R. N., F. R. S., and Commander of the Expedition. With an Appendix containing Geognostical Observations, and Remarks on the Aurora Borealis. Illustrated by a Frontispiece and a Map. Published by authority of the Rt. Hon. the Earl Bathurst. Philadelphia. 1824.

Sermons Preached in St. John's Church, Glasgow. By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. First American Edition. Philadelphia. 1824.

The New Testament of our Lord and Saviour Jesus Christ: with references and a Key sheet of questions, Historical, Doctrinal, and Practical: Designed to Facilitate the acquisition of Scriptural knowledge, in Bible Classes, Sunday Schools, Common Schools and private families. By Hervey Wilbur, A. M. New-York.

Sketches of the Earth and its Inhabitants, with one hundred engravings. By J. E. Worcester, A. A. S. Boston.

Notes on the Epistle to the Romans; intended to assist Students in Theology and others, who read the Scriptures in the originals. By Samuel H. Turner, D.D., Professor of Biblical Learning, and Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church. pp. 120.—New-York.—1824.

Memoirs of John Aiken. By Lucy Aiken. With a selection of his Miscellaneous pieces, Biographical, Moral and Critical. Philadelphia. 1824.

A Careful and Free Inquiry into the true nature and tendency of the Religious principles of the Society of Friends, commonly called Quakers. In two parts. I. The history of their opinions; the rise and progress of the Society. II. Dissertations on their Doctrinal Tenets, their worship, ministry, &c. By William Craig Brownlee, A. M. Minister of the Gospel. "Suis-Je seul? Je me plais encore au coin du feu." Philadelphia. 1824.

Duke Christian of Lunenburg; or Tradition from the Hartz. Honi Soit qui mal y pense! Alles fur Gott und Sie. By Miss Jane Porter, author of "Thaddeus of Warsaw," &c. &c. &c. In two Volumes. Boston. 1824.

Stories explanatory of the Church Catechism. By Mrs. Sherwood, Author of "The Infants Progress," "The Governess," "The Indian Pilgrim," and other works. Burlington. N. J.

The Albigenses, A Romance. By the Author of "Bertram," A Tragedy; "Woman; or Pour et Contre," &c. In three Volumes. New-York. 1824.

REVIEW OF RELIGIOUS INTELLIGENCE.

Bible Society of Virginia.

The Eleventh Anniversary of this institution was held in the First Baptist Church in this city. After Divine Service and a Sermon by the Rev. Mr. Keeling, and the organization of the meeting, the Annual Report and Treasurer's Account were read and approved; arrangements were made for printing them, together with extracts from the last Annual Report of the American Bible Society; provision was made for searching out and supplying those who are destitute of the Bible in Richmond, Manchester, and their vicinity. The following persons were elected Officers of the Society for the ensuing year:

The Right Rev. Richard Channing Moore, D.D. *President.*

Rev. Jesse. H. Turner, 1*st V. Pres.*
Rev. David Roper, 2*d do. do.*
Rev. H. L. Keeling, 3*d do. do.*
Rev. Ethelbert Drake, 4*th do.*
Rev. John B. Hoge, *Cor. Sec'y.*
William Munford, *Rec. Sec.*
Benjamin Brand, *Treasurer.*

other managers.

Robert Pollard, Robert Greenhow, James E. Heath, John G. Williams, Thomas Nelson, James A. Oswald, Nathaniel Sheppard, Thos. C. Howard, George Hutchison, John N. Gordon, James Blair, Richard Gwathmey, William Fenwick, Willis Cowling, Madison Walthall, and David I. Burr.

—

eleventh annual report.

At the close of the eleventh year of the Bible Society of Virginia, the Managers, in surrendering the charge confided to them, present a brief statement of their proceedings, and of the condition of the Society, to its members.

Appreciating as they do, the rule which subjects their official conduct to the inspection and control of their constituents, they would not forget that account which they must render to Him, whose word, it is alike their duty and their privilege to disseminate. On this subject they have received an affecting admonition. One of their number, who, in the early part of the year, assisted in their counsels and their efforts, has been removed by death; and his departure repeats the touching exhortation, which the death of the First and the Second President of this Society addressed to its officers, and its members, at the last Anniversary Meeting.

Aware that the accomplishment of an end, is usually more important than the means by which it has been effected, the Managers deem it unnecessary to relate, in detail, the measures which they have employed, in prosecuting the benevolent designs of this institution. While they cannot but lament that their success, and even their zeal, has been disproportioned to the magnitude of their aim, they would invite the attention of the Society to the result of the exertions which they have been enabled to make.

In the actual distribution of the Holy Scriptures, the course adopted in former years, has been pursued by the Managers. The extent to which it has been carried, will now be stated.

[From the last Annual Report, it appears that there were on hand at the commencement of the year, which is now terminated, 388 Bibles and 192 Testaments. During the year, 600 Bibles and 300 Testaments have been procured. Of these, 382 Bibles and 384 Testaments have been sold, and 262 Bibles and 104 Testaments gratuitously distributed. Since the origin of the Society, 12,589 Bibles and Testaments have been circulated by it.]

As the usefulness of this Society can never transcend the limit prescribed by its resources, the provision of funds adequate to its wants, is an object of primary importance. From the list of its original contributors, many names have been blot-

ted out by death, and other causes of change, which need not be enumerated. Resolutions, adopted with the view of supplying the deficiency thus created, and of otherwise promoting the objects of this institution, were reported and sanctioned at the last Annual Meeting. In conformity with these resolutions, Committees of Subscription have been again appointed, the result of whose agency, has not been communicated. The Managers feel assured, that in this community, distinguished by its intelligence and its liberality, there are many persons, not actually associated with us, who contemplate the work in which we are engaged with approbation and with interest; and they are not prepared to renounce the hope, that this institution will ascend to a higher eminence than it has yet reached; and, diffusing its benign influence through a sphere continually expanding, will justify, more impressively than it has yet done, its claim to the designation of the Bible Society of Virginia.

The following statement exhibits the pecuniary relations of the Society, for the year which is just closed.

According to the last Annual Report there were in the hands of the Treasurer, on the 1st April, 1823, $350 47. Since that time, there have been received, $578 66, and disbursed, $668 62, leaving a balance, April 1st, 1824, of $260 51.

It is believed, that when this Society was established, no similar institution existed in Virginia. In the United States, the number of kindred associations was comparatively small, The sublime project of a national institution, which should bind in its golden chain every part of the union, existed only as a vision of the fancy. It was not therefore unreasonable to hope, that this Society would gather around it, auxiliaries on every side, and become in some degree to Virginia, what the American Bible Society has since become to the Union. But this object if ever cherished, has been abandoned for one of superior magnificence. The American Bible Society has opened a fountain of mercy, from which the water of life is poured along unnumbered channels, to the extremities of this vast country, and to nations beyond its utmost boundaries. This Society was among the foremost to hail an event so auspicious, and immediately became an auxiliary to that interesting institution. The whole number of societies which at the period of its last Report, sustained to it the same relation, was three hundred and sixty; of which thirty-four are in Virginia. There still remains however, a considerable majority of the counties in this state, in which no arrangements have been made for the distribution of the Scriptures. Believing that the excitement of public attention to this subject would produce a favourable result, the Managers judged it expedient to appoint an agent for the purpose of promoting the formation of Bible Societies in those counties where none existed. In this capacity, the Rev. Mr. Charlton was engaged to serve the interests of the Society for six months. While the Managers regret that the state of his health did not permit him to fulfil the whole of his engagement, they take pleasure in recording the usefulness of his mission, during the period of its continuance. The experience of the American Bible Society warrants the belief, that an intelligent and zealous agency, for this purpose, which shall merge every sectarian view, in the catholic object of disseminating the Bible, without note or comment, will be crowned with the most cheering success.

During the past year, information has been received that two Societies have been formed, auxiliary to the Bible Society of Virginia; and that arrangements for the formation of two other Societies have been made. There is reason to believe, that there are now six Societies auxiliary to this institution; although from several of these no official communication has been received.

The claims of that charity, which the Managers have been commis-

sioned to dispense, are numerous and commanding.—Could we relinquish our confidence in the Bible as a revelation from God, we should regard it as the most splendid monument of human genius. Its perfect adaptation to the condition, and necessities, and happiness of man, would vindicate its title to that distinction. The best interests of man and of society are secured, in proportion as its doctrines are embraced and its morals exemplified. It imposes the most powerful restraint on crime, and ministers the strongest incentive to virtue. The sanctions of human laws address themselves to the fear of temporal suffering; but, in innumerable instances, that fear gives place to the love of gain, the passion for indulgence, or the hope of impunity. There is no unquestionable proof that society, in any valuable sense of that term, can exist where the belief in future rewards and punishments, is generally extinguished. The sacred Scriptures have delivered that doctrine, in a form suited to ensure its highest efficiency. This truth has been recognised by every christian community. On a different supposition, nothing could be more absurd than the administration of an oath. The Bible supplies that moral influence which human governments do not, and cannot exert. Precisely for this reason, it is not merely an auxiliary prop, but the main pillar of the laws. Accommodating its influence to the diversified relationships of human life, its uniform tendency is to make men wiser and better. On the predicted prevalence of christianity is staked the last hope that the triumph of civil and religious liberty will ever be complete and universal. This view of the subject derives peculiar importance, from the actual condition of several interesting portions of the world. Now although the Bible, in some instances, is prevented from producing its intended effect, all history establishes the fact, that its influence bears some considerable proportion to the extent of its diffusion. And the question may well be proposed to the patriot, whether he can, in any other way, more effectually subserve the interests of his country, than by promoting the influence of the religion of the Bible.

Important as such considerations are, they yield in interest to others, which on the present occasion should not be excluded. No mortal has ever yet apprehended the full force of that question proposed by Jesus Christ, "What shall it profit a man if he gain the whole world, and lose his own soul?" The present state and relations of the human race will soon be succeeded by others that shall be eternal and unchangeable. And if, as the history of the world, whether sacred or profane, abundantly proves, man's moral nature be in disorder, and his real character, as estimated by an omniscient and righteous Judge, be attainted with evil, his only refuge from the misery which sin entails, is in the mercy of Him that made him. The hope of future happiness can assure itself on no other evidence than that presented in the Bible, which marks out with precision the ground on which that hope may rest, and the terms on which it may be indulged.—The Scriptures are able to render men "wise unto salvation" by revealing Jesus Christ as the only and all-sufficient Saviour of the lost; and by communicating, under the influence of the Holy Spirit, light to the mind, purity to the heart, rectitude to the life, and peace to the conscience. In the language of a christian philosopher, the Bible has "God for its author, truth without any mixture of error for its matter, and the salvation of men for its object." The word of inspiration itself, has declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It is therefore an office of the highest benevolence, to minister the bread of life to the famishing soul, and to be instrumental in saving those who had otherwise perished

"for lack of knowledge." If the conversion of one individual, who has "erred from the truth," will "save a soul from death, and hide a multitude of sins," who will undertake to calculate the benefit which has already resulted and shall hereafter result, from the extensive distribution of that grand instrument of human conversion, the word of God?

If in this work, fraught with blessing to the world that now is, and to that which is to come, we have something to discourage, we have also much to animate us. The very difficulties which oppose the enterprise in which we are engaged, should impart additional ardour and activity to our zeal. God himself has said, "My word shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." Facts in profusion, have demonstrated the fulfilment of this promise; and they warrant the fullest reliance upon it, for the future. Confident of eventual success, Bible Societies are extending their operations in all directions. Not only among Protestants who concur in regarding the Bible as the only ultimate rule of christian faith and practice, but among members of the Roman and Greek communions, the sacred volume is fulfilling its mission of mercy, and exerting a noiseless but powerful influence. In Europe and in America, this cause has assumed a commanding attitude. In Asia and in Africa, its advocates and its agents have been cheered with success. Nations severed from each other by the various causes which diversify the character of man, have realized the attraction of a common object and a common interest. Here, at least, they feel their affinity. And the tie that binds them together will be honoured and perpetuated, when every combination against the welfare of the human race, shall be dissolved and branded with eternal infamy.

It is a just cause of gratulation and of thankfulness, that our country has borne so distinguished a part in this work of christian beneficence. Within the memory, even of the young, its endeavours and its successes have been signal. Much has been done, but more remains to be accomplished. While the American Union, with her more than four hundred Bible Societies, is striving to overtake and supply the deficiency of the word of life which actually exists; that deficiency is increasing with the additions that are continually swelling our population. Let this point be gained; and yet there are millions who have never heard of the Bible, to whom its light, and its sanctity, and its consolations must be transmitted. In behalf of this object, every sentiment of piety to God, and of sympathy for man, is addressed:—Every heart is invited to feel, every hand to contribute, and every tongue to pray. Every possible excitement to effort, and every possible pledge of success, is presented. And on this hallowed scheme for filling the earth with the knowledge of the Lord, HEAVEN HAS SMILED—AND WILL SMILE.

Receipts and Disbursements.

From the Treasurer's Account it appears, that during the year the annual subscriptions to the Society amounted to $181—the donations, to $62: 50—the proceeds of Bibles and Testaments sold, to $302: 93—which with $350: 47, the sum in the Treasury at the commencement of the year, make a total of $929: 13. The disbursements of the year amount to $668: 62—leaving a balance in the hands of the Treasurer of $260: 51.

CONVERSION OF THE JEWS.

The American Society for Meliorating the Condition of the Jews, seems to have proceeded with exemplary prudence, and caution, in the important work which they have undertaken. Their object, is so generally known, that it is unnecessary to state it here. After patient deliberation, on the best means of effecting it, they have determined to procure, a few thousand acres of land, for the present, as the site of the intended

Jewish settlement. The committee appointed for that purpose, reported to the Board of directors the following,

PLAN.

I. The object of the Society is, 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.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience. They have contented themselves with submitting a general plan, which may form the basis of future operation, and which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the Society will warrant.

To carry this plan into effect, it was resolved,

1st, That the land Committee, be directed to prosecute their inquiries, for a suitable tract of land, for the location of the contemplated settlement.

2d, As some time may elapse before the purchase of the site for the ultimate settlement of the emigrants, a Committee was authorized to procure near New-York a place for the reception of such Jews, as may from time to time come to this country.

3d, The Foreign Secretary was directed to communicate to Count Von der Recke, a copy of the foregoing plan, and to request him to act as agent of this Board in Germany, in communicating information of the plan adopted by the Board; ascertaining the names, numbers and circumstances, of Jews who may wish to come to the settlement; forming societies to defray the expenses of emigrants in coming to America; and generally calling the attention of the religious public in Germany to the objects of the Society.

The Number of Israel's Advocate for the present month, contains the following intelligence.

Agreeably to the plan published

in the last number of the Advocate, we have the pleasure to announce that a place for THE RECEPTION of Jewish emigrants has been procured. The committee appointed in January to procure such a place, entering with zeal into the views of the Board, reported at the regular meeting in February, that a large mansion together with three acres of land, at the distance of three miles from the city, and in a commanding and healthy situation, could be obtained at the rate of 300 dollars per annum. The house being admirably adapted for the temporary purposes for which it is intended, having *fifteen* commodious rooms; and the rent being considered low, for the accommodations afforded, the board did not hesitate, but accepted the report of the committee, and hired the house. Information of this fact will be immediately communicated to the Count Von der Recke, by the Rev. Dr. M'Leod, Secretary for Foreign Correspondence; and we have no doubt the news will be hailed by many inquiring and converted Jewish brethren, as promising a way of escape from European intolerance.

We have now a place of reception for such Jews as may from time to time come to this country, where accommodations will be provided for them AS ONE FAMILY, *at the expense of the Society; and whence* AT THEIR OPTION, *they may locate on our agricultural establishment, or engage elsewhere, in any employment,* under the *auspices of the board.*

As this plan however is only designed to serve a temporary purpose, the *land committee* are prosecuting their inquiries for a suitable site, for the ultimate settlement. Several new tracts have been offered to the board during the last month; the examination of which has been referred to the committee.

The London Jews Society, under the direction of the Established Church, has been in existence about fifteen years. The last report of that Society, affirms, on the concurrent testimony of its friends and advocates throughout the kingdom, that there is a manifest increase among their countrymen of enlightened, scriptural zeal, for the spiritual welfare of Israel. Satisfactory proof of this, has been given in the increase of contributions to the Society's funds. This is, in a great measure, ascribed to the zeal of the female friends of the institution. It is pleasing also, to observe, that indications of an awakening attention, to the objects and efforts of the Society, have not been wanting among the British Jews. Their publications on the subject of Christianity, argue diminished opposition to its doctrines, and its advocates; and give evidence, that the publications of the Society are attentively read. Tracts and Bibles, have been willingly received by the Jews residing in London; and in reference to them, a course of monthly lectures on the *Old Testament types,* has been instituted at the Chapel in Bethnal Green. The schools, for the education of Jewish children, are maintained. In these, about 300, have enjoyed the benefit of Christian instruction, and afterwards, situations with Christian masters, are readily obtained, by the agency of the Society. The press, under the controul of the Society, is actively employed, in publishing tracts new and old, Old and New Testaments and parts of them, in English, in the modern languages of Europe, in Hebrew, or its various dialects, as used by Jews, in different parts of the continent. Various publications, have also been made, at the Society's expense in Germany. More than 10,000 copies of the Hebrew New Testament have been circulated, since the formation of the Society, besides many thousand copies, in the German Hebrew, and Judeo-Polish; and many hundred thousand tracts in various languages. The Missionary Seminary, has not disappointed the expectation of its friends. It has seven students; five of whom, were received during the last year. The last Report of the Society, states that they have now, in employment, twelve Missionary labourers. The Jewish Expositor for January, 1824, says that there are

now, seventeen Missionary agents, under the direction of, or in connexion with, the London Society alone. These are occupied, in Holland, in Germany, in Prussia, in Poland, in Italy, in Palestine, and in India.

American Colonization Society.

In our January number we alluded to this important institution; and announced the expectation, of being soon called upon, to notice its anniversary meeting, and annual report. That interesting document is now before us; and it fully justifies the opinion which we expressed, that the Society is progressively, acquiring more of public confidence, and patronage.

This Society held its Seventh Annual Meeting, in the Capitol, at Washington on the evening of the 20th February, 1824. The Hon. Bushrod Washington presided, and the Report was read by Mr. Gurley. After the usual resolution in relation to the report, it was unanimously resolved "That the territory and settlement of the Society, near Cape Montserado, on the North-West coast of Africa, be and hereby is, named LIBERIA." It was also resolved "that the town laid out and established at Liberia shall in like manner be called and known by the name of MONROVIA." A resolution was subsequently offered, proposing "that a respectful memorial be presented to Congress, on the part of this Society stating the progress that has been made, &c. and praying for aid from the National Government in the further prosecution of this great National undertaking." After some discussion, of the propriety of making an immediate application to Congress, it was determined to refer the resolution just mentioned, to a Committee, who should report to an adjourned meeting of the Society. A number of resolutions, predicated on the history of the Society for the last year, were afterwards adopted; the officers for the ensuing year were chosen; and the Society adjourned.

The Annual Report gives an able, and satisfactory exposition of the state, and prospects of the establishment, at Liberia; as well as of the operations of the Society, for the last year. It is well known that, at the beginning of that period, the Colony was in a suffering and exposed condition. The Managers deemed it important, to reinforce it speedily, by sending out additional emigrants, and supplies. Arrangements for this purpose, were scarcely completed, when alarming intelligence was received from the Colony. The native tribes in the vicinity of the settlement had combined for its destruction, and proceeded to violent and repeated attacks. The military force of the Colony did not, at this time, exceed thirty men; yet they, on the 8th of November, repelled 800 of the natives, and on the 1st December, nearly double that number, with the loss of only *four* killed and *three* wounded. The valour of the settlers, aided by the presence and influence of several British naval officers, secured the consent of the natives, to refer all causes of difference to the Governor of Sierra Leone; and peace was restored. This intelligence, communicated to the the colonists, assembled for embarkation, was received without dismay: no one of them evinced a disposition to avail himself of the liberty to remain in this country. The Oswego, with about sixty emigrants under the superintendence of Dr. Ayres, sailed on the 16th April, and arrived at Cape Montserado, on the 24th May. This event, as may easily be imagined, excited great joy at the Colony. But a fever soon commenced, and spread among the new colonists. The disease, however, was generally mild; and only eight deaths occurred.

Distinguished and honourable mention is made, in the Report, of the services rendered to the Colony, during its embarrassments, by officers and sailors of the British navy. To secure a compliance, on the part of the natives, with the terms of a treaty, which had been concluded by the agency of Capt. Laing, Midshipman Gordon, and eleven men

under his command, proposed, and were permitted, to remain at the Colony, until its affairs could be adjusted. The purposes of Heaven are inscrutable by mortals. This officer was attacked by fever, and died on the 25th December. Eight of his companions shared the same fate. But they died in the cause of humanity. And their death, was certainly, not less glorious, than if they had perished in battle.

The Report records instances, among our own gallant naval officers, and seamen, of service rendered to the Colony; and of life hazarded, and perhaps, sacrificed, on its account. Capt. Spence, commander of the United States sloop of war, Cyane, with his associates, when informed of the sufferings of the Colony, repaired to Sierra Leone; fitted for sea, the schooner Augusta; hastened to the Colony; and offered it every aid in his power. He determined to remain on the coast, as long as should be necessary. The supplies which he furnished; the accommodations which he provided; and the tower which he erected, for defence against the barbarians, have been of the utmost importance to the Colonists. When it became necessary for him, to leave the coast, he instructed Lieut. Dashiell, to take command of the Augusta, and to cruize in the vicinity of the Colony, for the purpose of subserving its interests, and of suppressing the slave trade. This worthy officer died at Sierra Leone, on the 22d June. Mr. Richard Seaton, clerk of the Cyane, consented to remain, for a season, at the Colony, to assist the agent of the Society, in a work obviously, too great, for a single individual. He soon became the victim of disease; and after lingering for some months, died on his passage to the United States.

Since the arrival of Dr. Ayres at the Colony, its arrangements and condition have been greatly improved. It is believed, that before this time, a division of the land in the vicinity of the settlement, among the several families, has been effected, and the 1st November was fixed upon as the time, when, all rations would cease to be delivered except to invalids.

The Board represent the evidences of public favour which they have received during the year, as affording the highest encouragement, to the undertaking, in which they are engaged. A thousand powerful minds, scattered through the Union, are at work for the institution. And the spirit of deep concern for its result, is rapidly extending. The General Convention of the Episcopal Church, the General Baptist Convention, the General Assembly of the Presbyterian Church, the Synods of North Carolina, of Virginia, and of Philadelphia, have given their sanction to this enterprise. Many distinguished statesmen, in all parts of the Union have borne testimony to its magnitude and its wisdom. And in proportion as its objects are understood, the catalogue of its friends, is enlarged. Several agents, have been successfully employed in promoting its designs. Of the Auxiliary Societies formed during the last year, those of Richmond, Petersburg, and Portsmouth, Va.; and three in the District of Columbia are mentioned. It is expected, that a paper devoted to the interests of this Society will soon make its appearance. A much larger number, of free people of colour, are willing to emigrate, than the means of the Society, will enable them to transport. A reinforcement has lately been sent to the Colony. The ship Cyrus, sailed on the 10th of January, with more than one hundred emigrants from Petersburg, Richmond, and the lower country of Virginia. They were accompanied by the Rev. Colston M. Waring, a respectable preacher of colour, who after having visited the Colony, now returns to it, with his family. The expense of transportation is found to be less than had been anticipated: and will be still more reduced. Recent accounts from the Colony, seem to justify the opinion, not merely that a Colony may be established, but that a Colony is *actually established*, under the auspices of the Board. The emigrants are living, in health, and in peace, and are occupied in

the cultivation of their grounds. The Appendix to the Report, contains a map of Liberia, and much important matter, for even a condensed view of which, we have no room at present.

The Report, of which, we have endeavoured briefly to exhibit the substance, with the documents that accompany it, is calculated to encourage the friends of this institution. Such an enterprise as that, in which this Society is engaged, must, of necessity, be attended with great difficulties; and calls for intelligence, and prudence, and perseverance, and every high quality of deliberation, and of action. But the difficulties have been less, than might have been apprehended. The Colony has been assailed by disease, and by violence; and yet it exists. It is even in a flourishing state. Its present location, is highly favourable. The emigrants have suffered less from disease, than the early colonists of this country. If they are not, now perfectly safe, from the attacks of the savage tribes, around them, a moderate augmentation of their numbers, and their means, will render them entirely so. If the Colony should perish, and the magnificent scheme of the Society be abandoned, it will be because this country withholds from it, that efficient support, which it may easily afford. We concur in the opinion expressed in the Report, that the cause of Colonization is silently but effectually gaining ground. Already there are auxiliary to the American Society forty-three Societies, viz. in Virginia 11, in Maryland 8, in New-York 8, in North Carolina 4, in Georgia 3, in Delaware 2, in Pennsylvania 1, in Connecticut 1, in Tennessee 1, in Kentucky 1, in Vermont 1. In view of this encouragement, and of the prospect before them, the Board conclude their Report in the following language.

"Whatever may be the fate of their cause, trusting in God, the Board will persevere; for, in the prosecution of an enterprise, promising such benevolent, such splendid results, they seek no higher praise, than that of having exhibited the spirit ascribed by the poet, to the stern and unconquerable Roman,

"Cuncta terrarum abacta
Praeter atrocem animum catonis."

The Palestine Mission.

Very recent accounts, from Mr. Lewis, a Missionary of the London Jews Society, to Palestine, give information, of the persecutions of the Turks against the Jews at Damascus. The person who in that Pachalic, held the office of Prime Minister, as well as High Priest, and twenty of the principal Jews, at least, have been thrown into prison; and the grand Sultan has decided that they must pay 40,000 burses, or die. Mr. Wolfe writes, "I went this afternoon into the Jewish street, I thought, at least to find the nephew of the High Priest, Rabbi Abulafia, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation, in mourning, and in silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it should cost them their heads, but still it was greatly, and visibly manifested. I shall go to-morrow, into the Jewish street, and distribute the word of God, and write upon the title page, the words of the prophet 'Comfort ye, comfort ye, my people.' The consternation excited among the Jews at Damascus, will spread over all the Jews in Palestine." It seems too, that the Christians, are the objects, if not of persecution, of something very much like it, at Damascus. But disastrous as such events appear, they are under the controul of Him, who causes the wrath of man to praise him, and restrains the remainder of that wrath.

DISSERTATION ON THE UTILITY OF THE STUDY OF LANGUAGES, AS A MEANS OF MENTAL IMPROVEMENT.

Read before the Literary and Philosophical Society of Hampden Sidney College.

LANGUAGE is the use of articulate sounds, for the purpose of communicating to those with whom we converse, such thoughts as we wish to exist in their minds. In regard to the things signified by words, language is entirely arbitrary. Thus, *earth* might have been called *heaven*, and *heaven* might have been called *earth*; and so of every thing else. But in this case, the word *earthly* would produce the same thoughts and feelings which are now produced by the word *heavenly*, and vice versa. The object of the remark, is to show that there is nothing in language, which corresponds to the nature of the things represented by it; but that, as far as it is the invention of man, it is *conventional*. Two or more persons must have agreed on the words, *earth*, *heaven*, *man*, *woman*, &c., to represent the things for which they now stand. The words thus adopted are heard, and their application learned by children, who, from early age, so associate in their minds, the words and the things for which they stand, that the one always suggests the other.

It is foreign to our present purpose, to institute an inquiry into the origin and progress of language. But it may not be amiss to remark in passing, that the hypothesis, that man was ever a dumb savage, communicating with his fellow, only by inarticulate sounds and signs, is destitute of evidence. Man, except in the very rare instances in which he has been found, a solitary being in the forests, has never been known to be without a language. The most savage tribes, as well as the most civilized nations, communicate their thoughts and feelings by words. It is perfectly gratuitous then, to assume that our race was once entirely without *that*, which, *as far as testimony goes*, they appear always to have possessed. The argument derived from the poverty and imperfection of language, in the early history of our species, has much more power to show that man has improved, than that he invented this system of oral signs for the communication of thought. There is a wide difference, as every one knows, between inventing that which is entirely new, and of which no previous hint had been given; and improving that which has been, in any way, made known to us by another. Besides; it is hard

to conceive how any number of dumb creatures, without knowing that they had the capacity of speech, should come together and agree that certain sounds should stand for certain *things*; others, for the *relations of things*; and others again, for thoughts and feelings.

There is no intention of treating this subject *theologically*; but it may be observed in passing, that the Bible gives a very different view of the case. The first record of man's having employed speech, is that from which we learn that the creator caused beast and bird to pass before Adam; and that he named them as they passed. This was done, while he was alone in the world, without a companion, with whom he might wish to hold the intercourse of thought and affection. Is it not reasonable to believe that, in this case, an influence was exerted by the Almighty, by which man was prompted and enabled to utter articulate sounds; and was thus prepared for that social life, to which he was destined? The next occasion of Adam's speaking, was the presentation of his newly created wife; whom he immediately recognised as bone of his bone and flesh of his flesh. After which, speech was common enough. Nor is there the slightest hint, that among the whole antediluvian race, there was more than one language.

The question before us, is felt to be one of considerable interest, and acknowledged to be highly important. The terms in which it is proposed, lead us to inquire into the value of the study of language, as a means of mental improvement. The subject then, is connected with the great concern of education; and no man of enlarged views and correct habits of thinking, can regard it with indifference.

The study of language implies much more, than the mere learning of words by rote, and the partial application of the common rules of grammar. It is an entering into the true genius and character of language, so as to understand the thoughts conveyed by it; to perceive the various shades of meaning exhibited by different words; and, of course, the modifications of sentiment and feeling thus expressed. There is indeed, an obvious distinction between *language* and *literature*; yet it is not easy to see how the one can be thoroughly studied, without giving a large share of attention to the other. Literature and customs, manners, laws, religion, &c., all of which influence literature, produce a thousand associations, which affect the meaning of words. And what that meaning is, we cannot discover, unless we enter into these associations. A single example will explain my idea. A schoolboy renders the Latin word *Virtus*, by the English, Virtue, and thinks

that he has done enough. The scholar not only knows that this is not the true meaning, but that it is necessary to understand the character of the Romans as patriots and soldiers, fully to comprehend their thoughts and feelings, when they used that term. And how much must we know of the Greeks, to understand precisely what they intended, when they said *το καλον* or *το πρεπον?*

The object of these remarks is to show the range of thought and inquiry permitted and even required by the subject before us. In pursuing it, the attempt will be made to prove that the study of language, is of very great importance, as a means of mental improvement. In doing this, a brief notice will be taken of some very common arguments. This will be done, not because any are supposed to be unacquainted with them; but because without them, the view of the subject would appear very defective.

1. This course of mental discipline, is well adapted to the order in which the faculties of the mind are developed. Of these, the first which shows its vigor, and offers itself for culture, is the *memory.*—It is almost too trite to remark, that the study of language affords an excellent method for the improvement of this faculty. But it is worth while to observe, that there has prevailed a ridiculous custom of undervaluing the advantages of a good memory; and a foolish notion that the possession of this faculty in a high degree is evidence of a weak mind. Persons have been found silly enough to boast that their memory was very poor and very treacherous. They wished to have it understood, that they were under no obligations to others; and that their sole reliance was on the greatness of their own genius.—As though the *facts* of which every system is composed, were discoverable by intuition or by reasoning! Or, as though facts could be of any use, unless they were remembered! The truth is, there is no incompatibility of a powerful memory with a sound judgment and a brilliant imagination. And supposing other things to be equal, he who has a good memory, possesses immense advantages over him who has not.

But he who diligently observes the progress of the human mind, soon perceives in the young, the awakenings of judgment, and of the power of discrimination. And it is easy to see, that in the application of the rules of grammar; in the analysis of sentences; in explaining the meaning and use of words; and in rendering them from one language into another, there is a vigorous exercise of these faculties. And it ought always to be remembered that *vigorous exercise of the mind, is improvement.*

2. The study of language, is well adapted to improve the taste, as well as to invigorate the understanding.—Language as every one knows, is highly susceptible of beauty. No exhibitions of taste are any where to be found, finer than many which have been made by the great masters of good writing; models of this kind exert a very happy influence. As the student advances, he learns and applies the laws of versification; and thus acquires just ideas of the power of language over the imagination and the feelings. In this respect, the Latin and Greek have a decided advantage over modern languages. The prosody of the English language is meagre, and its laws of versification, are comparatively very simple. In the ancient languages, the case is widely different. The numerous changes in termination, give a great advantage in the collocation of words, and the structure of sentences. And there is a copiousness, a richness, and harmony in their prosody, altogether unrivalled. The full power of language can scarcely be understood by one who has not read Virgil and Homer. *The Cottar's Saturday Night* might be written without the knowledge of Latin and Greek ; but it is very doubtful whether the same thing could be said of *Paradise Lost.*

Even in the accommodation of sound to sense, there is something inimitable in these languages. One can almost hear the shrill tones and sudden breaks of the war trumpet n Virgil's

Ære ciere viros martemque accendere cantu.

Even a child has been known to notice the correspondence between the galloping of a troop of horse, and the running of this line,

Quadrupedante putrem sonitu quatit ungula campum.

How often has the reader imagined that he heard the twanging of Apollo's bow in Homer's

Δεινη δε κλαγγη γενετ' αργυριοιο βιοιο;

the roar of ocean with all its multitude of waves in

βη δ'ακεων παρα θινα πολυφλοισβοιο θαλασσης;

And the bounding and crashing of the rock of Sysiphus in

Αυτις επειτα πεδονδε κυλινδετο λαας αναιδης.

But these are light matters, and may pass for the garnishing of a dry discussion.

3. The study of different languages affords important aid in the understanding of one's native tongue. This is particularly true in regard to the English ; as is evident from the fact, that of the 22,000 words which form our whole vocabulary, about 15,000 are derivatives, chiefly from French, Latin and Greek. But this topic is so trite, that it is sufficient barely to have mentioned it in this place.

It might not be improper, under this division of the subject, to notice the analogy which runs through all languages, and the advantages which may be derived from the philosophy of Grammar; but remarks on this subject will come in with greater propriety hereafter.

4. The study of languages, is of great use in teaching the habit of using words with precision. And this is intimately connected with the habit of just and clear thinking. Accustomed from infancy to associate thought and the signs of thought together, we learn to think in words; and it is extremely difficult, if not impossible to think in any other manner. He, then, who thinks clearly can, at the time, express himself with facility. On the other hand, he who is accustomed to use words in a loose indefinite way, never does think with precision. It is very common to use a word, as the sign of a vague notion, of a feeling, or a prejudice; and to employ it with much confidence, without any accurate knowledge of the subject. An apt illustration is afforded in the use of names appropriated to parties and sects, of terms of art, &c. Thus the terms *Calvinism*, *Arminianism*, *Presbyterianism*, and the like in religion, are very often used by persons who know no more of their proper meaning, than they know of the stature and colour of the inhabitants of the moon. During the former violence of political parties, the same remark was often made respecting the use of the terms *Federalist* and *Republican*. The whole account in such cases, that many are able to give when questioned as to their meaning, is, that it is something which they *do, or do not like.*

> I do not love you Doctor Fell;
> The reason why, I cannot tell;
> But I don't love you Doctor Fell.

A pretended connoiseur in the art of painting, gives many a ridiculous exemplification of this remark, by the perpetual use of *keeping*, and *harmony*, &c. without being able to give a definition at all, better than *ancient* Pistol's of the word *accommodate*: "It it whereof, as a body may say, whereby, we accommodate."

But the vague use of words is not so uncommon as these remarks might seem to imply. Ask almost any man, what he means by *nature, politics, money*; by *taste, genius, talents*; and you will perceive that he has no very definite idea of words which he takes occasion to use, perhaps, every hour in the day. In truth it is extremely difficult to avoid this fault. It is hard to convince a man that he does not understand what

he has heard ever since he can remember. The study of languages affords an important remedy for this evil; because it compels one to pay particular attention to the meaning of words, and to exercise a nice discrimination on the various modifications of thought expressed by different words. This is particularly true in regard to the practice of translating; because it obliges the student to compare the corresponding words of different languages, and often to express the meaning of a single term by a circumlocution. No one pretends that this fault cannot be corrected in another way. But it may well be doubted whether any other method so easy and certain has yet been discovered.

These are the advantages which have commonly been ascribed to this course of mental discipline; and certainly they of no small importance. But there are others of still higher character, to which the attention of every student ought to be turned most seriously. Whatever theory we may adopt concerning the origin of language, it is altogether a very curious and interesting subject of inquiry. If we assume that language was suggested to the first man, by his all-wise and good Creator; we must believe that, as it is intended to be a vehicle of thought, its fundamental principles are analogous to the operations of the human mind. On this hypothesis, language affords the medium, through which our Maker has instructed us in mental philosophy.—If language is the invention of man; it is beyond a doubt, the most curious and striking display that has ever been made of the efforts of the human intellect, turning alternately on itself and on the objects of thought intended to be represented by words. In no other way, has man ever presented his mind in its various modes of operation, so fully to our inspection; or so brought out to view all that passes in the little world within us. On this hypothesis, as well as the other, it is clear that the study of language affords the most important facilities for cultivating the science of the human mind. Language is the medium through which we see how the soul acts and feels. It affords the means of making observations and inductions, which could be made in no other way. It is a work of extreme difficulty for the mind to turn on itself, and watch its own operations. The perception of an external object produces a sensation: If I attend to the object, the sensation escapes notice; and if I attend to the sensation, the object is unnoticed, and the sensation vanishes. We cannot seize on thoughts and hold them down for inspection and examination. There are no reservoirs, in which we

can confine our feelings, and subject them to experiment.* It is of immense advantage then to the student, that he can obtain assistance from his fellow-man; who, in the structure of language, has told him all that he knows concerning the operations of mind. Let one look for a moment into the ablest writers on *mental science*, and he will at once see, what important use has been made of this auxiliary.

It will not be supposed that my remarks are carried too far, when it is considered that language is the expression of thoughts and feelings; that is, of the operations of the human mind. While then we are studying language, we are in truth studying the human mind as it developes itself in all the modes which can be expressed by words.

This observation lays the foundation for another, and that of no small importance; the knowledge of languages affords the only means of tracing the *history of mind*, in its progress through various ages, from the commencement of written records to the present day. The language of any people, marks precisely the boundaries of their thoughts, and the progress of their knowledge; because they will have words to express what they know, and will want none to designate things of which they are ignorant. This is true in regard to *art* as well as science. A people who have no words for *plough*, *hoe*, *spade*, *razor*, *knife*, *plate*, *spoon*, afford convincing evidence of rudeness and barbarism; and so in relation to all the arts of civilized life. Hence it follows, that he who ascends to the primitive languages, makes himself acquainted with one or more of them, and traces their filiations down through successive generations to the present time, enables himself to bring under his inspection, the human mind, in its various conditions, and the improvements which it has made in science, from the earliest periods of society to that in which he lives. It is easy to see that an attainment by which we are enabled to do this, is of very great value. In this point of view, then, the study of languages, is of immense importance.

But these remarks have been made, for the especial purpose of showing the advantage afforded by this knowledge, in the study of human nature. It has been before intimated, that this study requires careful observation, and extensive laborious induction. Otherwise, general principles cannot be

* At least, none have been yet invented. We cannot say what the *materialists* may hereafter accomplish. Our *great* literary institutions may in time to come, for any thing we know, be furnished with ample apparatus for this purpose; and the lecture rooms of some famous physiologico-metaphysician may yet be hung round with vials of thought and feeling, kept in with ground stoppers, and always ready for use!

established on a foundation so firm as not to be shaken. A philosopher who pursues his inquiries, with the aid of only a single language, works at great disadvantage. He is under the influence of received opinions, prejudices, early associations; and finds it extremely difficult to be sufficiently on his guard. But he who has taken a wide range through different languages, has it in his power to make an extensive induction; to compare men of different ages and generations, and of course to fix his opinions on the most solid foundation. An induction of this kind, extended through all languages, would, it is thought, show a belief in the *efficiency* of causes, as universal and invincible, as that in the uniformity of the course of nature. We may be puzzled by the ingenious reasonings of acute metaphysicians on the *relation of cause and effect*, and be told that there is nothing in it but *antecedence* and *consequence;* but after all, we cannot help believing in efficiency. And language affords most decisive evidence, that men every where entertained the same belief. This may arise from the consciousness of power in man; or it may be utterly unaccountable. But, "in whatever manner it may arise, or whatever circumstances may or may not be necessary for giving birth to it, the belief itself is a fact in the history of mind, which it is impossible to deny."

There is another advantage to be derived from the study of languages, of sufficient importance to merit particular attention. It affords facilities, which nothing else can afford, of obtaining a general knowledge of mankind. *Dr. Sacy* the great orientalist, in a speech lately made at the anniversary of the Paris Bible Society, embraced the opportunity of noticing the advantages which literature is deriving from the benevolent exertions of the present age, to diffuse universally the blessings of christianity. On this subject, there is perhaps no more competent judge in the world. He adverted particularly to the increased facilities of acquiring the knowledge of various languages, afforded by translations of the Bible, and by the grammars and dictionaries constructed by the missionaries. In the course of his remarks, he laid it down as a maxim, generally admitted, *that to know a people, one must know their language.*

This is perfectly true; and it is not difficult to discover the reason. Language, as has been often remarked, is an exhibition of thoughts and feelings. When we understand any particular language, then, we know how the people who use it, are accustomed to think and feel: we understand their habits, associations, passions and prejudices: we see them, as

they exhibit themselves: we mark the extent of their knowledge, and comprehend their intellectual character: we can go with them into the field, the senate, the forum, the theatre, and the chamber, and enjoy a sort of familiar acquaintance with them every where.

But it is said, that we may learn all this from translations of standard authors into our own language; and learn it at a much less expense of time, labour and money. As this objection is considerably relied on, it deserves a full refutation.

1. It is well known that multitudes of words, express modifications of thought and feeling, which cannot be transferred to another language. Who can translate with exactness, and yet with the full force of the original, the phrase *εχων αεχονλιγε θυμω.* Or to use a much higher instance, who can do any thing like justice to the words of St. Paul, *καθ ὑπερβολην εις ὑπερβολην αιωνιον βάρος δοξης?* These instances are taken at random, as they happen to occur. Every one's reading will furnish him with innumerable others of the same kind.

2. There are in every language, idiomatical sentences and phrases, expressing peculiar turns of thought, which it is impossible to translate. There are many forms of speech too, originating in particular habits and occupations, which partake of the same character. A familiar example may be given, for the sake of illustration; a Virginian tobacco planter, remarked the other day, of a young man, who makes a mighty bluster of words, and deals much in rhetorical exaggeration; "*Ah! Mr.———needs a great deal of topping and succouring too.*" Now this is perfectly intelligible; and no words in the English language could more felicitously express the mental discipline, which the young man needs. But who could translate them into Latin or French! The same idea, indeed, could be expressed in a different manner. But, then there would be a total loss of every thing characteristic of the *Virginian planter.* A man living on the western waters, will say in the way of defiance; "If you get hold of me, you'll find that you have run foul of a *sawyer.*"—A saying of great pith; and easy to be understood by any man living in the great valley of the Mississippi, but hard to be translated. There are a thousand expressions of this sort, which in a very striking manner, set before the student the habits and associations of the people who use them, and present lively views of their intellectual and moral character.

3. The peculiar turn and structure of every language is such, that literal translations are not tolerated, nor indeed

are they at all tolerable. The critics always put their black mark on them where they occur; so that the *Gallicisms*, the *Latinisms*, &c., of translations are common objects of censure. Hence, when I read Livy and Virgil, Thucydides and Homer in English, I see Greek and Roman thoughts and feelings, as they are coloured by English idioms and associations. Homer in Pope's translation, is no more like Homer in the original, than a garden with its gravel walks, and clipped evergreens, and artificial cascades and *jets d'eau*, is like the boundless forest of America, with its lofty oaks, its towering mountains, its majestic rivers, and its mighty cataract. When I study the Latin and Greek languages, I hear Greeks expressing themselves in their own idiom, and can enter into their associations, judge of their peculiar feelings, and form an intimate acquaintance with them. *De Sacy* is right: to know a people, we must know their language. Of course, the more languages we are acquainted with, the more extensive will be our knowledge of mankind.

It ought to be observed too, that as the language of any people is the exact measure of their knowledge and refinement, so he, who thoroughly studies the language, acquires the knowledge and partakes of the refinement. This remark is of great importance not only to show the value of the study of languages, but to regulate the choice of the student. It is much more advantageous to study French than Russian; German than Spanish; because there is much more science and literature among the French and Germans, than among the Russians and Spaniards. Hence, we see a good reason why, among ancient languages the preference is given, for general purposes, to Latin and Greek. Hence too, the importance of the Hebrew; because they who spake that language, had more knowledge of the true religion, than all the other nations in the world.

There is another, and a very highly interesting view of our general subject, which ought to be presented in this dissertation. To go back to the beginnings of human existence, and pursue the stream of languages through successive ages; to see how the various generations of men thought, and felt, and acted, gives a mighty expansion to the thoughts, and a wide range to the affections. It connects all ages of the world, and makes man feel his affinity to man. It presents to our view, the whole moral constitution of the world, and brings us into contact with beings of like passions with ourselves. It makes us conversant with the joys and sorrows of human nature, and with all the sympathies of the heart, under

every form of human existence. The effect of which I speak is clearly seen, among all nations where the study of the ancient languages is made an important part of education, in the deep solicitude felt for the modern Greeks, in their present struggle for liberty. Much indeed is felt, because a nation long oppressed is rising against their oppressors; and much too, because christian is turning against infidel. But apart from all these considerations, it is manifest, from all that is said on this subject, that there is a transfer of interest from the ancestors to their posterity. All who speak or write on this subject, make mention of Homer and Demosthenes; of the nursery of the arts, and the seat of the Muses; of Thermopylæ and Salamis; and we see that these associations kindle a higher zeal in the cause of Grecian independence. Hence it is, that while civilized governments pursue a cold, calculating, heartless policy; the people stand *a tiptoe* in the eagerness of their expectation; and listen with intense interest to every rumour that is wafted on the eastern breeze. How different the state of feeling in regard to Naples and Spain! True; a deep sympathy was felt for the gallant Mina, the unhappy Riego, and their compatriots. But what we felt in this case for individuals, we feel in the other for the entire Grecian nation. Is not this a very striking illustration of the effect of the course of mental discipline, which it is my object to recommend?

And here I cannot help remarking, that Providence in wisdom, seems to have directed this thing. The messages of divine mercy, and the authentic information which God has given, to teach men the way of salvation, are contained in two ancient languages. Of these, one has strong claims to be regarded as the primitive language. It exhibits human society in its very cradle; and the operations of intellect in the infancy of human existence. The other, an affiliated language too, presents the understanding of man, in its most highly cultivated state, and displays the powers of mind to the greatest possible advantage. It is worth while, too, to observe, that the Hebrew cannot be perfectly understood, without a knowledge of the cognate Dialects, *Arabic*, *Chaldee*, and Syriac; that the Greek Testament cannot be well interpreted without a knowledge of the Hebrew Bible; while the Septuagint version is of very great advantage in the interpretation both of the Old and New Testament; and finally, that the student is utterly unprepared for these studies, without a good knowledge of the Latin. In this way, a wise and gracious Providence has ordered, that the studies necessary for

an enlightened interpretation of the Bible, should be such, to repeat a former idea, as give enlarged views to the mind, and a wide range to the feelings; such as connect the present with the past; as cause us to identify ourselves with our species; and bring the whole intellect of our race, in contact with our own.

There are some other topics which I wish to introduce, but it may be well, previously to notice an objection to some of the reasoning heretofore employed, which has been brought forward in a very plausible shape, and urged with considerable ingenuity. The objection is this, "As we think in words, and as language is intended to express things and their relations; the knowledge of one copious language is quite sufficient to answer every valuable purpose. It is therefore a waste of time, to go first to a Frenchman, then to a German, to ascertain the name by which he calls a thing, which we are already acquainted with. It would be much more profitable to extend our knowledge to things of which we are ignorant."

Now I readily admit that the mere learning of words, is a pitiable waste of time. But this is not what is implied in the study of language. But I beg leave to observe that, in my apprehension, the fallacy of the objection lies in supposing that words are *the signs of things* and of *their relations:* whereas, they are the *signs of our thoughts.* For instance, the word *tree,* is not the sign of a thing so called by us; but of our thought concerning that thing. I consider *tree,* as a general term. Now there are hundreds of trees of different kinds, locust, oak, hickory, maple, &c. &c.; but it is no one of them, in particular, which I mean, when I say *tree.* And who can show me a *thing* called a *tree,* which shall not be oak, hickory, locust, maple, nor any other particular kind of tree? It is evident that the mind, in this case, takes that which is common to a great many kinds, and expresses this common idea by the word *tree.* Again; if I say *locust* tree; it is evident that I have marked the particular kind, which I mean to designate by the term; that I have noted the particulars in which trees of this kind agree with and differ from all others; and that I design to express my judgment of this agreement on the one hand, and difference on the other, by the term *locust,* tree: that is, the word is a sign of my thought. It is only in a secondary sense, then, that words are the signs of things. This is beyond a doubt true, in regard to all general terms; without which, by the way, there can be no classification, no science, no improvement. Now, when our thoughts about things correspond to their real nature; our thoughts are just,

and the words by which we utter them, express truth; when the case is different, they express error or falsehood.

It cannot but occur to every one here, that there are many subjects on which we are liable to think erroneously. Many errors arise from early prejudices, from customary modes of speaking, from national or provincial habits and customs, the very existence of which, perhaps we should never suspect, did we not find that others had viewed things very differently. We might here revert, for the sake of illustration, to the important subject of mental philosophy; to the many errors which have prevailed to great extent in relation to it; and to the acknowledged difficulty of prosecuting the study to advantage. These errors may be corrected, and the difficulty greatly diminished, by careful attention to the signs of thought employed by many different persons in different circumstances.

These remarks show that a knowledge of language is not mere knowledge of words. It is the knowledge of thoughts; of the thoughts of men under different circumstances, and with various opportunities of observation; a knowledge of their thoughts concerning subjects of consciousness, and objects of sense.—When so many sources of error are opened around us, it is no small advantage to learn by means of language, how great multitudes of men have thought; and to be able to compare their thoughts. And, surely the diligent pursuit of means to attain this vantage ground, ought not to be called a mere *logomania*, vain and unprofitable.

Another answer to this objection may be derived from a consideration of the subject of *philosophical grammar*; which will also set in a stronger light some of my former arguments. But first, it will be necessary briefly to explain what is meant by the philosophy of grammar.

All languages have many things in common. Prevalent analogies run through them, to a wide extent. A comparison of different languages, therefore, enables the student to settle a number of general principles of grammar; and, what is of much more importance, considering language as the great common vehicle of human thoughts, a number of general principles concerning the operations of the human mind.

These principles when classified or combined, constitute what has been, not unaptly termed, the philosophy of grammar.—Now, I would not affirm that it is *impossible* to make such an analysis of a single language, as might enable one to establish general principles, and indeed to discover all that language can teach us respecting mental philosophy; but I venture to say that the thing is extremely difficult. And per-

haps no one would have ever thought of the attempt, had not different languages, in offering themselves to be compared, suggested a plan by which many difficulties in the philosophy of mind have been overcome, and many enlarged and very interesting views taken of human nature. The following very just remarks on this subject, are quoted from Brewster's Encyclopedia, Art. Grammar. "The different languages of Greece and Rome, for instance, have been compared with those of modern Europe, and both these with the languages of the East, and the great differences apparent in their origin and structure, have afforded a valuable opportunity of tracing with a scientific hand, the general operations of man, in this conspicuous part of his active efforts. An extensive erudition in literature, confers emancipation from that enthralling influence, which any single language exercises over those whose knowledge is confined to it. The errors, which the habits of one would produce, receive correction from the attention exacted by the varying genius of another." Thus we see the benevolence of Deity in adducing good out of what has been regarded as evil; in enabling man, by means of the diversity of languages, to give wider range and greater precision to human thought, and enlarge the boundaries of true science.

The last particular topic which I shall bring into this Essay, is regarded as a matter of very high importance. *The study of language has a very salutary influence in correcting the effects of exclusive attention to physical science.* Let none here mistake me. I am far from undervaluing this study. Indeed no one more earnestly wishes than I do, to see physical science diligently and extensively cultivated in our colleges, and pursued with enthusiasm in after life. But while this is so, I do fully believe that exclusive devotion to this department of knowledge, has a strong tendency to produce *materialism* in the philosophy of the mind, and *scepticism* in religion. When we pursue physical science exclusively, the whole attention is directed to the material world, the world without us; and to the various modifications of matter, produced by what are called the laws of nature. These are observed and studied, and the effects of them noted, until matter is thought to possess an intrinsic and independent agency. In the daily course of experiment and observation, there is nothing directly to bring the existence and operations of mind to recollection. First, man is believed to be only organized matter, under the effects of various stimuli; next, a superintending intelligence is excluded from the world; and finally mind is banished from the universe—there is nothing but mat-

ter and motion! It does appear evident to me, that such is the effect of these studies; and I think that my remarks would be amply confirmed by a full and fair history of science. We need only look to the metropolis of Scotland, and that of France, to witness striking evidences of my opinion.

But while physical science fixes the attention on the world without us; a study of languages, in the wide sense in which I have used the phrase, turns to the world of wonders within us. It is a study of mind and its various operations, as far as they can be expressed by language, a study of the highest parts of our own nature; of that in us, which allies us to Deity, of the *particula auræ divinæ*, which at creation was breathed into man. The effect of such studies is, to make us intellectual beings, and to inspire man with higher reverence of himself, as a spiritual creature, who must shortly lay down this clay tabernacle, but yet retain all the essential parts of his nobler nature, and live in another mode of existence forever and ever.

I do not pretend, indeed, that these studies have in them a sanctifying power; nor do I say that a man may not make great progress in them, and yet have very low thoughts of religion. Indeed, in the great combination of moral causes operating on every individual, it is impossible to determine before hand, what direction he may take, or what form his character may assume. But yet we know enough of human nature to be able to judge, with very considerable accuracy, the effect of any one given cause. And if my observations have not utterly deceived me, there is a tendency in *exclusive devotion to physical science, to scepticism;* and in studies which have MIND and *its operations* for their particular object, to afford a corrective.

For the Lit. and Evan. Magazine.

TWO DIFFERENT MODES OF INTERPRETING SCRIPTURE.

THE true method of interpreting Scripture, is a subject of very great importance. God speaks to us in the Bible, concerning the salvation of our souls. We ought, then, to be most careful to ascertain what *he means*, when he thus addresses us. It is truly wonderful, that there should be any dispute or difficulty as to the general principles of interpretation to be applied to the Scriptures. He who *speaks* to us, whether he be man, angel, or God, unless he means to deceive us,

which in the last case it would be blasphemy to suppose, must use language in the way in which we are accustomed to use it. This single remark shows, that the meaning of the Bible must be ascertained precisely as that of other ancient books. We must understand the languages in which they are written, and make ourselves acquainted with the various circumstances which regulate the meaning of words; and having done this, we must learn the meaning of these writings, just as we are accustomed to learn the meaning of words spoken in our hearing, of letters addressed to us, or books written by our contemporaries.

These plain dictates of common sense, however, have been strangely disregarded, and principles of interpretation have been adopted, which, in their application, make sad work of the sense and meaning of the Bible. An instance of this, is furnished by a method, which may be denominated, THE OLD ACCOMMODATION SYSTEM. The general principle of this system is, that *every thing in the Bible may be accommodated to gospel times, and explained in reference to facts and doctrines contained in the New Testament.* The most zealous advocates of this system, carry it so far, as to give to every part of the Scriptures a *spiritual meaning.*

Interpreters of this kind, not only admit, as they doubtless ought, the *types* mentioned in the New Testament, and the prophecies of the Messiah there appealed to; but are prepared to make a type of any thing, and to derive spiritual truth and christian doctrine from every thing. Thus all the parts of the high priest's dress, the various ornaments of the temple, the implements for offering sacrifices, &c. will furnish in the hands of these men, abundant evidence in support of their peculiar doctrines. To give a few instances, in the way of illustration.

The narrative of the mission of Eleazer, Abraham's steward to Mesopotamia, to procure a wife for Isaac, has furnished a fine opportunity for the display of ingenuity, to mystical and allegorizing interpreters: thus Isaac represents the blessed Saviour; Eleazer, the minister of the gospel; Rebecca the soul; and the ten camels, the ten commandments. Rebecca's acceptance of Eleazer's invitation, signifies the willingness of the soul to engage in a life of religion. Her mounting on one of the camel's, indicates, that when the life of religion is first thought of, the soul has recourse to *the law,* and endeavours to work out a righteousness of its own. When Isaac is first seen, Rebecca dismounts—that is, when the soul obtains a sight of Christ, it leaves the law as a foundation of

hope, and relies on Christ alone. The marriage of Isaac and Rebecca represents the union, which, by faith, takes place between Christ and the soul. And as the woman, by marriage, becomes in law one person with her husband, so the soul united to Christ is freed from all the demands of the law!!—In like manner all the historical facts of the Bible are *accommodated.*

The same use is made of the whole Jewish ritual—As for example; the *brazen sea* of Solomon's temple, represents the gospel church; the victims therein *washed* are believers, who by thus submitting to the cross, are prepared to offer themselves a spiritual sacrifice; the *twelve oxen* who support the brazen sea, are the ministers of the gospel:—Now this is the parallel between a minister of the gospel, and an ox. 1. An ox is a labourious animal; so is a minister of the gospel. 2. An ox is a patient animal; so is a minister. 3. An ox is a useful animal; so is a minister. 4. While race horses, and riding horses are pampered, and fare sumptuously every day on the best of corn and oats, the ox labours hard all day, and at night is fed on husks; so it is with the minister of the gospel.

The parables of our Lord have been treated in the same way. That most beautiful one, of the good Samaritan, instead of being used to show the true extent of christian benevolence, has been often employed to shadow forth the whole of christianity as a religion of experience. The Priest and Levite are the law, which cannot help a sinner, the good Samaritan is Christ; the man that had fallen among robbers, is the soul, &c. &c.

To many the simple statement of these things is enough to render them completely ridiculous. But there are not a few, who really believe that this is a legitimate mode of interpreting Scripture, and admire the ingenuity of preachers and writers, who can discover the most unexpected resemblances between ritual observances or historical facts, and spiritual truths. It is only this, which can make it necessary for a moment to consider the subject seriously. I therefore observe, that the great objection to this method of treating Scripture, is, that it renders the meaning of the Bible utterly uncertain. There are no bounds to the licence of imagination here. And if in this way any thing can be proved; then every thing that a man wishes, may be established with equal clearness of reasoning and force of authority. That no one may doubt the justness of this observation, let us make a little trial.

A class of Christians, whom I mean now and at all times to treat with respect, fully believe that there is no baptism but that of adults by immersion. And the case of the *brazen sea*, above-mentioned, has, under this mode of interpretation, afforded, in the estimation of some, decisive evidence, that their doctrine is scriptural. Other passages, treated in the same allegorical way, have performed the same service. Now I do not pretend that any judicious writer in this controversy, has placed any reliance on arguments or authorities of this kind; but they have been used and surely, of course, relied on by authorized teachers. Let any one, then, who supposes that the distinguishing tenet of the Baptist Society is established by expositions of this kind, consider the following representation of one of our Saviour's parables. Luke xi. 6, 7. "For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee." Now in this parable, *the bed* signifies the Church of Christ. And there are many particulars, in which the church resembles a bed. I shall mention only three. 1. The bed is a place of security, so is the church; 2. the bed is a place of enjoyment, so also is the church; 3. the bed is a place of rest, so also is the church. But if the bed signifies the church, the man in bed signifies the church member. And be it observed, that this church member says, *my children are with me in bed.* Does it not clearly follow from this, that his children were members of the church also? Besides they must have been little children too; for adults do not sleep with their parents. But how are persons brought into the church, but by baptism? Hence it clearly follows, that the little children of members of the church are to be baptized!

Now I appeal to any one, if here is not as good an argument in favour of baptizing infants as that derived from the brazen sea, or from any other rite, ceremony, or parable, in favour of adult baptism. In the same way, Scripture may be made a mere *nose of wax*, and turned to suit any purpose whatsoever, even to prove the most contradictory propositions.

I am ashamed of having spent so much time on a subject of this nature. But the error here opposed, prevails to a surprising extent. And my respect for many, whom I must acknowledge as brethren in Christ, has kept me back from that mode of treating this affair which alone becomes it. Ridicule, even when it is the best weapon for the attack of error, ought not to be employed, if it will wound tender consciences.

This mystical, allegorical mode of interpreting Scripture, however, has almost entirely gone out of use among educated men. Its folly and danger are clearly seen, and many greatly lament that it ever had been employed. But while this is the case in general, there is a particular school of Biblical Critics, who treat the whole thing with utter scorn and derision.—But we shall not now pursue these remarks.

There is another mode of interpretation, to which I now wish to turn the reader's attention; and which, for the sake of distinctness, I shall denominate, THE MODERN ACCOMMODATION SYSTEM. The general principle running through this system is, that, *every thing in the Bible, is to be interpreted in accommodation to our own times.* It is directly opposed to the method just considered. It totally excludes types, and and allegorical interpretations, and spiritual meanings. The advocates of it assume, that many things were said by our Lord and his Apostles, in *accommodation* to the *false* opinions and *prejudices* of a weak, illiterate, superstitious, and bigotted people, such as were the ancient Jews, which things are not at all to be admitted as true, but explained as well as possible in consistence with the discoveries of modern philosophy, and the opinions of men of science and learning in the present time.

But in this case, as well as in the former, the method will be best understood by a number of examples, given for the sake of illustration. Thus, it is said, Mat. xiv. 25, 26. "And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit; and they cried out for fear." Now according to the modern system, as this walking on water is plainly inconsistent with all our experience and observation, we must not suppose that the event took place as it is here related; but must account for it as well as we can according to our knowledge of the laws of nature. We are therefore to believe that, Jesus walked *in the water*, where it was not too deep, and swam where he could not walk!

In the same chapter, 15—21, we have the following narrative. "And when it was evening his disciples came to him, saying, this is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, they need not depart; give ye them to eat. And they say unto him, we have here but five loaves and two fishes. He said, bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and the two

fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children." Here it is not to be supposed that there was any miraculous increase of the quantity of food, so as to supply the wants of that great multitude; but only an example of kindness in our Saviour, who imparted of his own stores to those near him, who happened to have nothing to eat; and thus excited others who were well provided for, to give to such as had nothing, and thus all were fed!

Before I produce the next example, it is necessary to observe, that the *new accommodation-interpreters* lay it down as a principle, that many events are stated in the New Testament in conformity to the traditions, prejudices, and superstitions of the Jews, and thus appear extraordinary or miraculous, when, in truth, they were only common occurrences. And it is the business of the interpreter, to strip these events of every thing supernatural, and then account for them, as ingeniously as he can. For instance, when it is said that, at the baptism of Jesus, the heavens were opened, and a voice was heard saying, "this is my beloved son," &c.; we are to understand that *it lightened*,—because, in figurative language, lightning is said to *divide the heavens—and thundered*, for the Jews call thunder the voice of God. And as for the words which were heard, it was the interpretation which some of the spectators, whose minds were considerably excited, put on this phenomenon of nature!—But my intention is, to give an account of the exposition of the history of our Saviour's transfiguration by a celebrated interpreter of this school.

The passage is in Mat. xvii. 1—9. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, arise,

and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, tell the vision to no man, until the Son of man be risen again from the dead."

The expositor referred to, first gives the interpretation of several eminent commentators of his own class, and subjoins his own. I will abridge the whole. One of them represents the case thus. Jesus, who, in the evening betook himself to a mountain with his disciples, was praying apart from them with a loud voice, and, in his prayers, made mention of Moses and Elias. In the meantime, the disciples became drowsy; and as, when they were falling asleep, they heard the name of Moses and Elias; they dreamed that Jesus was holding a conference with these ancient prophets. While they were thus dreaming, it suddenly lightened and thundered. The disciples started up, and just then saw Jesus surrounded with a blaze of light. But being still heavy with sleep, they thought that they saw Moses and Elias standing by Christ.

Another commentator, not thinking that this hypothesis accounts for all the circumstances, proposes the following.— Jesus was praying in the mountain at a distance from his disciples: the Apostles following their Master's example, prayed that the kingdom of the Messiah might be established, and that Jesus might appear as the Messiah, adorned with the highest splendor and exalted to the greatest dignity. Their prayers being over, the Apostles still revolved the subject of them in their minds, and pondered it with great attention: they set before their minds the glory and majesty of the Messiah, and called to mind Moses and Elias, who, the Jews thought, would return to this world in the times of the Messiah: and in this state of mind they fell asleep. During the night there arose a great tempest, with lightning and thunder. The Apostles dreamed of the glory of Messiah's kingdom, and in their sleep saw Jesus surrounded with remarkable splendor, and also Moses and Elias, of whom they had been thinking while they were awake. Peter, who had the pleasantest dream of any, wished that three tabernacles might be made there, that he might longer enjoy the pleasure of which he then participated. In the meantime, the tempest came nearer, and its roar waked the Apostles from sleep. Experience shows us, that often, at the first moment of waking, we think that the objects of which we have been dreaming are before our eyes. The image, which Peter, who was not yet thoroughly awake, had seen in sleep, seemed amidst

the glare of lightning, to be still before him. But there came a violent clap of thunder, which thoroughly awoke, and greatly terrified him as well as James and John. The thunder was considered by Peter as a declaration that Jesus was the Messiah.—After a while, the tempest passed away, the Apostles came to themselves, and saw nobody but Jesus.

A third writer maintains, that this whole affair was not a dream but a vision.

A fourth gives it as his opinion that the events here recorded took place early in the morning, after a night spent in the mountain. The Apostles, he supposes, slept in the mouth of a cave, and waking about sunrise, saw Jesus standing on the summit of the mountain, and two men talking with him. At that instant the rising sun threw its beams on them, and they appeared surrounded with light. The Apostles heard only a few words of the conference of these men with Jesus concerning his *departure;* but the novelty of the spectacle disturbed the minds of the Apostles, and Peter, without knowing what he said, cried out, *Lord, it is good for us to be here!* Jesus and the men who talked with him, and who were just then departing from him, paid no attention to Peter's words. At that moment, a thick cloud, partly enlightened by the sun, surrounded them all. One of the men, happened in these circumstances, to say with a loud voice, *this is my beloved son, &c.*

Others again pretend that the whole is a philosophical fable, invented to show that as extraordinary things might be told concerning Jesus, as were told of other teachers conspicuous for their authority and dignity.

The interpretation given by the author referred to, as preferable to all others, is the same in substance with the second of those noticed above: only a few additional circumstances are introduced for the purpose of filling up the hypothesis, and making it fit the literal sense of the narrative in as many parts as possible. There is also this extraordinary addition, that when Jesus saw that the thunder and lightning were considered by his disciples as a testimony given by Heaven of his Messiahship, and that their faith and constancy were wonderfully strengthened by this spectacle, he suffered them to hold their opinions without any attempt to change them: and this very surprising reason is given for it; because his dignity and authority depended on far better evidence than this! That is Jesus Christ permitted his disciples to derive what they supposed to be proof of his Messiahship from their prejudices and superstitions, when he had such evidence as ought to satisfy a rational and philosophical inquirer!

Examples of this kind might be adduced without end. But from these few, it is manifest how great changes will be effected in the interpretation of the New Testament by this new method of accommodation. It is obvious that in a large part of the sacred history, *the plain grammatical sense will be forsaken,* and the ingenuity of modern commentators employed in inventing hypothesis, to explain all the miraculous events recorded in scripture, by the phenomena of nature, and the operation of natural causes.

But it ought to be understood that this system of accommodation is extended to *doctrines* as well as to *facts:* and it is assumed that Jesus Christ and his Apostles said a great many things, not true in themselves, but believed to be true by their hearers; or rather that they accommodated their instructions to the false opinions, prejudices and superstitions of the Jews; so as to have uttered many things not because they were true, but because the Jews believed them to be true. The writings of these commentators afford a thousand examples of interpretation on this principle. I will give a single one.

Rom. 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 when 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 righteous." Now, it is admitted that these words, taken in their grammatical sense, teach that death is the consequence of sin; and that the guilt of Adam was communicated to his posterity. But it is remarked, that the method of reasoning employed by the Apostle, though well suited to the Jews, does not agree

with our times, or suit our understandings; and therefore all that is contained in this chapter, that we are bound to believe, is that by faith we are made partakers of the righteousness of God, of peace, and of access to the divine favour. The whole of the Apostle's reasoning concerning Christ and Adam, is set down for an accommodation to Jewish notions, with which we have no concern!

On these two methods of interpretation I would remark, that although they are adopted by men on opposite extremes, they agree in one very striking particular: *they render scripture utterly uncertain as a rule of faith and of practice.* The old accommodation system, as before remarked, has no fixed principles of interpretation, but gives the utmost range to the imagination, and delights in fanciful analogies, and often in the remotest resemblances. The new system in general, gives the grammatical sense fairly enough, but then, instead of subjecting the understanding to the plain meaning of God's word, it subjects the meaning of God's word to the understanding, the notions, and feelings of every interpreter of scripture. In cases of miraculous events, the author who can make a supposition of some natural event, which shall most artfully fit the several particulars mentioned in the narrative, is thought to be the best interpreter. But here, there will be different opinions, and the grammatical sense affords no means of decision. And as for doctrines; why it depends on every individual person's notions of the reason and fitness of things, what he shall determine concerning them: That is a revelation of the counsels and commands of God to direct the faith and practice of men, is to be interpreted, not as human laws are interpreted, by the plain grammatical sense, but by man's opinions of what is fit and right! If this is not just as extravagant as any of the fooleries of the mystical interpreters, I confess that I know not what extravagance means.

Again: there is a promptitude in these *new accommodation men*, of deciding that such and such things are Jewish notions and prejudices, which is really surprising. The monstrous mass of Jewish fables contained in the *Talmud*, is regarded as the body of opinions held in the time of Christ and his Apostles. It is willingly forgotten that this work was completed about *five centuries* after the Christian Era. But in truth, the Talmud may be taken for an exposition of Jewish doctrine and belief in the time of Christ, about as safely as the *neology* of the modern German divines may be taken for the doctrines of the Reformation, as held by Luther and Melancthon. In a great many instances, the very foundation

of the exposition given by these interpreters, fails them; and if the principle on which they build were sound, the application would often be utterly uncertain. *There is no method by which to make the rule prove.*

But there is another more serious objection still. It is the reproach of the old system, that very often it gives an air of ridicule and of trifling to the Scriptures. It is a yet deeper reproach to the modern system, that it renders the mode of instruction pursued by the New Testament teachers, inconsistent with strict morality. What should we think in the present day, of a teacher of righteousness, who should ground many of his instructions on what he knew to be false? This idea is too revolting for us to dwell on it.

One more objection to this system may be urged on the present occasion—It is calculated to destroy utterly our faith in the gospel. The great truths of the gospel are matter of revelation; we have no means whatever of knowing them but by revelation. Christ and the Apostles have given us the only information we possess concerning them. Now, if in many instances, they have assumed the truth of Jewish errors and falsehoods in the course of their instructions, it is impossible for us to place confidence in any thing they have told us. If then the old system of accommodation, makes any thing of the Bible that one pleases, the new system makes nothing of it. If the old system destroys our confidence by unsettling all principles of interpretation, the latter more effectually accomplishes the same thing, by destroying our confidence in the meaning of scripture when it is ascertained. The plain grammatical meaning, is alike disregarded by both classes of interpreters. Here, as in a thousand other instances, *extremes meet.* And in this one point, the disciples of *Cocceius* and *Semler* join together! *Mystics* and *Neologists* harmonize! Which will be most ashamed of the others' company, I pretend not to determine. As for me, if I can, by applying the plain obvious principles of interpretation to the word of God, find out what Christ and his Apostles taught, I shall feel perfectly safe in believing their doctrines and obeying their precepts. And I shall leave it to these new acquaintances, to wonder at their coming together, and to demean themselves in these unexpected circumstances, as seems to themselves best.

COMMON SENSE.

For the Literary and Evangelical Magazine.

THE PASTORAL OFFICE.

The example of Jesus Christ, as a preacher, worthy of imitation.

BELOVED Brethren in the ministry; permit me to call your attention to the example of a Preacher, worthy, in all respects, of our imitation: It is the example of Jesus Christ, *the Apostle and High Priest of our profession.*

During one of the great Jewish festivals, Jesus, by the power, benevolence and wisdom which he displayed in working miracles, and in the doctrines which he taught, had given the most incontestable evidence that he was the MESSIAH; long foretold by the prophets. The chief rulers, however, resisted the force of this evidence, denied his claims to the Messiahship, branded him as a vile impostor, and marked him out as the victim of their misguided zeal and relentless fury. The reverence and attachment of the people to his doctrine and his person, only increased their deadly opposition and thirst for his blood. On the last day of the feast, the great Sanhedrim was probably convened; and among other measures, intended to accomplish their wicked designs, they commissioned a number of officers with ample authority to apprehend and bring him before them. When these officers approached, Jesus was standing in the temple, and teaching the people. Though they well knew the relentless severity of that tribunal to which they were amenable, yet by what they witnessed, and by what they heard, they appear to have been completely disarmed of their hostile intention, were penetrated with sentiments of admiration towards him whom they were sent to apprehend, and ventured to return without executing their commission. *Why have ye not brought him?* was the stern and threatening interrogatory, pointed against them, by the enraged and disappointed Sanhedrim. Their reply and their defence was simply this: *Never man spake like this man!* How powerful, how sweetly irresistible must have been those doctrines, and that manner of delivering them, and that character developed on this occasion, to transform enemies into friends, to render nerveless the arm of these commissioned officers, and change accusers into admiring apologists! Could we witness such a display, it might supercede the remarks about to be offered. This, however, is impossible; and we have reason to be thankful, it is not necessary, either to our salvation, or to our work in the ministry. In the Evangelists

we have more of this instructive and impressive example than we have, or ever will faithfully copy in our life, and in our ministry. We may therefore defer our regret till we have, at least, come nearer the pattern exhibited for our imitation.

The influence of this preaching on the minds of the people, may be ascribed, in part, to the *matter* which was delivered.

The first remark here is—that the preaching of our Saviour was *adapted to the necessities of those who attended his ministry.* Mankind are, by nature, ignorant of spiritual things. His object, therefore, was to instruct the ignorant; to teach them the knowledge and worship of the true God; to make them acquainted with the plan of salvation. Every word he uttered was calculated to enlighten the mind. Those who attended his instructions with an humble and teachable heart, were conscious of increasing light, as those who watch the progressive dawn of the morning.

The Jews, who almost exclusively enjoyed his personal ministry, had long possessed the means of information. A succession of prophets had spoken to them the word of the Lord. Jehovah himself had given them his law; and furnished them daily instruction in the sacrifices which bled at their altar. To them were committed the oracles of God. But these sacred writings were wretchedly and shamefully perverted. The traditions of men were so incorporated with the instructions of heaven as to obscure their light and prevent their effect. In some instances these traditions were of equal, and even greater authority than the divine precept itself. The passions of men had wrested from their true meaning some of the most important passages of the Bible, and given them a gloss suited to their own selfish views. Thus errors of the most pernicious tendency occupied the mind, and exercised over it all the authority of truth. The prejudices of ages had been striking their roots deeper and deeper in the heart. Of these errors and these prejudices the chief rulers were the advocates and the propagators; who exerted themselves, with too much success, in spreading them as far as their influence extended. It was no uncommon case, to find a great zeal for Moses and the Prophets existing in the same mind with pride, cruelty, deceit, coveteousness, revenge, and the most insatiable thirst for sensual pleasure, and for human applause. Before the religious teacher could succeed, these errors must be refuted; for they occupied the place of truth; these prejudices must be swept away, for they perverted the vision of the mind, and obstructed the entrance of knowledge. The mind was not simply ignorant;

it was filled with errors. This presented, to the religious instructor, a case as much more difficult than simple ignorance, as it is to take possession of a citadel when filled with armed and resisting enemies, than when empty. Before possession can be had, these enemies must be expelled. Much of our Saviour's instruction is admirably adapted to this state of mind. On all proper occasions he combats these errors, and labours to efface these prejudices. He rescues the law from the traditional rubbish under which it was buried and lost. The prophets are expounded in their true meaning. As a proof that his instructions were well aimed, he scarcely ever failed to make a friend or an enemy of every hearer. Multitudes yielded to the power of truth, and became his disciples; others, invincibly wedded to their prejudices and errors, were exasperated, and became more inveterate enemies. As the rulers were the chief instruments in producing this state of things, against them particularly his efforts were directed. In the presence of the people, the wickedness and hypocrisy of their hearts and their lives were exposed with a merciful severity. The law which they had perverted into a shield for their vices, was the weapon employed against them, and made to denounce their condemnation.

Among the vast multitudes who attended his ministry, some serious inquirers were found. Already convinced of sin, they needed instruction adapted to their case. This was readily and cheerfully furnished. They were directed to raise the eye of faith to the *Son of man;* they were kindly invited to come to him, with the assurance that they should find rest to their souls. The remedy prescribed is one that applies to the heart, and cures the evil in its source, and from thence extends a reforming influence over the life. Their doubts and fears, their difficulties and embarrassments, were treated with the utmost gentleness and skill; till at length the blessings of peace and hope quieted their troubled bosoms.

In some, the germ of piety was discovered. These engaged his particular attention. The rays of the *sun of righteousness* were shed, the dews of divine grace were distilled on this unfolding germ; every noxious plant was removed from its side; the soil around it was cultivated; and every effort was employed to secure and promote its growth. The weak were strengthened; the timid and desponding were cheered and encouraged; the weeping penitent was comforted; the afflicted heart always found consolation and support in the *gracious words which proceeded out of his mouth.* Those more advanced in piety were approved, and directed to press forward to still

greater attainments and to greater usefulness in the kingdom of their Lord.

His twelve Apostles, who were soon to be the authorized witnesses of his resurrection, and his successors and chief agents in preaching the gospel, required instructions peculiarly adapted to that arduous work in which they were to be engaged, and that high and holy office with which they were to be invested. Much of his time was spent in training them for future services and future trials. His remarks often had such a reference to future events, that until these events occurred, they were not fully comprehended; but when these occurred, then were his remarks remembered and more fully understood. As they were able to receive it, that knowledge was gradually imparted which they were to diffuse through the world.

He was a workman who needed not to be ashamed; he rightly divided the word of truth, he gave all their portion in due season. The ignorant were instructed; the refractory were reproved; the impenitent were warned; the awakened were encouraged; the pious were strengthened; the Apostles were qualified for their office.

Another remark respecting his *matter* is, that it was always *important*. His time was not wasted in discussing the breadth of phylacteries, or the borders of garments, nor in giving directions for the tithing of mint, of anise and of cumin. Without forgetting or neglecting, in its proper place, any thing belonging to the worship of God, he explained and enforced chiefly the weightier matters of the law—*judgment and mercy*. Nor did he enforce the observance of external rites and ceremonies, except as means of enlightening the mind and improving the heart.

In this respect there was the most striking contrast between him and the teachers of the Jews. Their system consisted chiefly in the observance of external rites. These they explained, and with zeal, enforced on their disciples; while they left the heart, with all its vicious passions, untouched. Ashamed to require more of their disciples than they practiced themselves; and determined to indulge, without restraint, their own licentious desires; their religion consisted in mere formalities, which, as they explained them, had no tendency to correct the heart. By the observance of certain rites, by submitting to certain austerities, they seemed to think they had purchased the privilege of unlimited indulgence in other things. Under the garb of an affected sanctity the most wicked dispositions were fostered. Their fastings, their alms, and even their very prayers were intended to procure food for

their pride and vain ostentation. With severity they would reprove a man for an act of mercy, performed on the Sabbath day; while, with an unfeeling heart and rapacious hand, they would rob the house of the widow and the fatherless. They would censure a man for eating without a ceremonial washing of the hands; while they permitted and even authorized an ungrateful son to leave his aged parents to suffer and to perish. Nothing can be more widely different from this than the doctrine of our Lord. He required, not the tithing of mint, not the washing of hands, but the complete and unreserved submission of the heart to God. Rejecting the traditions of men, he explained the law in its intrinsic purity, in its spirituality, and in its full extent. He taught the necessity of regulating the thoughts, intentions and desires by this law, as well as the external deportment; and that it stamps. with the guilt of murder the groundless hatred of a brother; and condemns as certainly the impure desire, as the conduct to which that desire might lead. He proclaimed this law as the only judge, the only standard of morals; and that every thought and emotion of the heart, and every action of the life which was not according to this rule, was condemned as criminal; and that it was impossible, by any external observances to escape this terrible condemnation. Thus he taught the total depravity and sinfulness of human nature. This opened the way for the grand peculiarities of the gospel, which it was his delight and his constant endeavour to explain. He expounded the prophecies in their true sense, so as to authorize the expectation of a Messiah—not, however, the Messiah of the scribes and pharisees, cloathed in all the splendours of royal magnificence, wielding the sword as the only weapon of conquest—but *meek and lowly; a man of sorrows and acquainted with grief;* about to *make his soul an offering for sin;* establishing his throne in righteousness; subduing his enemies by kindness; extending his dominion by acts of mercy. He claimed this character to himself; and referred them to the fulfilment of the prophecies in his own person, to his doctrine and to his miracles; as proof of the justice of the claim. Accordingly he states it as his immoveable purpose to lay down his life as an atonement for sin, and to give eternal life to all who should believe on him. He taught that a new form in the administration of the kingdom of God was at hand. As an indispensable qualification for entering this kingdom, he declared the necessity of repentance, of regeneration, of a radical change of moral character, of faith in the Son of God, and of obedience to his authority. He as-

sured his hearers that without this character, none could enjoy the privileges and blessings of this kingdom; and that all who were without its pale, were in the kingdom of sin, in the region of death, over which the wrath of God continually impended. He affirmed that all power in heaven and in earth was given to him; that he was not only the Saviour of men, but also the Supreme Ruler and Judge of the world. He sought out the sinner, conscious of his guilt, and kindly invited him to believe in his name for complete and eternal salvation. He called around him the penitent, the humble, the meek, the merciful, the pure in heart, and with an authoritative voice, pronounced them blessed. With the mercy and justice of their Saviour and their Judge, he warned the careless and impenitent to flee from the wrath to come. His warnings, his invitations and his promises are explained and enforced by the most affecting and striking illustrations. The careless impenitent transgressor is warned by having stretched before his eyes a dying sinner, who, during life, had lived without God, had neglected his salvation, had laid up treasure on earth, was congratulating himself on the future enjoyments of many years; but in the midst of these anticipations, alarmed with the sudden call of death, reluctantly torn from his enjoyments, and expiring in all the agonies of disappointment and despair. The veil is drawn from the invisible world, where he who had neglected his soul on earth is seen, suffering the torment of those flames which never shall be quenched, raising a supplicating eye and an earnest cry for one drop of water to mitigate his anguish; but raising them in vain. The trembling, hesitating, anxious penitent is encouraged to return by witnessing the welcome and joyful reception of a prodigal son in the house and bosom of paternal mercy and compassion. The child of God is strengthened and animated to persevere, by beholding a brother, closing his life in peace, bidding an everlasting adieu to all temptations, to trials, to sorrows, and borne on the wing of angels to the rest and the blessedness of Abraham's bosom. The resurrection of the dead is announced; the graves are seen bursting open; the earth and the sea giving up their dead; the just and the unjust, the righteous and the wicked coming forth. The tribunal of judgment is erected; in the clouds of heaven, *with power and great glory*, the Judge is seen descending and taking his seat; all nations are assembled before him; in the twinkling of an eye they are separated according to character; the books are opened; witnesses are produced; and sentence is passed; the wicked are seen departing accursed, *into ever-*

lasting fire, prepared for the devil and his angels; the righteous, blessed of their Father, are seen *entering into the joy of their Lord,* into life, progressive and eternal.

Such were the important doctrines, taught by the *Son of God.* No abstract speculations, no metaphysical discussions, difficult to be understood, occupied his time. All that he taught was not only truth, but truth the most deeply interesting to men as sinners and as immortal creatures. In the suitableness and importance of his doctrine, he is worthy of our imitation, if we desire to be useful. Like the sun in the material system, he is the light and the life of the ministry: all, in proportion as they feel his influence, will revolve in the orbit of duty.

Let us next consider his *manner.* This gave no little interest and effect to his doctrine; and it is therefore worthy of imitation.

In this we include his style. His language as well as his life, is recorded by four persons, who distinguish their narratives respectively by some degree of their own peculiarities: yet in this one thing they all agree—in making their Master speak in a style remarkable for its *plainness, simplicity and perspicuity.* His vocabulary seems to have been limited to those words in common use on the subjects which he discussed. Few terms were used with which his hearers were not familiar; of course it required no effort to comprehend their meaning. His sentences were generally short; of course, not involved and obscure. When it is otherwise; when his periods are long, the different members follow in such natural order as to render the whole intelligible. Hence, the attention was not divided between painful and, perhaps, fruitless efforts to understand the meaning of words, and the truth and importance of what these words expressed: it was left wholly to the matter. One thing which contributed not a little to the perspicuity of his language, was the exemplifications with which he frequently accompanied his doctrine. Such is our nature, that instructions given us, are much better understood, when, if practicable, they are exemplified before our eyes; when we see the effects resulting from them, which they are intended to produce. He explained and enforced on his hearers the duty of love to all men, not excepting even enemies. In connexion with this doctrine, he placed before them a man, stripped, wounded, and left half dead by thieves; passed by and neglected by a Priest and a Levite; but commiserated, cherished and relieved by a Samaritan. Thus he brought the Jew to understand the duty, and acknowledge

its obligation, even to a Samaritan. If there was any doubt, at first, respecting the meaning of his parables, his own explanation rendered it perfectly clear. So plain were his parables, that the Pharisees are sometimes said to perceive that he had them in view, though no intimation to that effect had been given.

His language, though plain and simple, is yet *dignified* and *forcible*. There is in it nothing mean, grovelling or disgusting. It lays no person under the necessity of a single blush. No shrinking fear need thrill the bosom of his best friend, lest the virtuous heart should be wounded, or the most refined taste offended. His illustrations, metaphors and parables are taken from the ordinary and active scenes of life. No useless ornaments, no flights of fancy, weaken the force of his remarks: *His word was with power.* Every syllable sheds light on the understanding, and makes its impression on the heart. His figures are beautiful, because they are natural: no labour is required to drag them into their place. In the plan of his discourse there is no place carefully prepared and left to be filled up with displays of genius, with flourishes of rhetoric, better calculated to please, than to profit the hearer.

Without meaning to deny to his style any real excellence, we no more think of applying to it the terms *classical*, or *elegant*, than we do of bringing a worthy character in society, eminent for virtue and for usefulness, down to the rules which regulate the studies of boys, when labouring to acquire academical honours. Let the potsherds of the earth strive with each other, blame or approve according to their own rules of art; but let not the character of Jesus Christ be desecrated by being brought down to any tribunal of men. On what we deem sufficient authority, we apply to it the terms plain, simple, perspicuous, dignified and forcible—expressing qualities perfectly suited to the character and designs of the Teacher.

There is nothing in the Evangelists which seems intended to convey an idea of the manner of his delivery. We are informed, indeed, that sometimes, when delivering his important instructions, he was seated, according to the custom of other teachers in those days; sometimes standing; sometimes walking by the way; and sometimes in the house of his friends. From his general deportment, and from the nature of his sermons, probably most readers of the gospel have filled up the general outline of his manner, with more or less minuteness. They will see a preacher rise in their view, of a grave and solemn aspect, with a countenance strongly marked with intelligence, expressive of every devout and social affection; they will be-

hold an eye, beaming with mercy and benevolence, casting a mild, but searching glance over the audience, to perceive the effect of his preaching; they will hear a voice sufficiently loud to be distinctly heard by the audience, modulated to suit the warnings and invitations which he gives, and the doctrines which he teaches, every accent of which conveys the idea of earnestness, affection and tenderness. His gestures will be neither violent nor frequent, but well-timed and significant. He will be always solemn and impressive; sometimes, in a high degree, moving and pathetic. If, however, we have but little to aid us in forming a correct opinion on this subject, we have reason to believe that such an opinion is not essential to our fidelity and usefulness, either as christians, or as preachers of the gospel. There is, however, full and complete evidence of the *spirit of his ministry*; which will next be considered. continued p. 232.

For the Lit. and Evan. Magazine.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE UNDERSTANDING.

THE great design of the Bible is, to qualify men for the life to come; yet in producing this effect, it is pleasing to know and observe the direct and powerful tendency which it possesses and exerts in qualifying them for respectability and usefulness in this life. When it is understood and received in the love of it, the character, both intellectual and moral, will be improved; and under its influence and its guidance, those habits will be formed on which the happiness and prosperity of civil society very much depend. If it could be divested of its spiritual tendencies, of its influence in producing that *holiness, without which no man shall see the Lord*, it is still worthy of our grateful acknowledgment on account of its numerous and benign effects on human life.

It will contribute very much to the improvement of the understanding. The mind, as well as the body, will acquire habits from the frequent repetition of the same exercises. Those parts of the body which are employed in the performance of work, requiring strength, will acquire an enlargement and firmness of muscle, fitting them for the task, which, without this exercise they would not possess, and which will render them rather disproportionate to the other parts of the same body. Instances of this kind come under the observa-

tion of every person. Such is also the case with the mind: its vigor and enlargement depend very much on its habitual exercise. If circumstances confine its operations to but few objects, and these requiring but little intellectual effort to understand them, the mind will be contracted in its capacity, and feeble in its powers. But if the objects about which it is employed are diversified and difficult of comprehension, the mind will become enlarged, and its faculties will be strengthened. Some minds, indeed, possess a native, restless, irrepressible vigor which will burst through the restraints thrown around it by the most unfavourable circumstances. You might as well expect to suppress the subterranean fountains from bursting forth, and urging their way to the wide ocean, or to quiet that ocean with a word, as to expect that such a mind will rest till it finds its own element: it will struggle, it will rise until it reaches a theatre presenting it with objects which will give it, at once, employment, delight, and improvement. In general, however, the intellectual character of man depends on the circumstances with which he is surrounded. The objects to which the mind is habitually applied impart to it something of their own character.—If they are few and simple, they will contract and enfeeble the mind; if numerous and complicated, they will enlarge and strengthen it; if grand and sublime, they will give it a pleasing elevation and expansion.

For this reason classical studies should hold their place in literary institutions. They are valuable, not on account of the useful and practical information which they furnish, but for the mental discipline which they give; for the habits of discrimination and logical reasoning which the student acquires; habits which cannot fail to be highly useful in every department of life, in every exercise of the understanding. For this reason the science of Astronomy is always delightful and improving, the order, the connexion, the grandeur of the objects embraced in this study cannot fail to elevate and expand the mind.

On this principle it is, we affirm that the Bible will improve the intellectual character of the Christian. The objects which it presents to his consideration, and about which his thoughts must be, with more or less interest, employed, are numerous, complicated, and beyond conception, grand and sublime. Their number will give variety to the exercise of his mind; their complex nature will increase the power of discrimination, and strengthen the reasoning faculty; their infinite magnitude and importance, their attractive majesty

and glory will give a conscious and pleasing elevation, and enlargement to the whole soul.

The Christian is required to be *ready always to give an answer to every man that asketh him, a reason of the hope that is in him, with meekness and fear.* This implies that all genuine religious hope is supported by certain reasons, or evidence, with which he is to become acquainted, and which he is to ascertain, not by intuition, nor by miracle, nor by any immediate revelation from God, but by frequently and closely investigating his own heart, with all its varied and complicated exercises and emotions. He is also required to examine himself whether he be in the faith, to know and to prove himself. Examination, with a view to a correct decision, implies the comparison of various things with each other, and with some acknowledged standard. Were there no spurious exercises of a religious nature, none which so nearly resemble the true, as, without the strictest investigation, to endanger the great interests of the soul, this examination would be unnecessary. But this is not the case; there are such spurious exercises of the heart: every feature of the Christian character has its counterfeit. The object of examination is to discriminate between the spurious and the genuine exercise, between the true feature and its mere resemblance. He is to examine whether his faith be the living word of God, with all its energies, transferred and rooted in the soul, working by love, purifying the heart, overcoming the world; or a mere painting of fancy, nothing but the images and workings of the imagination, or nothing but a collection of ideas, without any transforming effect on the heart and on the life. The true Christian loves God. But he is not to admit, without impartial inquiry, that every emotion which he feels, that every joyous glow which warms his heart, is that love. He must ascertain whether its principle is selfish, or spiritual and generous; whether it regards the whole character of God, displayed through the cross of Christ in the salvation of sinners, or merely what is supposed to be the mercy of God, but which in truth is little more than a human weakness, and especially whether it leaves him satisfied with a partial observance of only some few precepts of the gospel, or by its holy and ceaseless workings, prompts him to sincere and uniform obedience to all the will of God, to the whole system of Christian duty. He is to love his fellow-christians, not because they hold the same creed, and belong to the same denomination with himself, but because they bear the image of their common Saviour. In like man-

ner, every other affection of his heart is to be submitted to the same scrutiny; his repentance, gratitude, meekness, &c.

In this investigation he not only compares these feelings with each other, but he compares them with the word of God, which he adopts as the standard, the only infallible Judge in such cases. There he learns the nature of all affections truly devout; there he learns the effect they will have on the temper of his mind, and on his life; he there hears the voice of the Spirit, testifying what are the characteristic features of a child of God. With this he compares the witness of his own spirit, obtained by this careful investigation; if they agree together, he concludes that he is a child of God. On this concurrent testimony of his own spirit and the Spirit of God his hope rests as its foundation; this is the reason which he is ready to give for the hope which he entertains of acceptance with God, and of final salvation.

Again; although the precepts of the Bible are remarkable for their plainness and extent, yet a thousand cases will occur for which there is no explicit direction. To expect this in the Bible would be most unreasonable: such instructions would swell the volume to an useless size. Circumstances may often surround the Christian, in which he is compelled to act, which require much deliberation to discover what course he ought to pursue. In this state he is often conscious of painful suspense; and, if permitted, would offer up the prayer, that a voice from heaven would decide the doubtful case, or that a pillar of cloud would move in the direction he ought to take. Neither voice nor cloud, however, decides the case. Inclination may prove an unsafe guide, and lead him widely astray. He must consider, he must compare, he must reason, he must judge for himself where the path of duty lies. He will keep in view the great principles of Christian morals laid down in the gospel; he will consider what aid can be derived from the example of the Saviour; he will reflect on the tendency of the proposed course, the effect it will probably have on others, and on the interests of the church; he will especially anticipate, as near as possible, the decision of his omniscient Judge. Thus he will deliberate; and finally take that course for which there is the greatest weight of reason, which he judges to be, upon the whole, best. Sometimes as he advances, he is more and more cheered with the conviction that his decision was correct, that he escaped from his difficulties by the right direction; sometimes he advances with painful hesitancy; and sometimes he is con-

vinced that, though honest in his inquiries, yet he was mistaken in his conclusion.

Now we maintain that this is as real a process of reasoning as the acquisition of language, or the study of science; and that it is as well calculated to improve the intellectual faculties as either of these are. The method of reasoning, and of reaching the conclusion, as far as the nature of the case will admit, is the method of Newton. That great philosopher took nothing for granted which could be tested by experiment; he built no theories on mere conjecture, drew no important conclusions from mere assumption. His conclusions were derived from principles well established; while evidence derived from experiments, from analogy, and from induction supported his principles. This is the method of the Christian; he takes nothing for granted; his conclusions do not rest on mere assumption or conjecture. He has the advantage of an experience both extensive and diversified. His whole life is a scene of trials; and every trial brings his principles to the test of experience. By this experience he obtains much valuable knowledge, becomes wiser, and better qualified for future usefulness. The conclusion that he is a child of God, and his hope of acceptance, rest on the evidence of induction from a number of particulars. Indeed this is as complete an exemplification of this method as can be found in the whole range of philosophy. His faith, his love, his repentance, his gratitude, &c. are all examined separately; but his conclusion and his hope do not rest on the evidence furnished by either of these alone; but on that furnished by all of them combined. Newton, convinced that every effect must have an adequate cause, often discovered the cause by considering the effect; and having ascertained the nature and properties of the cause, with safety inferred the effect which would result from its operation. This is pre-eminently the method of the Christian. He who believes that the grass and the flowers of the field receive their nicest tints and diversified hues of colouring from the pencil of divine skill, that a sparrow cannot fall to the ground without the special design of Heaven, cannot, and does not believe that the devout affections and pious dispositions of his heart are the result of chance or of accident. All these affections are distinctly traced to the word of God, as their instrumental cause. The rejoicing of his hope is produced by the doctrine of the atonement; the love which warms his heart and cheers his journey through life is kindled by the truth, that *God is love*; that reverence which bows his soul within him is the effect of beholding the majesty and holiness

of the Great Jehovah. Having learned the nature and tendency of this truth, he calculates with certainty on all the various and happy effects it will produce on the minds of others. This conclusion inspires him with zeal to diffuse the knowledge of this truth through the earth, and to bring all men to feel its power in reforming the heart and the life. When he hears of the repentance of a sinner, even in the remotest corner of the earth, on the principles of analogy, he knows what those feelings are, and by what means they are excited. Newton sometimes generalized; that is, ascribed various effects to the same cause. The planets, so various in magnitude and the velocity with which they move, at such immense distances from each other and from their common centre, are bound together in one complete and harmonious system by the principle of attraction. This same principle holds together the particles of this earth, gives to it its solidity and figure, and causes all the detached bodies with which it is surrounded to adhere to its surface. This same principle of attraction unites together, with more or less firmness of cohesion, the particles of every species, and every separate piece of matter. This great principle pervades, unites, and governs, subordinate to the design of the Supreme Ruler, the whole material universe, from the sun in the centre, to the remotest planet which revolves around him, even to the wandering comet which flies off into distant regions, where human observation cannot reach. Every species and shape which matter assumes, from the mightiest globe to the smallest atom, feel and obey its power. How striking is the analogy between this attraction and the Christian's Faith! Jesus Christ is the sun and centre of the Christian system, of the moral universe. All Christians are united to him by faith; by the same faith they are united to each other. They may live in ages and in regions of this world widely remote from each other; but united by this principle, they are members of one body, are formed into one system, compose one family. By the same faith, through the atoning blood of a Divine Saviour, they obtain the pardon of sin, acceptance and reconciliation with God. While this faith pervades and unites the whole system, it operates, in the hands of God, the Spirit, with vital and transforming energy, in the heart of each individual. By the word of God, the knowledge and belief of which is faith, the soul is begotten, or quickened, when dead in trespasses and in sins, is roused from a state of insensibility, the first impression of spiritual things is made, a new direction is given to the thoughts, and a new impulse to the feelings. By

the word of God the Christian is born again; by faith his heart is purified; by faith he walks, or regulates his life; by faith he sees and feels the importance of spiritual realities; by faith he overcomes the world; by the power of God through faith he is kept unto salvation. The effects of attraction in the material system, are not more numerous, important and diversified, than are those of faith in the Christian system. In perfect accordance with the design of Him *who worketh all things after the council of his own will*, this principle unites all the countless millions of the redeemed to each other and to Christ, through whom it obtains their pardon and acceptance with God; in each individual, separately, its reforming energy is felt; all the faculties of his soul, all the affections of his heart, all the ceaseless workings and movements of his thoughts, feel its purifying and decisive control. —Newton, on every side, and at no great distance, met with barriers over which he could not pass, beyond which his investigations could not with success, be carried. He assured his disciples that there existed, in the material universe, a principle which he called attraction; but that he could not define to them the abstract principle, otherwise than by its effects. He told them that there were properties of matter so recondite as to baffle all his efforts to detect and describe them. When he came to these barriers, with a noble modesty, he acknowledged his inability to proceed farther: he would not amuse their credulity with mere conjectures respecting the dark regions, forbidden to human inquiry. This acknowledgment evinces the greatness of his mind as clearly, as do the numerous and important discoveries which he made. Yet on this account his system is not rejected. The facts which he ascertained by experiment, the principles which he illustrated and proved from their effects, are all admitted and received. The Christian also states his facts, ascertained from numerous and various experiments; he offers, in support of his principles, illustrations and proofs, as satisfactory to the candid mind, as those of mathematics. Within certain limits his vision and his comprehension are clear; beyond those limits, he acknowledges there are some things incomprehensible. He believes in the existence and operations of the Holy Spirit, though he can comprehend neither his existence nor the manner of his operations. He feels and he witnesses important and numerous effects which he ascribes to this agency, and for which this belief furnishes a satisfactory account. Why should the *wisdom of this world* shew itself by rejecting this system or any part of it, for reasons which bear with

equal, if not greater force against the Newtonian System? Why should more be expected from the advocate of Christianity than is expected from Newton? In both systems there is a series of well authenticated facts; in both there are many things perceived and comprehended with sufficient clearness to answer all useful purposes; in both are some things incomprehensible, which can be known only by their effects. Let both systems be viewed with the same unjaundiced eye, and modesty will induce these *wise men* to admit and receive both. Finally; Newton laid down *first principles* from which he never departed; and which aided and guided him in all his investigations. By these he catechised every new phenomenon which met his observation, until he ascertained its origin, the cause by which it was produced, and the class to which it belonged. If once satisfied on these particulars, the fact or the discovery was laid up for usefulness in future, as occasion might require. But if no satisfactory account could be obtained, the matter is left for the present, and no use is made of it. Thus he proceeded with safety, and made those large additions to the stock of useful knowledge which have crowned his name with deserved and lasting renown. The Bible contains the *first principles* of the Christian. By these he is directed and aided in all his inquiries; examines all the aspects which religion assumes; all the various and conflicting opinions and customs which prevail in this mutable world; tries the exercises of his own heart, and the actions of his own life; judges the profession and the life of others. In this balance he weighs the world that now is, and that which is to come. All that meets the approbation of his Judge, he receives and treasures up for usefulness in future; that which appears doubtful, he lets it remain for farther consideration; that which is condemned, he utterly rejects and avoids. Hence he loves this book, and esteems it more precious than treasures of gold. Thus he advances along the journey of life, passes through its temptations and its snares, bears its afflictions and trials with safety; and thus he will receive, if not the admiration and applause of this world, what is infinitely more important, the blessing and approbation of God, his Judge.

Such is the field of investigation presented to the Christian, and such the exercise furnished to his understanding in proving himself, in keeping his heart, in guarding against deception, in building himself up in the comfort of hope, in ascertaining the path of his duty. Nor is this exercise of the intellect, this process of reasoning to be carried on merely for

a day or a year; but for every day and every year of his life. Every day the movements of his heart are to be watched and examined; every day the path of duty is to be sought and pursued through all the perplexing and changing circumstances which may diversify his life. Without this he cannot feel that joy and peace which cheer and encourage him to persevere; he cannot be useful to the church; he deserves not the name of Christian.

Now we think it evidently appears, that if the study of philosophy, according to the principles of Newton, is calculated to improve the understanding, so is the study of the Bible, more especially when it thoroughly penetrates the soul with its living power. The Christian may know nothing of philosophy, or of its principles; yet in working out his own salvation, his inquiries and his conclusions are according to these principles. He does not make these inquiries and pursue this course with the design of improving his intellectual faculties; the improvement of his heart, is the great object; yet in pursuing this purpose, his understanding is necessarily exercised in such a manner, as cannot fail to improve it. Thousands may be engaged in the study of philosophy, whose object is not the improvement of the mind, but to qualify themselves for usefulness, to gain a subsistance, or to gratify their own taste or inclination; yet from such study, the mind will necessarily derive improvement. It is not the design of the industrious mechanic to enlarge and strengthen those parts of the body which are habitually employed; yet this will be the result of such employment. By this discipline the faculty of perception will be quickened, the power of discrimination and correct decision will be strengthened. The Christian may know nothing of the name or the meaning of metaphysics; but he is in reality a metaphysician. He is habitually employed about abstract ideas, addressed, not to his senses, but to his understanding. Mind, and its operations, engage his close and constant attention. Thus while his object is to prepare himself for heaven, to secure for himself a crown of life, his understanding brightens and improves by the means which he uses to gain that high and holy purpose.

(To be continued.)

Sept. 287.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

The *Raleigh Register* states that Professor Olmsted of the University of North Carolina, has discovered that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New-Castle coal, and greatly exceeds that in illuminating power. It partakes of the purity of gas from oil, with which substance indeed, this seed is known to abound.

It is expected that Mr. Olmstead, will shortly make public his experiments and scientific results on this subject.

The *Boston Palladium* says, a young gentleman of that city, after twelve months study and experiments, has accomplished that great desideratum, the unexceptionable application of an elastic power, to the propelling of land carriages. We have been favoured with a sight of this engine in operation, and from the novel, scientific and economical principles upon which it is founded we cannot doubt of its complete success.

A Volume of Sermons, entitled *The Southern Preacher*, is about to be put to press, immediately, in Philadelphia. The materials are furnished by a number of Clergymen, of different denominations, in the Carolinas and in Georgia. The work is expected to make its appearance in the course of the ensuing summer.

Wells & Lilly, Boston, propose to publish, Memorials of Columbus; or a collection of authentic documents of that celebrated navigator; now first published from the original manuscripts, by order of the decurions of Genoa; preceded by a Memoir of his Life and Discoveries. Translated from the Italian and Spanish.

A New Quarterly Publication, entitled the *Westminster Review*, has commenced in London. It strongly censures the course pursued by the Edinburgh and the Quarterly; professes to be free from all party trammels; evinces a liberal spirit towards America; and, at least promises well.

It is proposed to publish in Boston, *The American Annual Regieter, of History and Politics;* and *The United States Literary Gazette.*

The *North American Review* informs us, that a gentleman in this country is collecting materials for a life of John Ledyard, who accompanied Cook in his last voyage of discovery. He was near the great navigator, when killed at Owyhee, and narrowly escaped with his own life. In 1783, he published a narrative of his voyage, or rather of Capt. Cook's at Hartford, Connecticut.

A Manuscript Work, of considerable dimensions, written by Milton in Latin, on Religion, has been lately discovered in the London State Paper Office. Its publication is expected.

A Work on Natural Science, conducted by scientific gentlemen of the first respectability, is now publishing at Weimar, in Germany. The articles

which it contains, are not confined to German names, but are extended to almost every known country. Authors and Naturalists in the United States, are invited to furnish important information, in the wide circle of Natural Science.

Polyglot Grammar.—Proposals have been issued for publishing by subscription, a Polyglot Grammar, of the Hebrew, Greek, Latin, English, French, Italian, Spanish, and German languages, exhibiting the similarities of their declensions, conjugations, &c. in a tabular way. With copious notes explanatory of their idioms and peculiarities, and an extensive index, to facilitate the references to the work. By Samuel Barnard. The price to subscribers is not to exceed $3, in boards. Subscriptions to this work are received by Wilder and Campbell, of Philadelphia. [*Nat. Gaz.*

We have now before us, the Third Annual Report of the Superintendent of Common Schools, presented to the legislature of New-York, in the early part of the present year. This document is highly interesting, both on account of the minuteness of its details, and the evidence which it affords, that the work of general instruction is going on successfully. It appears, that there are in the State, 7382 school districts, in each of which a school is maintained. During the last year 331 *new* school districts were organized. The whole number of children, estimated to have been instructed, for the space of eight months of the last year, is 400,534. The number of children educated in 1823, exceeds the number educated in 1822, by 25,861. Of public funds, there have been expended for the support of common schools, during the last year $182,802:25; and of the private funds of individuals, more than 850,000, making a grand total of more than *a million of dollars*. In this result, neither public nor private contributions for the support of colleges and academies, are included.

REVIEW OF RELIGIOUS INTELLIGENCE.

Bible Society of Petersburg.—This institution which is Auxiliary to the American Bible Society, held its Annual Meeting on the 7th of April. During the year it has made a donation of fifty dollars to the National Institution, and gratuitously distributed 64 Bibles, and 166 Testaments. The expenditures of the year amounted to $191:65. The whole sum expended since the formation of a Bible Society in 1814, is $1588:04. The plan of ascertaining the wants of the poor, by personal inspection, has been adopted; and deserves to be imitated every where. The visitors who have performed that service in Petersburg state, that the community generally, and especially the indigent part of it, are well supplied with the Scriptures.

Baptist General Tract Society.—A Society, with this title has been recently formed in the City of Washington. Its object is, to unite the Baptist Churches generally, in the effort to promote the cause of religion, by the

circulation of religious tracts. Depositories are to be established, and as far as possible, associations formed in every part of the country.

New-York Religious Tract Society.—On Thursday evening, last week, this Society held its twelfth annual meeting. The meeting was opened with prayer, after which the Report was read, and addresses were made by the several gentlemen. The receipts of the Society during the last year, including a small balance from the year before, amounted to $2279; the expenditures to $2269; the number of Tracts sold and distributed, 171,369; the number printed, 254,500; 2000 French and 1000 Spanish Tracts have been sent to the President of Hayti, and many more in the same languages, to South America and the West Indies. Measures have been adopted for supplying the shipping in the port of New-York. Messrs. Goodell and Bird, Missionaries to Palestine, have distributed for the Society 15,000 English, French, and Spanish Tracts. The mission press at Malta, has issued 13,500 Tracts in the language of the modern Greeks for distribution among that injured and oppressed people. The Board has received from the London Society seventy-two casts of cuts; with which they intend to ornament their publications. [*Boston Rec.*

Mariners' Church in Philadelphia.—On the 27th ult. the foundation stone of a Mariners Church in Philadelphia was laid with appropriate solemnities. It is by contract to be completed before the ensuing winter. Every friend of religion must rejoice at this event; and while they rejoice let their fervent prayers ascend to God for his special blessing on those who shall worship in this house. The venerable man by whose pious and arduous labours, the sailors in Philadelphia have been congregated, and many of them we trust savingly benefited, and who has appropriated his whole property to this distinguished Christian charity, must on this occasion have an enviable pleasure—a pleasure which he would not exchange for the wealth of the world. May he yet be spared to see those Mariners whom he so much loves, and by whom he is so much beloved, collected in this rising edifice; and many of them, by the Divine blessing on his instructions and prayers, made meet to enter with him "a building of God, a house not made with hands, eternal in the heavens." [*Chr. Adv.*

Theological Seminaries.—*The Theological Seminary at Auburn* was established by the Synod of Geneva, and incorporated by the Legislature of New-York in 1820. The present officers of the institution are, Dr. Richards, Dr. Perrine, Mr. Mills and Mr. Lansing. The number of Students is 20. The professorship of Theology was endowed by a benevolent individual of New-York.

The Theological Seminary of the Episcopal Church in Virginia, has been in operation a few years. The following communication respecting it, was published in the Family Visitor, and furnishes the latest information that we have received.

"I understand that the Theological Seminary of the Episcopal Church established in Alexandria, is in a flourishing state and promises great usefulness. The Rev. Mr. Keith is Professor of Biblical Literature; and Dr. Wilmer of Theology. The number of Students, now in the Seminary, is eleven, and four more are shortly expected. They are said to be young men of much serious piety and active zeal. Every friend of religion, and of the country's best interests will rejoice in the success of an institution in which evangelical piety, and liberal sentiments will be inculcated. The want of well educated ministers, in all the churches, is so urgent, that every effort which can be made, will not be sufficient to afford an adequate supply."

In our Number for January we mentioned, *The Theological Seminary*, under the care of the Presbytery of Hanover. At a late meeting of the Presbytery, the Trustees of the Seminary made a report to that body, some notice of which is taken in the following account of the proceedings of the Presbytery, extracted from the Family Visitor.

Presbytery of Hanover.—The Presbytery of Hanover met at the Cove Church, on the 22d of April, and in the absence of the Moderator, was opened with a sermon by the Rev. B. H. Rice on 2 Cor. iv. 7. The Rev. John B. Hoge was chosen Moderator, and the Rev. James H. Brooks, Clerk. The session continued until the 28th; and much important business was transacted, of which only an imperfect notice can now be taken.

A church recently organized under interesting circumstances, at Maysville in the county of Buckingham, was, on application, taken under the care of the Presbytery, and its representative admitted to a seat, as a member of that body.

The usual Annual Reports of the several churches were called for, and furnished by those that were represented in the Presbytery, and transmitted by some that were not represented. The records of the Church Sessions were also called for, and Committees appointed to examine, and to report on them to the Presbytery.

Mr. Bowman a licentiate of the Presbytery of Otsego, and Mr. Paul a licentiate of the Presbytery of Jersey, presented a dismission and recommendation from these bodies: and were received under the care of the Presbytery of Hanover.

A free conversation was held on the state of religion within the bounds of the Presbytery, and a report was presented by a Committee appointed for that purpose, which appears in another part of this paper.

The trials of the candidates under the care of the Presbytery were called for and examined, and new trials assigned them.

A call from the congregations of the Cove and Lovingston to Mr. Paul, to become their pastor, was presented, and he, having expressed his acceptance of it, passed through the usual examinations; was ordained to the whole work of the gospel ministry; was installed as pastor of those congregations; and took his seat as a member of Presbytery. Dr. Rice preached the ordination sermon from 1 Tim. iii. 1.—Mr. Mitchell presided in the lay-

ing on of the hands of the Presbytery, and Mr. Rice delivered the Charge.

Mr. Hoge, according to a previous appointment, delivered the Annual Missionary Sermon; and a collection was taken up for the Missionary Society.

Mr. William Hammersly having passed through the trials, and sustained the examination prescribed for candidates, was licensed to preach the gospel, as a probationer for the ministry.

The Trustees of the Theological Seminary, made their report to Presbytery. That institution is in its infancy, but promises ultimately to be a great blessing to the church and to the country. Agreeably to order, the Rev. Dr. Rice was inaugurated as Professor of Christian Theology in the Seminary, on the 1st of January last. The inevitable delay of this measure rendered the number of students who joined the Seminary at that time, less than it would have been at an earlier period: but there is good reason to expect that the number will soon be considerably increased. They were examined before a Committee of the Board, who expressed their approbation of their proficiency in the studies to which they had attended. An engagement has been made, to have a house erected for the accommodation of the Professor, against the first of November ensuing. A report was made of the state of the funds, and of the result of the agency which has been employed to increase them, which, while it is encouraging, shews the necessity of the zealous and persevering co-operation of the friends of the Seminary, to place it in that state, which shall render it extensively, and permanently useful.—The Professor was authorised to employ Mr. James Marsh as an assistant in the Theological Seminary.

The Rev. John Kirkpatrick has been appointed a special agent for the Seminary, for three months, in the states south of Virginia.

The Presbytery adjourned on the 28th, to meet at Charlottesville on the Thursday before the third sabbath in July.

The Committee appointed to take notes of the free conversation on the State of Religion, beg leave to present the following Report:

It does not appear, from all that has been communicated to Presbytery on this subject, that during the past year there has been any revival of religion within our bounds.

In some instances the gleanings of former revivals have been gathered into the garner; but in others, the excitement which had been produced, has been followed by a season of great coldness and darkness. In general, there appear to prevail a lamentable lukewarmness on the great subject of religion, and an ardent pursuit of the things of this world. There is less of a spirit of prayer, and of activity in promoting the interests of the Redeemer's kingdom, than has been witnessed in former times. Christians do not appear to feel as they ought their responsibility; nor do they employ their instrumentality in carrying on the purposes of heavenly mercy, as becomes

the professors of that religion, which teaches *that failing to do good is doing evil.*

In this state of things, it becomes all to awake out of sleep, to arise and call on their God; and humbly confessing their past sins, to devote themselves anew, with all that they have, and are, to the service and glory of their Divine Redeemer.

But while the Presbytery are constrained to give this melancholy view of the general state of the churches under their care, they are not without some encouragement in regard to the progress of Christ's kingdom among us.

A new church has been organized at Maysville in the county of Buckingham, under promising auspices.

In several congregations the number of hearers, and the attention with which they hear, are reported to be steadily increasing. Some, who were once indifferent or hostile, now take a lively interest in the general subject of religion, and appear to appreciate its value to the welfare of Society. There is, manifestly, an extension of the moral influences of Christianity in different parts of our country, and an improvement in the order of Society.

Perhaps, also, there is in some parts of the Presbytery, an increasing interest in the benevolent institutions of the present day, intended to furnish the means of religious instruction to the poor and the destitute, and to bring the young under the discipline of Christianity, such as Bible, Missionary, Education, Tract Societies, and Sabbath Schools. The benefit of these institutions is indeed not sufficiently appreciated; their salutary effects in elevating the character of those engaged in them, as well as in carrying the blessings of the gospel to such as are ready to perish, have not been fully considered. Yet there is reason to hope that the cause of charity is advancing, and that by and by the disciples of Jesus Christ will feel that each one in his place, ought to aspire to be a benefactor, and to act under the maxim, "that it is more blessed to give than to receive." It is hoped, too, that the discovery will be made, that the charity which is employed in improving the moral and intellectual condition of the people, is the most valuable in its effects on Society, as well as on the everlasting welfare of man.

May the Spirit of the Lord Jesus, largely imbue every member of the church, so that none shall forget to do good and communicate, knowing that with such sacrifices God is well pleased!

United Auxiliary Missionary Society.—The first Annual Meeting of this Society was held, in this city, on the 15th inst. The Annual Report was read; the usual business of the Society transacted; and several interesting addresses were delivered. The Report states that a missionary agent was employed for a short time; and two or three Auxiliary Societies attached to this institution. The funds under the control of the Executive Committee, did not permit them to employ more than three missionaries, besides the agent first mentioned; two of whom are now located in those parts of the country, where they chiefly laboured.

The Officers for the ensuing year are,—Messrs. Wm. Munford, *President,* Richmond; W. Maxwell, 1*st V. President,* Norfolk; Carter Page, 2*d do.* Cumberland; John Kelly, 3*d do.* Charlottesville; Thos. C. Howard, 4*th do.* Richmond; Rev. John B. Hoge, *Corresponding Secretary,* do.; Mr. Samuel Reeve, *Assistant do.* Manchester; Mr. J. Geo. Whitwell, *Recording do.* Richmond; Mr. John N. Gordon, *Treasurer,* Richmond.

Other Directors :—Rev. John H. Rice, D.D. *Theological Seminary,* Prince Edward; Rev. Jesse H. Turner, Richmond; Messrs. Nathaniel Sheppard, do.; Charles Goddard, do.; Dr. James Blair, do.; Mr. George Hutchison, Manchester; Rev. Benj. H. Rice, Petersburg; Rev. Archibald Alexander, D.D. *Theological Seminary,* Princeton, N. J.; Dr. James B. Southall, Smithfield; Rev. John Kirkpatrick, Cumberland; Mr. Jonathan P. Cushing, *President Hampden Sidney College,* Prince Edward; Rev. Wm. S. Reid, Lynchburg; Rev. James Turner, Bedford; Rev. A. W. Kilpatrick, Mecklenburg; Rev. Stephen Taylor, Halifax; Messrs. George W. Payne, Goochland; Benjamin Mosby, Powhatan; Henry A. Watkins, Charlotte; Silas Bigelow, Nelson; Andrew Hart, Albemarle; Charles Dabney, Louisa.

Executive Committee :—Rev. Jesse H. Turner; Rev. Wm. I. Armstrong; Messrs. James Caskie; David I. Burr; Nathan Pollard; Dr. Jas. Blair.

Members of the Committee Ex-Officio :—Rev. John B. Hoge, *Corresponding Sec'y;* Mr. John N. Gordon, *Treasurer;* Mr. J. G. Whitwell, *Record. Sec'y.*

The following appeal concludes the Report:

The Committee, look forward to the ensuing year, with no small degree of solicitude. The field which we are invited to occupy is large, and the object is immensely important. There are many neighbourhoods where by moderate, and temporary aid, congregations may be formed, or those, now struggling in the weakness of infancy established; and where the happy influence of the preaching of the gospel, with all its countless blessings, may be perpetuated, from generation to generation. Many souls, who had otherwise remained unredeemed, may be added to the number of the faithful on earth, and the saved in Heaven. The Committee cannot dismiss this subject without again appealing to the Christian community in behalf of these important interests. Will not every individual, and every congregation embraced by the claims of this society extend to the cause of domestic missions, that aid, which may be easily afforded, and which, in its aggregate, promises to produce so great an amount of good?—Then may our missionaries go forth in all directions, bearing the message of life and peace and salvation, to those who seldom, or never hear it. Then may "the wilderness and the solitary place be glad for them; and the desert rejoice and blossom as the rose."

Connecticut Missionary Society.—This Society was formed in 1798, for the purpose of supplying the new settlements, with the preaching of the gospel. From that period until the close of the year 1822, 170 missionaries have been employed by it, and $98,342 expended. Its exertions have resulted in the formation of many churches. The twenty-fifth Annual Report states, that during the year 1823, 35 missionaries had been employed for a period, equivalent to six months each.

INDIAN CIVILIZATION.—For some years past $10,000 have been appropriated annually, by the Congress of the United States, for the purpose of aiding in the work of civilizing the Indians. In consequence of a motion to repeal the law on that subject, the Committee to whom it was referred presented the following Report, which we think proper to insert.

"The Committee on Indian Affairs, to whom was referred the resolution of the 6th of January, instructing them to inquire into the expediency of repealing an act, entitled 'An act making provision for the civilization of the Indian tribes adjoining the frontier settlements,' passed on the 3d of March, 1819,—*Report:*—

That they have examined the subject embraced by the resolution, and beg leave to submit the following statement.

The Committee have carefully examined the measures which have been adopted for the disbursement of the annual allowance made by this law, and find them very judicious, and such as are best calculated to effectuate the benevolent designs of the Government. Although the reports heretofore made by the Secretary of War contained the rules by which the sum granted was to be apportioned and paid, the Committee annex them to this report, and wish them to be referred to as a part of it. The Committee also submit a statement, showing the different sums paid to the Indian schools which have been organized, and the number of scholars taught at each school.

From this statement it will appear, that twenty-one schools have been established, all, except three, since the passage of the above law, and, principally, by the means which it affords. At these schools there are taught more than eight hundred scholars, whose progress in the acquisition of an English education, exceeds the most sanguine expectations that had been formed.

Very comfortable school-houses have been erected for the accommodation of the different schools, and, in most cases, convenient dwellings for the teachers.

So far as the Committee have been able to ascertain, the plan of education has been very judicious, and no pains seem to have been spared, to extend to the Indians the full benefit of the law.

All the schools are increasing, and so urgent is the wish of the Indians to have their children educated, that numerous applications are refused, from the limited means which the schools possess. The time of the children is not wholly devoted to their books while at school; the girls are instructed in such arts as are suited to female industry in civilized life, and the boys are required to devote a part of their time in acquiring a knowledge of husbandry. The advances of male and female in these branches are most satisfactory, and have already had no small influence in inducing their parents to become less fond of an erratic life, and more inclined to have fixed residences, and rely for their support on the cultivation of the ground. Such has been the effect of the above circumstances, combined with some others, not more influential, that at many of the places where schools have been established, the Indians have constructed comfortable dwellings, and now

cultivate farms of considerable extent. They have become the owners of property necessary to agricultural pursuits, and for the conveniences of life.

The Committee are aware, that very considerable aids have been given by different Christian denominations, all of whom feel a deep interest in the parental views of the Government. But the Committee are well persuaded, that, had the government afforded no pecuniary aid, very few, if any, of the benefits which have been conferred, would have been experienced by the Indians. The annual appropriation of ten thousand dollars has encouraged the benevolent and pious, in many parts of the country, to form associations and collect donations, with the view of aiding the humane purposes of the government. Hundreds of such associations are now in active operation; and they are much cheered in their exertions by the rapid advances to civilization which the Indians have made.

It requires but little research to convince every candid mind, that the prospect of civilizing our Indians was never so promising as at this time. Never were means, for the accomplishment of this object, so judiciously devised and so faithfully applied, as provided in the above act, and the auxiliary aids which it has encouraged. It is believed to be an essential part of any plan for Indian civilization, that, with the rudiments of education, the males should be taught the arts of husbandry, and the females to perform those domestic duties which peculiarly belong to their stations in civilized life. The attempts which have heretofore been made, many of which have failed, omitted this essential part. Many zealous but enthusiastic persons, who have been most conspicuous in endeavouring to reclaim the Indians, persuaded themselves to believe, that, to secure this object, it was only necessary to send missionaries among them, to instruct them in the Christian religion. Some of their exertions failed, without producing any salutary effect, because the agents employed were wholly unfitted for the task. Others, though productive of some good effect at first, eventually failed, because to their missionary labours were not added the institutes of education, and instruction in agriculture. These are combined in the exertions now making; and, from the good which has been done, the most pleasing anticipations of success are confidently cherished. There are many Indian nations, within our boundaries, who have experienced no aid from these efforts; being restricted in the means, the benefits are, consequently, limited. But the Committee are assured, that the continuation of the appropriation, seconded by the liberal and increasing aids which are afforded by voluntary contributions, will, gradually, and most effectually, extend the benefits of the law to the remotest tribes, who inhabit our extensive domain. This will be a work of time; and, for its accomplishment, great labour and perseverance will be necessary. The progress, however, of this work, may be more rapid than any can now venture to anticipate. The instruction and civilization of a few enterprising youths, will have an immense influence on the tribes to which they belong. As the means are constantly applied, the numbers reclaimed will increase, and an increase of numbers will ensure, in a geometrical proportion, success for the future. It is difficult to say what may be accomplished, under such circumstances. No one will be bold

enough to denounce him as a visionary enthusiast, who, under such auspices, will look with great confidence to the entire accomplishment of the object.

The civilization of the Indians has been viewed as a work of great national importance, by many whose talents and public services have rendered illustrious the annals of our country. This was an object of great solicitude with Washington, and to all who have succeeded him. Prior to the passage of the above law, the attention of Congress was invited to the subject, in almost every annual message from the Executive. If the policy of this measure were considered merely as a question of pecuniary interest, it is believed that but few would hesitate to sanction it. That it inculcates the most friendly disposition, on the part of the Indians, no one, well informed on the subject, will venture to deny.

They understand the motive of the Government, and properly appreciate it. So far as the benefits of this policy are extended, will this feeling be cherished, and it affords the safest guarantee against future wars. To say nothing of the valuable lives which have been lost in the Indian conflicts we have had, how much treasure has been expended in our defence! More money was expended in protecting the exposed parts of our country from Indian depredations, during the late war, than would be required, if judiciously applied, to secure the great plan of Indian civilization.

Shall we, from recent injuries, indulge a spirit of hostility against these unfortunate people? The principles of humanity, and the dignity of our Government, forbid it. There is much in their condition to excite our sympathies, as men, and our protection as legislators. They have been driven from this wide domain, to a territory far less desirable, and of limited extent. They are constantly receding, as we are advancing.

The Indians are not now what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized or exterminated; no other alternative exists. He must be worse than savage, who can view, with cold indifference, an exterminating policy. All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country. Their wishes were made known in a language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection, and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of the importance of their undertaking, and pointed to the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds and thousands have been encouraged to contribute their mite, in aid of the

wise policy of the Government. However the various denominations of professing Christians may differ in their creeds and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen in their words, and in their actions.

The Committee believe that such demonstrations are not to be regarded lightly: that the National Legislature will treat them with the highest respect. If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and Christian motive has been cherished. All unite to second the views of the Government, by meliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil society, and his accountability as a moral agent. Repeal this law, and his exertions are not only paralized, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences.

From the various lights in which the Committee have viewed the policy of this law, they are convinced that it is founded in justice, and should not be repealed. They therefore submit to the House the following resolution:

Resolved, That it is inexpedient to repeal the law making an annual appropriation of ten thousand dollars for the civilization of the Indians."

CHEROKEES OF THE ARKANSAW.—The Missionaries at Dwight have made their Third Annual Report to the Secretary of War, from which the following extract is made.

"In connexion with the establishment is a flourishing school, in two divisions, under the special care and tuition of an instructor and instructress. The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral and religious instruction, is sixty;—thirty-four male, and twenty-six female. Most of this number have been in school one year, about one half two years, and some longer. The progress of all these equals, if it does not exceed that of most children, in a given time, in civilized society. They pursue their several studies with more ardor, diligence, cheerfulness and expertness, submit to all directions with more promptitude, and make better progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception; but our limited resources at present prevent our enlarging the number. Many are anxiously waiting for an opportunity to commit their children to our care, and often urge their admission with great importunity. But the fact that the operations of the American Board of Missions, on whose support the school is chiefly dependent, are too extended to supply fully the wants of all their numerous establishments, renders it necessary for us, notwithstanding the pain it occasions, to turn a deaf ear to all solicitations to increase our number. For the supply of our personal wants we have no anxiety, and have not, con-

sequently, on this account merely, experienced any want of enlarged resources, but when with philanthropic feelings we look upon the degraded state of the natives, and witness their anxiety to rise from this degradation, or at least to have their children after them a better and more enlightened community than themselves, we look with pain at the smallness of our means, and have to do violence to our feelings, to send back to the darkness of the forest any who sue for the privileges of the Institution.

"Every day's experience in our efforts to meliorate the condition of this people strengthens our belief in the practicability of their reform; and nothing is wanting, so far as means are concerned, beyond what is in the reach of an enlightened and benevolent community, to raise this people, now in ignorance and darkness, to a state of society as happy, as enlightened, and as moral, as any part of the United States, or of the Christian world. Facts which have transpired within our own circumscribed sphere of action justify this impression. Our Institution, with the system of means we have adopted, is but in its infancy. We have laboured in the commencement and progress under strong prejudices in the minds of many of the natives, and among and around them are unfriendly white men, who have made every effort to weaken our hands, and to sour the minds of the Cherokees against us; but notwithstanding all these and many other untoward circumstances, a happy influence of our feeble exertions is felt to every corner of this part of the tribe; and a good degree of confidence prevails amongst them, that our object, and that of our patrons and supporters, is their good. A majority feel that the institution at Dwight is the glory of the tribe; and so far as this feeling obtains, it is accompanied with a desire to act in a manner worthy of the efforts which are made to enlighten and reform them. The influence of this desire is evidently leading them in a degree to renounce those vicious habits which have been derived from intercourse with unprincipled white men. Whisky and other kinds of ardent spirits, which have been brought in amongst them in great abundance by citizens of the United States, and by individuals of their own people, have been attended with incalculable evils; and to this source may be referred the outrages and enormities which they have committed, rather than to any peculiar malignity or barbarity of heart among them. But happily for them and for our own people on their borders, this deadly evil is diminishing. A less amount is brought in among them by Cherokee traders, and a much less ready sale is obtained by those citizens of the States, who, regardless of law or justice, attempt to make gain by diffusing among an ignorant people physical and moral poison. Two men in the tribe, one a Cherokee and the other a white man with a Cherokee family, who have heretofore supplied nearly half this part of the tribe, have relinquished the traffic altogether; resolving to use their best endeavours to prevent its introduction.

"The reformation in influential individuals, a general desire existing to improve, the almost universal anxiety for the education of their children, the flourishing state of our school, and the readiness of the people to hear, and evident effect, in some instances, of moral and religious instruction,

present to our view the cheering prospect of a happy change of society in this part of the Cherokee nation."

DEMARARA.—Some time since, we learned from the public papers, that there had been an insurrection among the Slaves of Demarara; that Mr. Smith, a Missionary of the London Society, was charged with some instrumentality in producing it; and that on his trial, the charge was established. His condemnation followed as a matter of course. While some, unfriendly to the cause of Christian Missions, were prompt to use these facts for their own justification, and some of a different character, were alarmed by the apprehension of injury to that cause; others determined to suspend their judgment in the case, until more distinct information could be obtained. The sentence of the Court Martial against Mr. Smith was referred to the British Government: and by them he was pardoned. But before the intelligence of this decision could reach him, he is stated to have died in prison. Of this fact, there can be no doubt, although, it was unknown in England, at the period of our latest accounts.

So far as the case is before the public, there is not one particle of such evidence, as would be relied on in this country, against him; but many things, that go to support the presumption of his innocence. e. g.

1. The instructions of the London Missionary Society, were most explicit and peremptory on this subject. He was charged neither to say, nor do any thing, that could have the least tendency to render the Slaves dissatisfied; and reminded that his business was not to change their civil condition, but, as far as he could, their moral and religious character.

2. It is scarcely possible to imagine a motive, which could have impelled him to instigate, or abet an insurrection. Neither the considerations of conscience, nor of interest would have produced this effect. If conscientious, he would have been constrained by his obligations to the Society. His own interest could, in no shape, have been promoted by the course imputed to him.

3. It is not unaccountable, that in a highly excited community, unfounded suspicion should be created; nor that, especially in a case like the present, suspicion should soon be transformed into evidence of guilt. Accordingly we learn, from the history of the proceedings, that the trial was conducted in the most partial and inquisitorial manner; that there was not one particle of *legal* proof against the accused; that the only evidence was given by Slaves, who, disappointed in their expectation of pardon, have since declared that they were *induced* to bear witness against him: and this declaration is at least, as worthy of belief as their original testimony. After all, the amount of the testimony, seems to be, that the instructions of Mr. Smith, had a tendency to make them dissatisfied with their condition; and that they believed, he knew of the plot before it was carried into execution.

4. In the absence of all proof of guilt, the general presumption of his innocence is strongly supported, by his own unblemished character, and by the statements of persons who have possessed the best means of forming a correct opinion on the subject.

In a letter to the Directors of the London Missionary Society, Mr. Elliot,

another Missionary residing in the vicinity of Mr. Smith, says, "Numerous false reports have been sent forth against Mr. Smith, but assure yourself, and all the Directors, that whatever reports you may hear, the only crime the Missionaries have committed, is their zeal for the conversion of the negroes. They have neither been so *weak*, nor so *wicked* as to excite the negroes to rebellion. The Missionaries want justice only: they have no favour to ask; they have nothing to fear. The Missionaries have not degraded their holy calling, nor dishonoured the Society, of which they are members, by sowing the seeds of rebellion, instead of the Word of Life. The real causes of the rebellion are far, very far from being the instructions given by the Missionaries."

But if this testimony of one, who was himself a Missionary, though not implicated in the insurrection, be set aside; the same objection cannot apply to the statements of Mr. Austin, who was neither a Missionary, nor yet a dissenter, but Chaplain to the Colony, and of course, of the established Church. He says, "I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge, which the hand of an all-wise Creator, has inflicted on this ill-fated country, nothing but those religious impressions, which, under Providence, Mr. Smith has been instrumental in fixing—Nothing but those principles of the Gospel of peace which he has been proclaiming,—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons, who are now, (I shudder to write it) seeking his."

The Directors of the London Missionary Society, who have had ample means of information on the whole subject, and who have had no inducement to vindicate an agent of their own, against whom, the charge of violating their instructions and defeating their aims, had been established, have given to the public a calm and dignified history of the whole transaction, and have declared their conviction of the legal and moral innocence of Mr. Smith. To use their own language "they regard him as an unmerited sufferer in the diligent, and faithful, and it may be added, useful discharge of his duties as a Missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings:"

The Christian Observer, conducted by members of the established Church, speaks in a yet more indignant tone on this subject. "It is now in our power to show, and we hope to do it fully in our next Number, that even the insurrections which have alarmed the timid and irresolute among us, have either had no existence, and been actually fabricated to serve a purpose: or, like that in Demarara, have been the result of cruelty and oppression, of immoderate labour, of severity of treatment, of religious persecution, and of a most wanton disregard of the feelings of the slaves. Smith, the Missionary has been pardoned by the government;—pardoned not because his guilt was unproved, but because his innocence was clear as the noon-day. He has indeed, been a most deeply injured individual; and amid all the transactions which have polluted our West India annals, we know not, if a fouler and more odious instance of injustice and oppression, can be singled out, than that of the treatment of that good man. But the country shall know it all."

For the Lit. and Evan. Magazine.

PRESENT CONDITION AND PROSPECTS OF THE MOHAMMEDAN POWER.

SINCE the expedition of the French into Egypt and Syria, and the great extension of British power and commerce in Asia, the attention of the reading and thinking world, has been much turned in the same direction. The manners and institutions with the whole structure of society, have been explored and exhibited to us within a few years, such as they now exist among the nations of the East, with greater minuteness and accuracy, than we had before any means of attaining. The readers of newspapers, and especially of the religious publications of the day, are becoming familiar with scenes in the interior of Asia, about which not many years ago, an oriental professor might have inquired in vain. Enough at least has been revealed to us to decide all general questions in regard to the character of the people, and the character and tendency of the institutions, under which they live; and we find it almost without exception a revelation of ignorance and crime, of fanatical superstition and uncontrolled despotism. Such we know to be the characteristics of the Ottoman empire, and such, the poor Greeks have found them. From the meanest Aga of a village, and the Bashaws of one, two and three tails, up to the grand visier in his divan, and the nursling of the haram, who listens from without, there is manifestly neither truth, justice, nor sound policy in the agents and controllers of that savage government. The same general remarks may be extended to all the governments on the northern coast of Africa, and in the interior of Asia, and in general, such a state of things exists throughout these countries, as, with our notions of society, and of the general disposition of man to improve his condition, we cannot conceive to be permanent. Recent events on the shores and islands of the Archipelago, have given peculiar force to our impressions in regard to the power, which is there exerted and abused, and the remark is repeated with increasing frequency and assurance, that the empire of the Ottomans is hastening to its downfal. But with the fate of this empire, are associated other interests, which carry our thoughts forward still farther into Asia. The Sultan of Stamboul, is the supreme pontiff of the religion of the prophet, and in contemplating the future prospects of the East, we naturally associate together all those, whose character and fortunes are shaped by the same great moral causes. Such undoubtedly are all those who be-

lieve in "him that fled," and obey the Koran, whether Sonnites, or Shiites, the disciples of Omar, or Ali, or Wahab. Accordingly a sentiment seems to be gaining ground in this country and in Europe among those, who have contemplated the present state of the Mohammedan power, that things cannot long remain as they are, and that an important change for the better, is rapidly approaching. Much of this feeling is accounted for undoubtedly by the circumstance before alluded to; the natural association of the fortunes of that power with the fate of the Ottoman, and the idea, that the dignity of the Caliph will fall with the throne of the Sultan. With our notions of politics and the tendency of society to improve itself, we naturally ascribe the evils, under which those countries are groaning, to the iron-handed despotism of power, and anticipate from its downfal freedom, and the increase of social happiness. Some encouragement too, may have been derived from the diminished zeal of the prophets votaries, and the small number of pilgrims, who now visit the sacred shrine of the Caaba. The inference is that fanaticism is losing its hold, and reason regaining its dominion over the minds of men, and that reason will bring to Asia as well as to Europe the blessings of civilization, of intellectual and moral improvement. With these views, and looking as we do from the land of freedom political and religious, and the high vantage-ground of such a state of society, as we and the most favoured countries of Europe enjoy, upon the sufferings of that devoted continent, we should be greatly wanting in philanthrophy, if we did not hail with joy the approach of a revolution so full of promise to the happiness of our race. The subject is rendered still more interesting to the scholar and Christian, by the association of all that is interesting in literature and religion, with those countries, those shores, and mountains, and rivers, which are now polluted with the blood of thousands of human victims; and multitudes here and in Europe, are turning their eyes upon the Mohammedan world, and anticipating with eager curiosity, the unrolling of another page in the volume of its destiny.

This is all very well, and the interest felt and expressed is, as it should be. We cannot but abhor the despotism, and bigotry, and fanaticism that exist, and deprecate their longer continuance. But what encouragement, rational and well grounded, have we to expect, that any permanent good will result from revolution in these countries? What do history and experience, and the character of the people in these regions teach us to anticipate, and what are the true and safe grounds, upon which to found our predictions of their future ameliora-

tion? These are questions more difficult of solution, than may at first be supposed. They involve indeed the fundamental principles of political philosophy, and these when we are talking of the future prospects of any people, must be applied with very comprehensive views, and with great caution. It was not till within a few years, that these principles themselves became the subjects of speculation, and that world-philosophy, which traces the essential characteristics of man and of his institutions from their progressive developement, and ventures by this means to predict the future from the past, became worthy of any considerable confidence. As it is, it has been deduced mainly from the history and institutions of Europe, and must become more abstract and indefinite in order to adapt itself to the character of Asia. In Europe, from the first astonishing developement of the human mind on the islands and peninsula of Greece, to its highest and noblest displays of intellectual and moral power in Germany and England, the philosopher may trace the history of society, and mark the causes and the consequences of its institutions, and of every step in the progress of general improvement. He can trace here in every department, the gradual developement of principles, of which the germs were exhibited at the first dawn of Grecian cultivation. The laws, that were first published in the αγορα of Athens, passed to the Roman forum, and expanded into that corpus juris, which still instructs the lawyers, and rules the people of the greater part of Europe, and has had no small share in forming the English code and our own. Our religion too, so far as its principles grow out of the nature of man, may be traced in the philosophy of Greece and Rome, and the principles of political right and social happiness, first enjoyed by a select few on the shores of the Archipelago, have found their full developement, and produced their first mature fruit, in our own favoured country. In all these there has been a regular growth, a proper organic developement. The philosopher in tracing their progress, cannot fail with proper caution, to detect the laws of cause and effect, that must have been exhibited. These laws have been traced, and the principles, by which society is advancing in Europe, are so clearly developed, and so fully understood, that no supernatural hand is necessary to write the sentence of Belshazzar in the Wessail hall of any European despot. We find here a mysterious power, a hidden energy in the elements of society, that like leaven is diffusing its influence through the whole mass, gradually unfolding its secret virtues and resources, throwing off the cumbrous load of feudal

institutions, and bursting the arbitrary and oppressive shackles, with which the precaution of self-interested power, and the fears of blindfold superstition had incumbered the human mind. Here experience of the past, has taught us to anticipate an indefinite progression in the path of improvement, and we look upon a revolution as a proof and index of that progress, as a new spring and effort of the free spirit of society, to disencumber itself of its restraints, and give freer scope to its energies.

In these circumstances, and with this experience derived from the history of the west, it is natural that we should apply the same principles, and expect the same results, in cases that appear to be similar. The first impression is, that there, as in Europe, when the load of intolerance is thrown off, and the shackles of despotism burst asunder, it is because there is a spirit in the mass of the society, that is rising superior to their power; that when fanaticism and falsehood cease to command the homage of men, it is because reason and truth have re-established their empire in the heart, and we look upon these changes as sufficient proofs, that the condition of the people is ameliorated, and that they have made a large stride in the way of political, social and moral cultivation. We attribute to them the same energizing spirit, the same moral power, which is shaping into order and beauty, the elements of European society, and working out their political salvation. But where do we find the proof, that the same spirit and power are operating, or that they exist among the disciples of the prophet, or that the same effects of revolution are to be relied on? Where is the evidence of that regular and progressive development of the principles of social, intellectual and moral cultivation, on which are founded all our anticipations of the improvement of Europe? It is much to be feared, that such evidence can be furnished neither by the history of the past, nor the character of the present and passing events of the east. The central and south regions of Asia, and most of those countries, which are now groaning under the evils of Mohammedan despotism, as to the general standard of cultivation and of social enjoyment, have remained nearly the same from the first dawn of history to the present moment. From the days of Jacob's two wives, and the selling of Joseph into Egypt, to the haram of the present Sultan, and the plunder of Scio, polygamy and manstealing, have severed the strongest ties, and annihilated the most powerful and energetic principles which enter into the constitution, and urge forward the improvement of society. No political liberty can exist, where

polygamy has cut loose the bonds of family relationship and domestic affection, and Asia has almost without exception or cessation, been subjected to a despotism only limited in some instances by the influence of a priesthood. It may lessen too the ardour of our anticipations with regard to the result of another revolution to remember, that more than twelve times within the period of authentic history that despotism, decrepid and powerful only to do evil, has been overturned by another superior only in a temporary energy, that was doomed to the same decay and dissolution. Numerous as these general revolutions have been, as to the principles which they involve, and the general effect which they produced, their history is short. They began in ambition, and ended in sensual pleasure. In nearly all these instances, the spirit of conquest has been cherished in the mountains and plains of middle Asia, and this *officina gentium* has poured forth its myriads to desolate the rich, and fertile, and luxurious regions of the south. From India to Æthiopia, and from the Indian ocean to the Caspian and the Euxine, the prostrate nations were trodden, as the wine press, beneath the feet of their conquerors. But instead of receiving, like the conquerors of the Roman empire, the political institutions and inheriting the intellectual and moral treasures of their predecessors, and advancing in power and wisdom, they only imitated, each his predecessor's pride and luxury. In the whole long series of empires, the general characteristics have differed only in the mode, in which they have been exhibited. The God, that has been worshipped, under whatever name or image he was set up, was the god of worldly ambition and pride, and amidst the splendour and the innumerable attendants of those Eastern courts, we hear only of a few captive and despised Hebrews, who did not bow down and worship the image. No such moral dignity and intrepidity, no such powerful principle was ever exhibited by the proper subjects and representatives of those empires. All the moral and intellectual greatness which they exhibit, was but a part of the pageant and decoration of that outward pomp and glory, which were their pride. Science and literature were subservient to the vanity of an effeminate prince, and it may be doubted, whether the productions even of the age and the court of Al. Raschid deserve the praises, which have sometimes been bestowed upon them; whether indeed in any case the true dignity of independent reason, the unsubmissive pride and majesty of *Grecian* genius, creating for itself a κτημα ες αει, a possession into eternity out of the simple elements of truth, was ever called forth and exhibited under the golden

showers of oriental patronage. But, be that as it may, the principles of improvement had taken no deep hold, and found no permanent resting place in the minds of the great mass, and produced no lasting and ameliorating influence. Truth and poetry ceased to be cultivated, when the Caliph was no longer able to yield to them the tribute of his provinces, and they sunk like every thing else into that general state of inaction and sensual indulgence, which were the precursors of another revolution. Thus each empire in its turn, has drunk of the wine of Babylon. The savage virtues of its conquering hordes have been corrupted, and their strength enervated by the luxuries and pleasures, into which they were betrayed, till after a few short reigns, the mountains or the deserts have again accumulated their strength, and fresh adventurers rushing forth upon their easy prey, have given it in the language of Timour, "to the wind of desolation." What is especially to be remarked in all this in relation to the present discussion is, that there has no where been exhibited a redeeming and regenerating energy in the elements, of which these empires were composed. No traces are found of a vivifying and renovating principle, which, glowing as in Europe even in the ashes of an empire, has survived the violence of its downfal, and displayed its imperishable power and influence in the loftier spirit, the calmer and wiser counsels, and the clearer political horizon of the empire, that followed. They passed away like the wind of the desert, and scarce a trace of them can now be found, but the ruins of massy structures, built by the pride of one, and subverted by the pride of another, in whose shade the jackall and the hyæna linger. They have left no moral impression, which can serve more than to give point to a proverb, and their character and institutions have long since ceased to affect the fortunes of mankind. The simple Hebrew maiden who trembled before the gorgeous splendour, and the terrible majesty of the Persian king, is exerting at this moment more living influence on the character of the world, than all those mighty achievements, which were the pride and glory of the Persian empire. Nor does the change of religion, from the worship of idols and of fire, to the belief in one God and Mohammed as his prophet, give any better ground of confidence. The Persians, who worshipped after the custom of their fathers upon the tops of their native mountains, the Persians, who adopted, and so zealously defended the doctrines of Zoroaster, and our contemporaries, who believe, that "Ali was the vicar of God," and bestow the curse of Omar upon the Sonnites, have been all of the same

moral rank, and exhibit the same principles of action. The waters of a fountain rise no higher than their source, and whatever may have been said by some writers of the doctrines and precepts of the Koran, so long as it is true, that they place the *summum bonum*, the highest perfection and happiness of our nature in the indulgence of sensual appetites, and the enjoyment of sensual pleasure, and foster instead of subduing the worst passions of the heart, so long they will fail to inspire their votaries with any high and powerful moral energies, or to give them any better principles of action, than the momentary impulses of passion, or the blindfold recklessness of fanaticism. Nor do we find in fact among the disciples of the prophet, and in that general mass, out of whose elements must be shaped the forms of society, that shall succeed the present, any higher principles than these. Even where the faith of the Koran has lost its power in these countries, it has given place either to the mystical musings of the Soofi philosophers, which only bewilder the head, without coming near the heart, or to a domination of selfishness and passion altogether unprincipled and godless. Such being the ruling influences, by which the character of individuals and the institutions of society are formed, the results are such, as might be expected, and such, as whatever revolutions take place, they must be, till they are acted upon by a higher energy. Polygamy, a destitution of natural and domestic affection, an entire heartlessness and faithlessness are the results in private life, and a mere time serving oppression and wanton exercise of power in every department of the public administrations. These features are indelibly stamped upon the character of every country, where the power of the prophet prevails. From the barbarous hordes, that wander with their flocks, and plunder their Russian neighbours on the banks of the Irtish, to those, who live by robbery and manstealing on the Senegal and the Niger, and from the faithless renegades at the head of the Adriatic, to the Sonnites and Shiites, who bestow their mutual curses upon each other along the banks of the Indus, they are all a generation of falsehood, supplanting and betraying every man his brother. "Do you take me for an infidel," said the emperor of Morocco; "that I should be the slave of my word?" Martyn found little such proof of infidelity among the partizans of Ali, and the true musselmen of Europe have proved themselves as orthodox in this point, as in receiving the seven thousand two hundred and seventy-five traditions of the Sonna. There is no power in Islamism, and no principle at work in the elements of that festering mass,

that is covering the land of the patriarchs with pollution, of sufficient energy to work its cure, and to bring political order and social happiness out of moral disorder and confusion. The power of the Sultan, and the dignity of the Caliph are indeed sinking, but they are dissolving in their own corruption, instead of shrinking, like the despotisms of Europe, before the rising majesty of an intelligent and virtuous people. The gaudy splendours of Bagdad have faded, and the wonders of the Al Hambra, have long since passed away from the descendant of Ommiyah; their literary glory with that of Fez, and the Al Azahar of Cairo are nearly forgotten, and even the "bulbul and the rose" of Shiraz have no longer a Hafiz to celebrate them. The horse of Mahadi is unharnessed, the green standard of the Fatimites, that once waved over Syria and the North of Africa, has shrunk to the green turban of the Sherif, or the Emir, and divides the reverence of the mob with the superogatory and hypocritical sanctity of the dervish. In addition to these facts, a new and fanatical sect has dared to charge the orthodoxy of the Sultan and the Mufti with degeneracy and heresy, the tombs of the prophet and his descendants have been demolished by the zeal of the Wahabees, and the holy city is nodding to its fall. In all this we might rejoice, as the downfal of a system of superstition and falsehood, if the symptoms indicated a healthy and vigorous state of the body politic, and whose energies would in consequence be unfolded and exerted with greater freedom. As it is, revolution and change in that mighty mass, that lies prostrate on the plains of Asia and the shores of the Mediterranean, seem but the restlessness and convulsions of a fever, that through every change still burns and devours its victim. The present governments may be destroyed, the injustice of the Cadi and the Moollah may cease, and the Imams abandon the service of their Mosques, but without the aid of other principles, than they now possess, the people would be still as degraded and down-trodden, as they have been from the beginning hitherto.

THE PASTORAL OFFICE.

The example of Jesus Christ, as a preacher, worthy of imitation.

continued from p. 202.

The *spirit of his ministry* is worthy of our most serious attention. We mention first, his *Humility*, his *Meekness*, and his *Tenderness*. We group these together, because they are

nearly allied in their nature and tendency, and are generally features of the same character.

Humility is peculiar to the Christian system. Pagan moralists gave it no place in their catalogue of virtues. Their language had no name for it. They had, indeed, the word from which the term, humility, is derived: but with them it signified timidity, cowardice, or meanness, rather than evangelical humility. In the Christian, it is one of the most noble, attractive and conciliating traits of character. As the Saviour requires his disciples to be, so he himself was completely *cloathed with humility*. Meekness and tenderness, require suitable occasions for their exercise and development; but his humility was obvious at all times, and on all occasions. Competent judges were convinced of this without an effort; without resting their conviction on evidence furnished by an induction of particulars; every look, every word, and every action of his life presented this evidence. This humility proclaimed to all men, that he neither desired, nor would receive the honors of this world. It arrested the hand about to offer that incense, so grateful to human pride; and silenced the tongue about to offer the language of adulation and flattery. He, therefore, discharged his duty to the poor, whose applause is seldom coveted, with the same fidelity as to the rich; and in private, when unobserved by admiring multitudes, as in public. All that he required was the expression of a grateful heart, with which he was always pleased; because it was a proof that his favours were not conferred in vain.

In the midst of numberless and complicated provocations, his meekness kept his mind always calm and serene. The Scribes and Pharisees, his inveterate enemies, well knew the tendency of provocation to irritate such minds as their own. Unacquainted with his real character, for some time, they seemed to hope for success in these attempts; and therefore tried their utmost to provoke him to one improper, rash, or unguarded word, on which they might hang a charge against him; but were uniformly disappointed: no such word ever escaped from his lips. Never irritated in his temper, never agitated in his mind, but always tranquil and collected, he was prepared to wield against them the weapons of truth with the best effect.

His tenderness, on proper occasions, was not less obvious. This flowed towards the afflicted, the distressed and the miserable. Though he refused to gratify with a miracle, the captious Jews, or the proud imperious Herod, the cry of distress never reached his ear in vain. Sometimes, before that cry

was raised, his own interrogatory—*wilt thou be made whole?* awoke the first attention of those who needed, and who received his blessing. If the Syro-phenician woman seemed to meet a repulse, it was only that her faith might be strengthened, and his kindness be the more gratefully received and remembered. A bruised reed he never broke; smoking flax he never quenched. If, for want of strength the cry was feeble, to that feeble cry he *inclined his ear*, to catch its faintest accents. The awakened sinner was invited to his bosom; the weeping penitent was comforted; the bleeding heart was soothed; the hungry were fed; the diseased were healed; and even the dead were raised and restored to their friends. How striking was that tenderness which melted his heart, descending the Mount of Olives towards Jerusalem! The whole scene of his sufferings, lay in full view, before him. There is the garden of Gethsemane, soon to be rendered memorable for his agonizing sorrows and his apprehension; there is the palace of the high priest, where he is to be questioned: not far distant is the hall of Pilate, where he is to be condemned: and yonder is the mournful summit of Calvary, where he is to expire! Yet all this drew not one tear from his eye. But, there is Jerusalem, the guilty metropolis of his country, the measure of whose iniquity is filled up, and whose doom he is to pronounce. This touched his heart, and drew tears from his eyes. That doom was pronounced with a tenderness unparalleled, and altogether worthy the son of God. Even on the cross, amidst the agonies of death, this tenderness lived and reigned. Casting his eye on his mother, whose soul is pierced as with a sword, he consigns her to the care and protection of his beloved disciple. Thanks be to his holy name! Though exalted to the right hand of power on high, this tenderness remains unextinguished in his heart. Having passed through the temptations and trials which beset the path of his ministers and his followers, he knows how to have compassion on them. *We have not an high priest who cannot be touched with the feeling of our infirmities.* He sympathizes with us in all our sorrows, and in all our difficulties.

The numerous and happy effects which this spirit of kindness, humility and meekness, in a teacher of religion, is calculated to produce, are very evident. It gives no offence, either to the wise or unwise. It condescends to men of low estate. It cheerfully performs, what, in the world's estimation are the meanest services. It invites the stranger to draw near and listen to the lessons of wisdom. It relieves the timid from all embarrassment; and stretches forth the hand

of hope to the desponding. It whispers the accents of mercy and peace into the ear of the penitent; and opens up a way for the tempted and distressed to pour out all their sorrows, to state with freedom all their difficulties, sure to meet a patient and welcome hearing. It gives the greatest assurance that, as occasion requires, the whole counsel of God will be faithfully disclosed; that the wants of all will receive the most prompt and cheerful attention. This amiable and conciliating spirit reigned in the bosom of our divine Saviour in a degree which all should labour to imitate, but which none can equal: for as he is *the way, the truth, and the life,* so he is, emphatically, meekness, humility, and tenderness.

Let us next advert to the *Independence* of his spirit. This is a concomitant, and a consequence of genuine humility. The man who neither covets the unhallowed applause, nor fears the groundless censure of the world, is the man of real independence; for his opinions will neither be warped nor concealed by such pernicious influence. The proud man, though he may look down with unmerited contempt on the obscure and indigent, whose opinions, as of no value, he disregards, is yet completely dependent on that class whose approbation is the nourishment of his pride. He will, therefore, shape his course, be it right or wrong, so as to secure that approbation. Never was there a teacher on earth who possessed more genuine independence than Jesus of Nazareth.

The Pharisees, and Sadducees were two numerous sects in his day; many of whom were wealthy. They were the Doctors, the Scribes, the Lawyers—the learned men of the nation. All power, belonging to the Jews, was vested in their hands. They were the chief rulers; of whom their councils and their grand sanhedrim were composed. They had not, indeed, the power of life and death; but they had the power of excommunicating from the synagogue—a power which carried alarm and dismay to the heart obnoxious to its operation. The Scribes and Pharisees sat in Moses' seat; were the authorized teachers of religion, and expounders of the law. Their influence, though limited, was still very great; and they required implicit obedience to all their dogmas. Wherever they went they expected from the people honourable greetings, and respectful salutations. The people, not finding it possible to love them, offered only the homage extorted by the slavish principle of fear. They could not bear, without impatience and resentment, the least opposition or appearance of contradiction. Their system of religious opinions was a compound of the most pernicious errors, incor-

porated with some degree of truth; and their system of duties was little more than external rites and ceremonies. This cloak covered a heart of pride, ambition, avarice, revenge, and the basest hypocrisy. From this general character there were, no doubt, some exceptions; but they appear to have been but very few.

Now, it is evident that a religious reformer would have to meet, at the very threshold of his work, this numerous and formidable host, as his determined opponents. This our Saviour well knew and expected; and he was prepared to meet them. They soon tried of what spirit he was; and found to their mortification and astonishment, that he could neither be conciliated by their flatteries, nor intimidated by their threatenings. With vigor, with skill and with perseverance he prosecuted the work of reformation. The truth which they held, he explained and enforced with additional authority; the errors which they held, he triumphantly refuted. Those rites and ceremonies, prescribed by Moses, he left to occupy that place and that attention which they deserved; those prescribed by the traditions of men, he utterly rejected. He directed against them the most pointed reproofs. Not an error which they held and propagated; not a sin which they practiced; escaped his severe and merited animadversion. With a bold and fearless hand, he dragged them to light; stripped off the veil from the wickedness and hypocrisy of their hearts; and exposed them, in their real character, before the people, who had been accustomed to look up to them with a mixture of fear and admiration. Wo, after wo, he denounced against them; among other things, for this; that they would not enter the kingdom of heaven themselves, and thrust back from its gates those who were approaching for admittance. Determined, if possible, to maintain their standing and their influence, they laid under requisition all their learning and all their ingenuity. They tried to gain some advantage over him, in the presence of the people, by difficult propositions, and invidious and ensnaring questions: but in vain. With the greatest promptness he solved their difficulties, and answered their questions, to the perfect satisfaction of every candid mind. Every attempt of this kind ended in his triumph, and their own discomfiture. Though not convinced, but rather exasperated by his answers, they were at length, most effectually silenced; and did not dare to ask him any more questions. Despairing of success by the methods already pursued, dreading his reproofs, ashamed and mortified at past failures, they relinquished the field of argumentation, and

deliberated on other measures to accomplish their purpose. They determined to try the force of other weapons; they consulted together how they might put him to death. Aware of their designs, he went on with his labour of love, proclaiming the news of the kingdom, assured that they could not arrest him till his hour was come.

His independence appears, in a manner not less obvious, in his attention to the poor, who appear to have been shamefully neglected by the Scribes and Pharisees. They were suffered to wander like sheep without a shepherd. He, like the good shepherd, sought after them, and laboured to bring them into the fold. Hence, the messengers sent by John, were told as satisfactory proof that he was the Christ, that, *the poor have the gospel preached to them.* This would be a sure indication of better times; of the presence and labours of a teacher, animated with the spirit of zeal and independence, who courted not the favours of the great, who sought not the honours of the world.

The Publicans were a class of men, hateful to the Jews, on account of the office which they filled, and probably more so on account of their cruel extortion in collecting the taxes. There were others emphatically called sinners, who were notorious for some flagrant crimes. These were not only neglected, but despised by the Pharisees. Pride prevented them from attending to the poor, but their pretended sanctity repelled from their presence, the publicans and sinners. Though the Saviour knew it would bring on him the suspicion, and even reproach of these pretending patrons of piety, yet such was his noble independence, that to these outcasts he paid the most particular and kind attention. Nor was his labour in vain: many of them pressed into the kingdom of heaven, and enjoyed its blessings, while those who despised and neglected them were excluded. Through his instructions and his kindness, many of their hearts were softened and changed. One of those called sinners, in token of her affection, washed his feet with her tears, and wiped them with the hair of her head—an offering, a thousand times more grateful to his heart than all the flatteries and compliments of the great. One of those called Publicans, became not only a disciple, but was chosen one of his twelve Apostles, and ultimately became one of his Biographers; whose praise is, and will be, till the last moment of time, in all the churches. His Apostles, indeed, were all selected, not from the ranks of the rich or the great, but from the poorer class. These he enriched, however, with the treasures of heavenly wisdom;

and by raising them to the apostolic office, cloathed them with greater power, and greater honour than ever was conferred on other men.

Next to his independence, we mention his *zeal*, as worthy of imitation. This is an affectionate ardour of mind; and is innocent or criminal, worthy of praise or of blame, according to its object. If its object be to acquire the honour of this world, or to build up the interests of one sect, at the expense of other branches of the christian church, though the means employed should be of a religious nature, it then degenerates into emulation, or envy; which are works of the flesh. But when its object is to promote the glory of God in the salvation of sinners, then it is genuine christian zeal—a holy, vehement and enlightened fervour of spirit. It is not a simple feeling, but is of a complex nature; including the exercise of various devout affections. Love to God and man, compassion for the suffering, with an earnest desire to impart relief, are some of them. This zeal the Lord Jesus Christ possessed in the most pre-eminent degree. It was not an occasional, or periodical excitement which threw around him, for an hour, the appearance of earnestness, and then forsook him. and left him as other men; but a steady and operative principle, characterizing every word and every action of his life. The evidence of its existence, and the measure of its degree were not his own professions; for such professions he never made; and such professions any man, having the use of speech, could easily make: but the warnings and reproofs, the well-timed, suitable and important instructions which he gave, and the doctrines which he taught; the errors he refuted, and the abuses he corrected; the labours he performed, the sacrifices he made, the scorn and derision he bore, the sufferings he endured—these proved the existence and measured the degree of his zeal. His object, which characterized this zeal, was the most glorious and sublime; the instruction, the reformation, the salvation of a world—a world prostrate in darkness, in guilt, in ruin. In this arduous and difficult work he laboured with unremitting diligence and perseverance. Not an hour was spent in idleness; not an opportunity was suffered to pass without improvement. He attended punctually and devoutly on the worship of the temple and the synagogue. *Seeing the multitude, he opened his mouth and taught them;* walking by the way, or enjoying the hospitality of private families, he conversed of the things pertaining to the kingdom. Invitations to the marriage feast, or to the dining table were accepted, more for the sake of promoting his great work, than

of gratifying the flesh. His desire to accomplish the work assigned him, often caused him to forget, or designedly to omit taking the sustenance and rest which nature required: it was his meat and his drink and his refreshment to do the will of God. The labours of the day being finished, the night was sometimes, and probably often, spent in prayer. *He went about doing good. The zeal of thine house hath eaten me up*, was a prophecy as certainly to be fulfilled in him, as that he should *make his soul an offering for sin.* The opinion, we think, more than probable, that the ardour of his mind, his incessant labours, his privations and sufferings, wasted the vigor of his body, and brought on, all the appearance of premature old age. *He was clad with zeal, as a cloak.* While the nails were piercing his hands and his feet, his zeal poured itself forth in that memorable prayer, *Father! forgive them; for they know not what they do.* Amidst the agonies of death, when hanging on the cross, he gave a striking proof of his zeal: he snatched a culprit, suffering by his side, from the pangs of everlasting death; prepared him for eternal glory; and, that very day, met his soul in paradise. These remarks may, perhaps, appear tedious: we will, however, risk that suspicion rather than omit noticing.

His *spirit of prayer.* When entering on his ministry, he spent forty days in retirement from the society of men. These were probably days of prayer, as well as of temptation and fasting. When about to work a miracle, his prayer to God is sometimes particularly mentioned; and the probability is, that every miracle which he wrought, was preceded by prayer. His meals, there is reason to believe, were never taken, without asking the divine blessing. When he heard of the success of the gospel, when he beheld Satan, like lightning, falling from heaven, his thanksgivings were offered up to his Father. When he beheld the design of Satan to sift as wheat a weak disciple, he prayed that the faith of that disciple might not fail. As the hour of final suffering approaches, he evidently feels a deeper interest in behalf of his disciples, from whom he is soon to be taken. He calls his little family around him, and like a dying father, gives them his last advice; comforts them with assurances of his love, with promises of his gracious aid and protection. The last peaceful moments he spent with them, were spent in prayer. Having finished his paternal advice, he lifted up his eyes to heaven, and poured forth his soul in a prayer, highly impressive, deeply solemn, and devoutly fervent. This, and not the form taught his disciples, is emphatically the "Lord's Prayer."

He prays that God may be glorified in him; then for the eleven Apostles, (for Judas was absent, and heard neither his advice nor his prayer;) then for all those who should believe on him through their word. He prays that they might be sanctified, preserved, united to him, and finally be with him in heaven, to behold his glory. Departing from this place, but still feeling the spirit of prayer, he enters the garden of Gethsemane. Here, leaving his disciples, and retiring by himself alone, *being in an agony, he prays more earnestly.* These prayers respected himself, and the sufferings already commenced. No man, whose heart is not insensible, can, without being greatly moved, see him prostrate, his sweat as it were great drops of blood, falling to the ground, and hear him pray; *O, my Father! if it be possible, let this cup pass from me;* and then cheerfully and meekly resigning—*Nevertheless, not my will but thine be done.* Rising from the ground, he delivers himself to his enemies, who hurry him through one scene of his mock trial after another, and soon nail him to the cross. The last attention he pays them, the last notice he takes of them, is this—*Father, forgive them.* Thus during the whole period of his ministry, and during the last moments of his life, *he offered up prayers and supplications with strong crying and tears.*

Death terminated all his sorrows; did it also extinguish his spirit of prayer? Dwells there now, in his bosom, no compassion for his ministers and his followers, who are yet on earth, whose labours and trials, are not yet finished? Blessed be his name! there is: Compassion still lives and reigns in his heart; he has not forgotten us. He no longer, as formerly, preaches the gospel, nor goes about doing good; but he still prays for us. He is still our *advocate with the father; he ever liveth to make intercession for us.*

May this example instruct, impress, and direct us all! May some portion, at least of his spirit, warm and animate our hearts!

Continued p. 281.

For the Lit. and Evan. Magazine.

ON THE POPULAR USE OF THE TERM SECTARIAN.

The observation is as true, in the sense in which it is usually made, as it is ancient, that the world is governed by names. To employ a word, or a phrase, with which we have often met, in some such connexion as that in which it is commonly found, involves no labour. But to form distinct concep-

tions, and to express them with precision ; to use those terms which will convey to others, not only our general meaning, but every minute variety, and shade of that meaning, requires much mental discipline and effort. If any one should doubt the correctness of this remark, let him review and examine with reference to this subject, some discussion in which he has been engaged, or some composition that he has written. This process would, not improbably, result in the conviction that the remark is correct. Men are naturally averse to severe mental labour. Contenting themselves, for the most part, with general views and indefinite expressions, they are unapprehensive of the errors which, on this account, beset and mislead them.

Every subject about which human minds, and human language are employed, furnishes examples of this fact. They occur incessantly in the political discussions which are maintained in every part of this country, where every man feels an interest, and wields an influence in public affairs, unknown among other nations. Let a competent observer attend to the disquisitions on the subject of politics, which may be heard in our streets, on our court-greens, in the bar-rooms of our public houses, and even in the parlours of our social circles; and he will discover that, if words are often the signs, they are sometimes the substitutes of ideas. It can scarcely be expected, that men should apply to the subject of religion, a precision of thought and of language, which they are not accustomed to employ on any other subject. It is by no means strange, that individuals earnestly engaged in religious conversation, or in pouring out the fulness of their hearts in prayer, should sometimes express themselves very indistinctly, if not erroneously. Nor is it altogether unaccountable, that religious teachers who, certainly, are bound to cultivate a habit of thinking and speaking accurately, should sometimes commit an error, to which every class of men, and I may add, every man, is liable, in a greater or less degree. Indeed, I have sometimes heard a minute critic demonstrate, the application to himself, of the very charge which he was endeavouring to establish against others.

The popular use of the term *Sectarian*, is quite as vague and erroneous, as any of the expressions that compose the vocabulary of religious cant. Although rejected by some high authorities in matters of language, yet, in these days, it is much in favour, and in fashion. As convenience requires, it describes either a person, or a quality : and it is used, universally, in a bad sense. It is a term of reproach. If this

epithet be attached to a man, he thenceforth wanders about like Cain, bearing his mark upon his forehead. Pronounce any thing, no matter what, to be *Sectarian*, and it becomes at once, an object of suspicion, if not of reprobation. This course is sanctioned by some, who, in the language of Doctor Witherspoon, are "fierce for moderation," and who feel, or affect uncommon liberality. In their estimation, he is a *Sectarian*, however mild, or moderate, or liberal he may be, who is attached to any religious sect: and he must either submit to be regarded as a man of narrow mind, and illiberal views; or he must proclaim himself a member of the church *at large*, or no member of the church *at all*. There are persons who admitting their obligation to be visible Christians, neglect the means of being so, because they think they must in that event, be identified, with some religious sect. They may acknowledge a preference; but they fear that they could not give it an outward expression, without descending from the impartial and liberal ground which they now occupy. If a Christian society proposes to erect a house for the accommodation of its worship, the measure is deemed *Sectarian*, because it is intended chiefly for one, or at most two, and not for all religious societies. Missionary and Theological institutions, &c. bear the same reproach, because however effectually and diffusively, they may contribute to the interests of the community in general, they are at best, only the institutions of some religious sect. If a book be written with the utmost ability, yet if the fact be ascertained that the author is a member of some religious society, suspicion at least, is excited that his work is *Sectarian*. If a school or a college, is under the management of a person who happens to have any religious opinions, and to act according to them, especially if he be a minister of the gospel in connexion with some religious denomination, the objection is at once established against the institution, that it is *Sectarian*. I might mention a great many more examples, but these are sufficient for my purpose. Let us examine this matter a little.

As the word in question is a part of the currency of the country, I shall object to nothing but its misapplication. And I contend that its popular acceptation is erroneous; because, either it should be regarded as a term of distinction without inferring any censure whatever; or, if it must be considered as reproachful in its meaning, its application, in the instances just mentioned, and in a great many others, is entirely unjust.

The word *Sect* denotes a number of persons associated as the followers of some master, or in the belief of some com-

mon doctrines. In this sense it is applied to the ancient philosophers. Socrates, and Plato, and Aristotle, and Zeno, had their followers. When we read, for example, of the Academic, or Peripatetic, or Stoic, or Eclectic Sect, it never occurs to us, that any censure is intended to be conveyed. In the historical part of the New Testament, the original word αἵρεσις, which our translators have, (with a single exception, which I think they ought not to have made,) very properly rendered *Sect*, appears to be used merely for the sake of distinction. Thus we read of the sect of the Pharisees, and the sect of the Sadducees. The only case in which it even seems to be applied unfavourably, is when *the Sect of the Nazarenes* is mentioned. But in this case, it is not the sect itself, but the description of the sect, that conveys the reproach. The word, and its derivatives, seem I acknowledge, to be used in a bad sense, in the epistles. But it appears to me in every such case, to admit the explanation which has just been intimated. Where censure is expressed, it is not incurred by the mere existence of a sect, nor the fact that an individual is a member of a sect; but by such a disposition and character, in the community, or the individual as creates a just exposure to reproach.

All Christians are the followers of Jesus Christ, and in this respect, however they may be distinguished in others, they compose one grand harmonious community. Religion begins, but does not end in the heart. As a principle of action, it exerts a powerful influence on all the relations of human life. The social principle in man, is made tributary to it. The institution of a visible Church, is a wise and gracious appointment of Heaven. Among those who associate for religious purposes, there must be some concert, both of opinion and of action. But without such an extraordinary interposition of divine providence, as we have no reason to expect, differences in regard to sentiment and practice, must inevitably exist. This is the vice, not of Christianity, but of human nature. Consistent with itself as is the Christian revelation, and harmonious as are all its doctrines, it is not its office so to control the prejudices of men respecting it, as that they shall all be compelled to think alike. I do not pretend to say, that an erroneous creed is blameless; nor do I think that the individual who cherishes a sincere love of truth, and faithfully avails himself of the means of ascertaining it, will be suffered to remain the dupe of serious and dangerous mistake. But there doubtless are minor instances of error, in which persons even of this description may remain;

since no human attainments are perfect. On these, men who are subject to the same infirmity, should look with indulgence. He who differs from one person, and agrees with another, exposes himself to no charge, on that account; unless it can be shewn, that in so doing, he has renounced truth and embraced its opposite. A reference to human institutions, may throw some light on this subject. Without government, society cannot exist; and yet, not only are the forms of government various, but those who enjoy the same political institutions, often differ widely from each other. Sects spring up, and divide between them, whole communities. But no one incurs dishonour by belonging to a political sect, unless the character of the sect itself, be thought to expose it to objection.

Christianity is in no sense responsible for those divisions, amongst brethren of the same family, of which, she has been the occasion. Many of the religious sects, which have been summoned from their graves as witnesses against her, and perhaps some of those that are now alive, have had an unnatural origin. But I am willing to admit that, if the religion of the Bible, untouched by human power and human policy, had been suffered to work its own way through the world, there might have been sects, as there are at present. Differences of mind and of opportunity, would have produced corresponding results. All would not have examined the Bible in the same light, and with the same diligence and impartiality. Nor would all have arrived at precisely the same conclusions. It would have been perfectly natural for those, whose views and objects were most nearly allied, to have entered into communion with each other. The great Christian family, might have been subdivided in this manner, by voluntary arrangement, without any very essential disadvantage. It is indeed true, that as the visible church is composed of imperfect and erring men, evil passions might have been enkindled in its bosom, and hurtful animosities engendered; but without the aid of the laws and the sword, the mischief could have been, neither serious, nor permanent. Sects in religion might have existed, and no great harm have ensued. The spirit of the gospel is a spirit of forbearance, and conciliation, and love. In this state of things, there would have been little to induce men of bad principles, and untamed passions, and wicked lives, to associate with the church. To what then, must be ascribed the bitter feuds that have troubled her peace, and the persecutions that have crimsoned the pages of her history? Not to Christianity itself, nor to the visible church as such; but to the spirit which the world forced her to imbibe, and to the

power with which the world chose to arm her. Jesus Christ has said "my kingdom is not of this world." Had this maxim been duly regarded, the history of the church would have been a very different thing, from what it now is. No one will venture to affirm, that the institutions appointed by Jesus Christ, were, in their own nature, calculated to defeat his explicit intention. The effect must be traced to an adequate and similar cause. Some foreign influence must have been at work. Human nature rejecting the control, but invading the sanctuary of religion, has made it the theatre of contention, and of every evil work. But the passions of perverse and wicked men, could have accomplished in this case, but little, without the aid of the civil arm. Nor is it strange, that the early Christians who knew nothing of the middle ground between governmental opposition, and governmental patronage, should have been willing to consult, not only their own peace and safety, but, as they erroneously thought, the prosperity and glory of the church, by yielding her up, to the embrace of the state. The establishment, as it is usually called, of Christianity and of the church, has been the chief and most efficient cause of the jealousies and heart burnings, and intolerance, and violence, that have stained her honour, and vexed her tranquility. And yet, such is the justice of many who speak and write on this subject, that these effects instead of being ascribed distinctly to the real and obvious cause, are held up directly or indirectly, as the *opprobria* of Christians and of their religion.*

I shall not be suspected of saying, that in the state of things to which I have adverted, every religious sect that might have been formed, would have possessed an equal degree of truth and purity; and would have had an equal claim to public favour. But in this state of things, every sect would have been left to rise or sink according to its own merit. For ultimate success, it must have depended, so far as means are concerned, on its own moral character and influence. But when the magistrate became purveyor to the church, and unsheathed the sword, not merely for protection, but for conquest, the case was essentially altered. The establishment of Christianity was the establishment of certain opinions, and forms,

* A late newspaper writer, who I presume has studied *politics*, more successfully than he has, *religion*, ascribes all these evils, and if possible many more, to "the distinction between the *Clergy* and the *Laity*." This same writer, who takes occasion in an Essay on the *Tariff*, to reveal the measure of his faith, or rather of his doubts, seems to regard the Mosaic account of the formation of Eve as fabulous, or at least, apocryphal, because, if my memory serves me, a man has *now* an equal number of ribs on both sides!!!

and rites. The magnificent appellation of *the church*, was assumed and appropriated: and those whose consciences compelled them to dissent, became victims of persecution, or lived by mere connivance. Toleration is comparatively a modern invention, And even now, in the geography of Christendom, there are regions where it is scarcely known. Among protestants, in the present day, that which in one country is *the church*, in another is *a sect*, and vice versa. Where an established church is basking in the sunshine of political favour, it is next to impossible, that dissent from it, should not be regarded as a ground of reproach, and that the terms *sect* and *sectary*, &c. should not be employed in an unfavourable sense. And yet the mere establishment, for political purposes, of a specific mode of faith and form of worship, does not demonstrate it to more true, or profitable than another; much less does it prove it to be the only mode or form, in which Christianity can subsist.

In this country we have, and I trust, shall never have, an established church. There are among us, and there can be, no dissenters. In some countries, *toleration* is a very proper word, and as far as it goes, a very good thing. But I am unable to understand how it is applicable to our condition. We have among us no favoured sect, on whom it devolves to extend toleration to others. If that term be supposed to convey the idea, that all religious sects are entitled to the same liberty which our institutions afford to the Musselman, the Deist, the Atheist, all this is very well. There certainly can be no good reason why a believer in Christianity under any form, should be excluded from privileges enjoyed by those who are unbelievers. But then, this is nothing of which to boast. In fact, the exercise of toleration, involves an assumption of power, which no man, and no government has a right to assume. Independent of the permission of "the powers that be," every man not only has an inalienable right, but is under a prior and supreme obligation, to worship God according to the dictates of his own conscience. If he errs in regard to this, his paramount interest, he is in no sense, amenable for his error to the civil magistrate. It is religious freedom and religious right, and not a scanty and measured toleration, to which Christians are entitled. Every religious sect, so far as political right is involved, may claim the same privileges. I can therefore see no reason for employing the term sect in an invidious sense. It should be restored to its scriptural use, as a term of distinction. I think the example of the inspired writers warrants me, in speaking of the Bap-

tist, or Methodist, or Episcopal, or Presbyterian sect, when I intend to designate the body of professing Christians known by either of those names. There are distinctions of this sort; and there must be terms to express them. Those already in use, are probably as convenient as any others that might be selected. The connexion of an individual with a particular sect, involves him in no disgrace. He, and the community in which he is affiliated, should be judged by no other, than the scriptural rule.

Instead of insisting on the opinion which has been often expressed, that the distribution of Christians into distinct and separate communities is, on the whole, conducive to the interests of Christianity, I may be allowed to remark, that the objection which is sometimes levelled so indiscriminately against this state of things, proceeds, in many instances, from mere inattention to the subject. And if those well meaning persons who have imbibed prejudices in relation to it, would subject them to a careful scrutiny, they would probably discover their alliance with one or the other of two extremes, which however opposite, approach each other very nearly. Whether in the world, or in the church, we must take human nature as we find it, and endeavour to make the most of it. The fact exists; and its existence is a less evil, than any remedy which can be administered. There is no possible mode of procuring absolute, and perfect unanimity among men, or any subject whatever. The attempt has been made in matters of religion, and what has been the result? The evil has been aggravated a thousand fold. Chains cannot bind the conscience. The mind preserves its freedom, even in a dungeon. The most that can be done, is to secure a blind, and implicit, and hypocritical outside conformity. Intolerance and violence will work only mischief. Because then human nature is so far perverted, that it cannot, or will not in every instance, see and embrace "the truth, the whole truth, and nothing but the truth," shall it be denied the influence of the only means, which can correct and purify it? Unquestionably not. On the contrary, this is a reason why their application should be encouraged in any, and every possible way. And yet, the objection which I am opposing, would lead to this result. If men should keep aloof from the means, and influences of religion, because they are employed by different and discordant sects; if this fact be an objection against Christianity, in its only visible and tangible forms, and in its only modes of application to the human heart and human life, then the alternative of truth and duty, is down-

right infidelity. The rock on which the church is built, and the church itself, are to be dissolved, and Christianity abolished. It is in vain to say that an individual may still derive his sentiments from the Bible, and regulate his practice by its precepts. If this be the duty of one, for the same reason it may be the duty of another, and of every other. And then, the church as a visible society is swept away. And then, in a few generations Christianity would be lost; its form having vanished, its spirit would take its flight. It is well if indifference to a result so appalling, does not mingle unperceived, with a disposition to cry down all peculiarities of religious faith and practice.

I trust I shall not be considered as intending to offer the slightest apology for that spirit of division and rancour, which has sometimes been evinced by the professed followers of a meek and lowly Master. This, the sacred writers have condemned, with the utmost plainness, and freedom, and severity. It is of such persons that they speak when they say "Mark them that cause divisions." But their rebukes are directed not against the effect, so much as its cause; not against honest and temperate differences of opinion, but against a proud, rash, contentious disposition. Let the term *Sectarian* in all its reproachfulness, be applied to this disposition, if the reader please: but let it be confined to such an application. Let it not assail by one unsparing denunciation, the fiery, controversial zealot, who can see no evil in his own party, and all evil out of it; and the humble and faithful Christian, who while he honestly and firmly obeys his own conviction of duty, and maintains what he considers "the faith once delivered to the Saints," accords to others that right of judgment, and of action which he claims for himself, and looks with affection on his fellow-men, whether they belong to his own denomination or not. If the latter be a Sectarian, he is such an one as Jesus Christ will welcome into the Church in Heaven. Christians should not so say, I am of Paul, and I of Apollos, and I of Cephas, as to forget that they are all of Christ, who is undivided. Thank God: this stain is fast fading out of the garments of the Christian Church. May it soon be entirely effaced! And may Christians every where, labour to keep "the unity of the Spirit in the bond of peace!"

PACIFICUS.

An Inaugural Discourse, delivered on the first of January, 1824, *by* JOHN H. RICE, D.D. *Professor of Christian Theology, in the Theological Seminary in Virginia: and the Charge delivered to the Professor at his Inauguration, &c. by the* REV. CLEMENT READ, A. B. Richmond, 1824.

THE present, is often represented as an age of religious improvement. And while we institute comparisons between the state of things which now exists, and that which preceded it, and rejoice in the result; we are perhaps, in danger of overrating the amount of good which has been actually accomplished, and forgetting how much remains, not only undone, but unattempted. It is indeed a ground of delightful reflection, that within the memory of the present generation, the mild and holy triumphs of Christianity have been signal; and that in obedience to that law of grace, as well as of nature, which requires the application of suitable means for the attainment of ends, distinctly foretold, and certainly to be effected, an instrumentality diversified, and vast, is at work for the moral and religious improvement of the human race. But after all, so wide is that field of labour, which the world affords, that it still wears the aspect of an uncultivated waste; presenting indeed, here and there, a fertile and verdant spot, in contemplating which the eye finds relief from the dark and dreary sameness of the surrounding prospect.

Of all the objects, which at present occupy the hearts and hands of the benevolent and the pious, none are more worthy of their regard, than that which aims at fulfilling the command of Jesus Christ, that the gospel should be preached to every creature. This object includes every thing that relates to *the introduction of suitable men into the ministry;* and to *their subsequent employment in it.* Under these general divisions, many subordinate topics of inquiry and of duty, at once arise, to which we have no intention of alluding on the present occasion. The introduction of suitable persons into the ministry, involves their *selection*, and their *preparation* for the office which they seek; considerations sufficiently distinct, to entitle them to separate notice. The general qualifications which, an individual must possess, before he can with propriety have his views directed to this office, are *piety*, and *such talents as, promise with suitable cultivation, to render him useful in the church.* And his preparation for it, includes

those *literary and theological attainments* necessary to qualify him for the fulfilment of its duties.

The importance of Seminaries for Theological instruction, although more correctly appreciated now than formerly, is not estimated by many as it should be. He who is to instruct men in the science of salvation, ought most undoubtedly to be "apt to teach." As this aptness, is neither an original endowment, nor a miraculous communication, it must be sought in the patient and prayerful use of appropriate means. And it may be safely conceded, that a seminary devoted exclusively to this object, promises to afford these means to a greater extent, and under more favourable circumstances, than they can be found elsewhere.

The existence of a Theological Seminary under the care of the Presbytery of Hanover is generally known. The Discourse and the Charge, mentioned at the beginning of this article, were delivered at the induction of a Professor in this Seminary, on the first day of the present year. Many circumstances conspire to give interest to such an occasion. And although we were not present, we can readily admit the correctness of the representation, which we have heard, that this occasion was peculiarly interesting. It is not so much our design to *review* the pamphlet before us, as to offer such a synopsis of its contents, and to make such extracts from it, as may attract to the object which it exhibits, the interest which its importance demands.

The Inaugural Discourse is founded on 2 Tim. iii. 16, 17. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* It commences with a brief explanation of the most important terms employed in this passage; and as might be expected on such an occasion, a reference is made to the original Greek. Unlike some in the present day, who boast much of their critical acumen, and who seem to regard the original Scriptures as a fit theatre for its exhibition, the Professor, has given an exact, and common sense interpretation of the original terms proposed to be explained, and of the whole passage, which while it is satisfactory to men of learning, might be understood by an unlettered congregation. It has been doubted, for example, whether the passage under consideration should be rendered "all Scripture given by inspiration of God, is also profitable," &c. or, as it stands in our translation, "all Scripture is given by inspiration of God and is profitable," &c. Against our

version the Syriac and the Vulgate are arrayed; and the unlearned reader might fear that the Scriptures are not so worthy of his confidence as he had imagined them to be. But there is not the least occasion for his alarm. In the first place, it seems to us that our translation is correct: and in the second place, if that opinion should be abandoned, the passage still conveys precisely the same doctrine. For by "all Scripture divinely inspired," the Apostle certainly intended "the Holy Scriptures" mentioned in the preceding verse, in which Timothy had been instructed from his childhood. In either case then, the same inspiration is affirmed of the same writings. There was therefore no sufficient reason for mingling in this critical strife; and the Professor has contented himself with remarking that "The word (Θεόπνευστος) rendered 'given by inspiration of God,' is sufficiently explained by our translation, and by the passage in the writings of St. Peter, in which it is said that 'Holy men spake as they were moved by the Holy Ghost.'"

The explanation given of the whole passage is as follows:

"The Bible, because it is given by inspiration of God, is profitable for teaching men the doctrine which they must believe and obey; for the confutation of opposers of truth; for the correction of errors in the understanding, and sins in the life; in a word, for training men in the way of righteousness. And the religious teacher, who is as intimately acquainted with the Scriptures as he ought to be, is *a completely furnished teacher*, well exercised and prepared for all the services which his office calls him to perform; or, as it is excellently expressed in the common version, is 'thoroughly furnished unto all good works.'"

On the text thus explained, three general observations are made.

I. *The sacred scriptures are the source from which the preacher of the gospel is to derive all that doctrine, which has authority to bind the conscience, and regulate the conduct of men.*

Under this head some remarks are made on the subject of *religious liberty* and of *moral discipline*. In relation to the former, after stating the fact that religious liberty and the rights of conscience are so fully known and recognised in this country that an attempt to establish them by argument, or by the authority of scripture, is to undertake a needless labour; and declaring that nothing but God's truth, fairly und honestly expounded, binds the conscience of men, the author says,

"I should not have thought it necessary to dwell even for a moment, on truths universally received among us, did it not

appear important, on this occasion, to prevent any misunderstanding of our views and feelings in relation to it. I take then this opportunity publicly and solemnly to declare, for myself and for those under whose direction I act, that the principles of religious liberty recognised in the Constitution of the United States, in the Bill of Rights and Constitution of Virginia, and in the act establishing religious freedom, meet the most cordial and entire approbation of all who are concerned in this Theological Institution. We have learned too much of the abuses practised under the name of religion, and prize our own privileges too highly, ever to think of inculcating any other principles. Nor could we be faithful to our own ecclesiastical constitution, were we unable to make this declaration sincerely, as in the sight of God. For the same principles are there laid down in the most explicit terms; and were held by the members of the church, to which it is our privilege to belong, before they were embodied in the political instruments, to which we have referred."

The two next observations are thus expressed,

II. *The Scriptures afford the only information on which we can rely, in answer to the all important question, "what must we do to be saved?"*

III. *The Scriptures contain the most perfect system of morals, that has ever been presented to the understanding, or urged on the conscience of men.*

After a brief but clear development of these observations, the general inference is drawn, "that he who receives the office of a teacher of Christianity, must go to his Bible, for all that has authority to bind the conscience; for all that a man must believe that he may be saved; for all that he must be, and do, that he may be prepared for Heaven."

The subject is also considered as laying a foundation for the further inference that "he is the best Theologian who is most intimately acquainted with the Scriptures. And from this it follows that the great duty of a professor of Theology, is to imbue the minds of his pupils, as thoroughly as possible, with the knowledge of revealed truth. The Bible ought to be the great text book; and the whole course of study should be so laid out as to enable the student to understand and explain the sacred volume."

This truth is readily admitted; but it suggests an inquiry of no small difficulty and magnitude,

"By what means can the great object here proposed, be best accomplished? This question involves among other things, the following particulars:

1. Is a *public* or *private* Theological education to be preferred ?"

The author admits that many able and excellent men, have been trained up for the service of the church who never enjoyed the benefits of a public Theological education ; but he does not consider particular facts of this sort, as warranting a general conclusion.

"If any think unfavourably of Theological Institutions, I would say, that they set up their judgment, against that of a great many wise and good men in every age of the church."

This remark is illustrated by a reference to the fact, that almost all denominations of Christians in this country, have made, or are making vigorous efforts to establish them ; by the zeal which both Catholics and Protestants in Europe have long manifested on this subject ; by the erection of Theological Seminaries in the early ages of the church, soon after the cessation of miraculous gifts ; and by the schools of the Prophets among the Jews. Without undertaking to assign all the reasons which support this opinion, in favour of public seminaries for Theological instruction, thus generally expressed, the author remarks,

"It is sufficient to say that at such institutions, when well endowed and properly conducted, *there is an accumulation of means of excitement and improvement which cannot be procured in any other way.*—This single remark it seems to me, is decisive on this subject.

But it may be objected that there are seminaries already established ; and that it would be better to make use of the advantages offered by them, than to attempt a new experiment."

In reply to this objection, the author says that "the institutions already established, do not afford any thing like an adequate supply for the wants of the country." This remark is illustrated by a comparison of the supply actually afforded, with the great and growing demand incessantly made. In regard to the institution under the care of the General Assembly, the following language is employed.

"Now the Seminary at Princeton is the principal institution of the kind belonging to the Presbyterian church. It is a noble school of the prophets ; and is under the direction of men, whose praise is in all the churches.—May heaven prolong their lives for the benefit of the church, and continue its smiles on that valuable institution. None love the men, or more earnestly pray for the Seminary than we do. But we know that it sends out for the service of the church, and for

the supply of that great demand which, as we have seen, is made, for preachers, only twenty or thirty in a year. And what are these, when the wants of the church and the country are so urgent."

Another reason why the number of Seminaries should be increased, is, that when they are frequented by great numbers of students, it is impossible that their minds, can be so brought into contact with the minds of the professors, as to prevent the principal influence, from being exerted by the young men, on each other. Hence there is danger of wild speculations, and injurious innovations. The author says that the great and good men in this country who have had most experience in conducting these institutions, are fully convinced of the truth of his general remark on this subject.

Several other observations are made in support of the same opinion; as that, an institution of this sort, should not be very remote from the people, and that a central school for a country and church, scattered as ours, is out of the question; that several Seminaries placed at convenient distances are on the whole cheaper to the church then one great central establishment; that the number of students will increase in proportion to the number of well conducted Seminaries; and that it is highly desirable to have *native* preachers in the different divisions of the country. The conclusion of the whole argument is, "that Theological Seminaries are the best places for Theological education, and that such an institution is most urgently needed for the Southern country."

In retnrning to the great question, by what means can a student of theology be most thoroughly imbued with a knowledge of the Bible? the author remarks in the second place, that the work of theological instruction is too great for any individual, and there ought, in every seminary, to be provided a competent number of instructors, to conduct the different departments of Theological education. The character of his third particular on this subject, will justify a larger extract from the discourse than has yet been made.

"3. In all that has hitherto been said, reference has been made only to what I call, for want of a better term of distinction, *external means* of imbuing the mind with knowledge of the divinely inspired writings. But it ought to be known, and kept in continual remembrance, that all these advantages may be possessed, and all that professors of theology ever acquired by the most laborious study, may be communicated, and yet the student remain quite unfit for the sacred office. He may be without personal piety, and thus utterly disquali-

fied. But I speak not of this. The bare possession of piety is not sufficient for a preacher. True religion, to borrow the striking parable of our Lord, may be in the heart like a grain of mustard seed. It may exist while there co-exist with it, much unsubdued selfishness, much pride, envy, jealousy, ambition, and love of the world. There may be just religion enough to keep up a constant internal warfare, and produce a strange medly of inconsistences in the outward character. This is a wretched case for a private christian; and still worse for a minister of religion. But the Bible in the whole tenor of its precepts and examples, calls for men of a quite different mould. The age in which we live calls for them. The events which, during the last thirty years, have taken place before our eyes, have applied such stimuli to the human mind, and the human heart, that there is no call for *half-way* characters. The enterprises of love which now engage the prayers and labours of Christians, the reaching forward of the church to her ultimate destiny, the warfare now going on between the powers of light and darkness, allow of no supineness, no dividing of the heart between God and the world, no mediocrity of Christian feeling. The age calls for men, who in the fervour of their devotion to the cause of the Redeemer, and love to the souls of men, can forget self and its petty interests, and make any sacrifice, submit to any privation, undergo any labour, if they may but fulfil the ministry which they receive of the Lord:—It calls for men of enlarged views and comprehensive religious benevolence; men who 'notwithstanding every way, can rejoice that Christ is preached;' men who are 'willing that God should send by whom He will send,' and whose great desire is, that He may be glorified and sinners saved; men who can delight in the usefulness and success of others, though they themselves should be nothing. In short it is men of a lofty and sustained character; of prompt zeal, ready to take hold of any enterprise of love, and to co-operate with all who may be willing to act with them; men of energy and of prayer, of high spirituality and heavenly-mindedness; men who so receive the doctrines of grace, as to find in them the strongest motives, and the best encouragement to every good work:—these are the men demanded for the immediate service of the church.

"Now such characters as these, are formed under the influence of Scriptural truth. As far as it is known, it is to be applied to the heart and conscience, not partially and feebly, but in all its dimensions, and with all its sanctifying virtue. The defects in Christian and ministerial character, may, perhaps,

all be accounted for, from the partial application of divine truth. The full meaning of the Gospel is not brought to exert its moral influence on the heart. Hence, the unspeakable importance of the spiritual part of a theological education. It is true that in this department, the student must do much for himself. Here the unfatigued spirit must labour every day. For this thing is necessarily connected with full preparation for the ministry: it is essential to success. But while this duty rests with all its weight on the pupil, the teacher is bound by all that he owes to the Saviour, to the church, and to those committed to his care, to assist them in the daily practical use of divine truth. As the meaning of the sacred Scriptures is unfolded, by all means this benefit is to be derived from them.—Should this not be the case, the most deplorable consequences will inevitably ensue. Familiarity with the high and holy truths intended by the God of mercy for the sanctification of the human heart, will thus harden and sear the conscience. It is an awful fact, that the most impenetrable men in the world, the most perfectly callous and reprobate, are unsanctified Theologians.

"But while this is so, he who, day by day brings his whole moral constitution under the influence of evangelical truth, will daily improve in spiritual health and vigour, will grow up into Christ in all things, and thus make advances in the divine life, of which he had no conception when he first entered his heavenward course.—For be it understood, that as after all the improvements which have been made in morality, none of the precepts of the gospel have become obsolete; so the character of holiness there presented, has never been exhausted. Men may make progress ever so great, and yet from the highest point attained by them, they may see stretching before them, prospects the most fair and lovely; may contemplate new beauties of higher order, and brighter glory, than any that ever before engaged their affections. Yes brethren, the gospel of Jesus Christ, like its divine author, possesses a holiness which shines with greater lustre, the more nearly it is approached, and the more intimately it is known. It contains the elements of greater purity, of more fervent love, of holier zeal, of warmer benevolence, than we have ever yet adequately conceived. And he is, in truth, the best Theologian, who has brought his whole nature, moral and intellectual, most completely under the influence of that Scripture, which was given by inspiration of God."

After some further representations of the usefulness of such ministers of the Gospel, and consequently of the importance

of the Seminaries in which they may be trained, and the responsibility of those who conduct them, the Professor thus concludes his discourse.

"No one, I do conscientiously believe, is so ready to declare, as no one so deeply feels my own insufficiency, as I myself do. And in this case, there is no affectation of humility in saying, that I should neither be surprised nor offended at the question, *what do you here?* In answer, I would say, the office was not of my seeking—I had no earthly motive to desire it. And my earnest wish was, to continue where Providence had placed me. In accepting this office, I made the greatest sacrifice that I ever expect to be called upon to make in this world.* But I have long been of opinion that the interests of the church do most urgently require a Southern Seminary; I believed the place fixed on to be peculiarly suitable, from the character of the surrounding population; from its proximity to a literary institution, at which we hope that many pious young men will be educated for the ministry of the gospel; from its being near the high road which runs through the centre of the state to the South; from the fact, that the citizens of North and South Carolina and Georgia have always had more connexion with the neighbouring College, than with any other institution in Virginia: But what is more, I knew that the institution was to be under the particular direction of the Presbytery of Hanover, in connexion with which, my whole ministerial life has been spent; whose members I have been so habituated to love and honour, that use has become second nature; in whose zeal, prudence, and fraternal love I have been accustomed to place the highest confidence; to whose counsels I could look for direction and assistance; through whose prayers I hope to be strengthened and encouraged; whose indulgence I have often experienced; and who after having known me for many years, appointed me to the office, and urged my acceptance of it. In weakness, and in fear, and in much trembling, I consented. And now I am here to take on myself the required engagements. But I cannot go forward, without beseeching my brethren in the ministry, and all christian friends who hear me this day, in the name of the Lord Jesus Christ, to help me by their prayers. —So may God bless you, and the institution which your pious zeal is erecting! And may we all rejoice together in seeing it, as a copious fountain of living water, sending out its streams in every direction, to fertilize the land, and make

* In a note, this remark is explained to mean, a sacrifice of feeling.

glad the city of our God. And to him, even the Father, Son, and Holy Spirit, be glory by the church, through all ages. AMEN."

If the induction of a minister of the gospel, into an ordinary pastoral charge, be a solemn transaction, much more, is the inauguration of a professor of Theology, on whose character and conduct, may in a great degree depend, the usefulness of many, to whom the church looks up, for that ministry which is essential to its edification. In both cases the induction should be attended by suitable solemnities. In the present instance, after the Professor had pronounced his discourse, what may, not unaptly be termed, *the oath of office*, was administered to him by the President of the Board of Trustees of the Seminary: and a member of the Board appointed to that service, addressed to him, the appropriate and solemn Charge, contained in this pamphlet; from which we will offer a few extracts.

In the Introduction of the Charge, the author, after asserting the high responsibility, and deeply interesting character of the office which had just been conferred, adds,

"If the office of the minister of the gospel be important, much more important is the office of the Professor of this Seminary. If a high degree of responsibility is connected with the preaching of the gospel, a much higher degree is connected with the office of forming the preacher. The preacher is accountable for the acts of his own ministry; but the Professor is accountable for the improper ministerial acts, of every preacher whose theological education was committed to his care, and which arose from his negligent or defective instruction. As wide and extended then, as is the influence of the instructions which shall be received from this institution, so wide and extended is the responsibility of its Professor."

Having stated that the object of this Seminary is to furnish the church, and especially the southern part of it, with a useful ministry, the author proceeds to specify some of the attributes of such a ministry.

"That a ministry may be useful, it is important that it be learned." "Could we, like the Apostles, preach under the immediate inspiration of the Holy Spirit, the necessity of all Theological institutions, would be given up. But this inspiration will not be pretended; nor will the warmest opposers of the necessity of learning for a minister of the gospel, deny the necessity of some knowledge for the pulpit; but what measure of it is necessary, seems to be the subject of contro-

versy." "To expound the scriptures, to defend their doctrines, to clear up difficulties, and reconcile seeming contradictions in the sacred text, to meet the subtle arguments of heresy, and the specious objections of infidelity, is certainly the duty of every minister of the gospel. And in the performance of this duty, sound learning is evidently important. That usefulness in the ministry is attainable without the highest literary acquirements, we are ready to admit; but even for usefulness itself, a pretty considerable degree of learning is needful; and without it the ministerial office would be degraded. But in setting up a standard for ministerial qualification, it is evident the question should be, how high, not how low ought the standard to be."

To guard however against an error, into which this view of the subject might be supposed to lead, the author observes in the next place:

"Plainness and simplicity in preaching the gospel, are not inconsistent with the most profound learning. Indeed the most plain preachers of the gospel, have been found among the most learned men. As the great object of the gospel ministry, is the instruction of the church in practical truths, it is obvious that sermons should be plain in relation to their matter and style. The discussion of learned subjects, or the treating of those that are plain, in a philosophical manner before a popular assembly, is useless."* "The ambition of being considered great and splendid orators, has often betrayed young preachers into a style of preaching so highly rhetorical, that their sermons have not been understood by common hearers. And in the midst of the trappings of oratory, truth has often been overlooked, while the attention of the hearer has been drawn more to the manner of the preacher, than to the matter of the sermon."

The author next maintains, that a ministry in order to be useful, must be orthodox. This attribute has been the subject of much discussion, and has often been claimed by one party and denied by another. But shall it therefore be concluded, that there is no such thing as orthodoxy; or that it is a matter of no consequence, whether a man be orthodox or

* The author, doubtless, means to condemn the introduction into the pulpit, not of important Theological truth, which though difficult, the learning of the preacher may enable him to render sufficiently plain to be useful, nor a regard to the principles of genuine philosophy, which is by no means inconsistent with plainness; but, the discussion of abstruse and unprofitable subjects, and such a manner of exhibiting plain and useful truth, as is calculated to cloud and perplex, rather than enlighten and impress the minds of the hearers.

not? As well might it be inferred, because our neighbour professes to be a philosopher, and we dispute his pretensions, that there is no such thing as philosophy; or that it is of little or no account. Strictly speaking, a man is orthodox, just in proportion as his views of religious truth correspond with the scriptural standard. But it is conceivable that a man, professing to receive what the Scriptures teach, may yet so misinterpret them, that his system of faith may be essentially different from that which the Scriptures inculcate. The opinion which we entertain of his claim to orthodoxy, must, of necessity, be shaped by the views which we have received of Scriptural truth. The same rule applies to communities. Those individuals who concur in their religious opinions, and have given expression to this concurrence, by adopting some common test of their agreement, cannot be expected to admit, that opinions, or standards at variance with their own, are nevertheless equally near to the truth. Still it is not usual nor proper for individuals or societies, to deny the general appellation of orthodox to those who, however differing from them, still unite with them in maintaining the essential doctrines of the Gospel. There is a line, however indistinctly marked it may seem to mortal eyes, which separates essential, from non-essential truth. There is such a thing as an utter shipwreck of the faith. And although it may sometimes be difficult to determine, at what precise stage in the progress of error, the radical truths of the Bible are renounced, it is usually not impracticable to ascertain the fact, when this renunciation has been made. Neither justice, nor mercy demand that we should acknowledge those to be orthodox, whom we are compelled to believe to be, not merely erroneous, but fundamentally and fatally misled. On this subject, the author of the Charge says,

"It is only by the influence of truth that the church can be sustained. This is the rock on which it is built. The opinion that it is immaterial, as it relates to his moral or religious character, what a man believes, is contrary to reason and Scripture. As every action of a man's life, is under the influence of his faith, his religious creed becomes a matter of great importance. What that system of doctrine is, which is taught in the Holy Scriptures, is indeed a subject of controversy. This controversy has divided the church into various and distinct parties; and each party has its own articles of religion as a standard of faith. The Presbyterian church has adopted the Westminster confession of faith, as its standard of orthodoxy." "A Theological Seminary, professedly erected under

the patronage of the Presbyterian church, should teach no doctrines, but such as are agreeable to this standard." "It will be your duty not only to see that the main pillars in the building of that system of faith, which has been reared by the piety, and sealed with the blood of our ancestors, be not overturned, but that not a single stone in the edifice, be removed out of its place. The least departure from truth, is dangerous. Error, like the breach in a dam, becomes wider and wider, until one general ruin is presented to view."

Last, though not least, the author insists on the indispensable necessity of personal and eminent piety. After explaining the grounds of this necessity, he thus addresses the Professor:

"To promote piety in this Seminary, Reverend Sir, should be your principal care. And much may be done in this respect both by precept and example. The eminence of your station gives to your actions, an influence fearfully great. Let therefore your light so shine, that your pupils shall see your good works, and follow your pious example. Encourage and honour humble piety, wherever it shall be discovered. much may be done by precept. Teach constantly the necessity of vital religion, not only as a preparation for heaven, but for the pulpit. Let it be distinctly known that it is your opinion, that the greatest attainments in learning, without piety, will not qualify the student of Theology, for a useful and successful preacher. Both by precept and example, let it be seen, that you yourself count all things but loss for the excellency of the knowledge of Jesus Christ, and that you consider a close imitation of the example of your divine master, the greatest glory of a Christian minister."

After enumerating some of the discouragements which the Professor might meet in performing the duties of his office, arising from the arduousness of the work itself; from unfounded jealousies and prejudices; from hostility to religious truth in general; and above all, for the lukewarmness of friends, the charge closes with a reference to the motives of encouragement.

"But in the midst of discouragements, there is much to excite hope, and quicken exertion. Our funds, though humble, must augment, as the necessity of a Theological Seminary for the southern part of the church, shall be perceived and felt. And time will produce this conviction. And if at present, great things cannot, something may be done for the interest of the church. And it should be remembered, that the rewards of faithfulness, will be in proportion to the means with which we were possessed.

"The call, Reverend Sir, you have received from the Presbytery of Hanover, to the highest station in the church, that was in their gift, is a signal proof of the confidence of that Reverend body in your talents and integrity, and is a sure pledge of their future support in the discharge of your official duties. And I hazard nothing when I say you will have the undivided support of the Theological Board of Trustees, of which I have the honor of being a member. And judging from the countenances of this respectable audience of the interest they feel on this occasion, I am persuaded that you go into office with the good wishes and prayers of all present; and above all, I trust, with the blessing of the head of the church, whose plaudit in your favour in the day of final retribution, 'well done good and faithful servant,' will be a full compensation for your labour of love."

We did intend to offer several general remarks respecting the Institution about which this pamphlet is occupied; but this article is already extended far beyond our original calculation. We will only add, that this Seminary addresses an urgent and affecting appeal, to the prayers of the pious, and the bounty of the liberal.

SIR WILLIAM JONES.

Among those eminent men who are known to the world as friends and advocates of the Christian religion, Sir William Jones is entitled to a distinguished place. In his youth, it seems, he had determined to examine with attention the evidences of revelation, and his candid inquiry terminated, as might be expected, in a full conviction of its truth and divine authority. Of this, both his life and his writings, (though none of them are professedly religious,) afford ample proof.

During a visit which he made to a native of the Island of Joanna, (on his voyage to India) a Koran was produced for his inspection, and his attention was pointedly directed to a passage in a commentary, accusing the Christians of blasphemy in calling our Saviour the Son of God. "The commentator," he replied, "was much to blame for passing so indiscriminate and hasty a censure: the title which gave your legislator and which gives you such offence, was often applied in India, by a bold figure, agreeably to the Hebrew idiom, though unusual in Arabic, to angels, to holy men, and even to all mankind, who are commanded to call God their father, and in this large sense, the Apostle to the Romans calls the

elect *the children of God*, and the Messiah *the first born among many brethren;* but the words *only begotten* are applied transcendently and incomparably to him alone: and as for me, who believe the Scriptures, which you also profess to believe, though you assert without proof that we have altered them, I cannot refuse him the appellation by which he is distinguished in the Gospel; and the believers in Mohammed, who expressly names him the Messiah, and pronounces him to have been born of a virgin, (which alone might fully justify the phrase condemned by this author,) are themselves condemnable for cavilling at words, when they cannot object to the substance of our faith, consistently with their own."

His habitual piety is further expressed in a short prayer, which he composed during his indisposition in September, 1784, and which is as follows:

"O Thou Bestower of all good; if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continue to advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!"

Little things sometime serve to shew character. Among his papers was found a card with his printed name upon it, and these two lines of Milton in his hand-writing, evidently applied to himself:

Not wandering poor, but trusting all his wealth
With God, who called him to a land unknown.

Probably alluding to India.

On another scrap of paper, the following lines appear: they were written by him in India, but at what period, is not known:

Sir Edward Coke.

Six hours in sleep, in law's grave study six,
Four spent in prayer—the rest on nature fix:

Rather,

Seven hours to law, to soothing slumber seven,
Ten to the world allot, and *all* to Heav'n.

His testimony to the truth and authority of the Old and New Testaments is well known. Lord Teignmouth transcribed it from his manuscript in his Bible:

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

This opinion is repeated, with little variation of expression, in a discourse addressed to the Asiatic Society at Calcutta, in February 1791.

"Theological inquiries, are no part of my present subject, but I cannot refrain from adding, that the collection of tracts, which we call, from their excellence, the Scriptures, contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass, from all other books that were ever composed in any age, or in any idiom. The two parts, of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance in form or style, to any that can be produced from the stores of Grecian, Indian, Persian or even Arabian learning: the antiquity of those compositions, no man doubts; and the unstrained application of them, to events long subsequent to their publication, is a solid ground of belief, that they were genuine compositions, and consequently inspired."

In a discourse in 1793, he mentions with satisfaction, the result of the inquiries of the Society over which he presided.

"In the first place, we cannot surely deem it an inconsiderable advantage, that all our historical researches, have confirmed the Mosaic accounts of the primitive world; and our testimony on that subject, ought to have the greater weight, because, if the result of our observations had been totally different, we should nevertheless, have published them; not indeed with equal pleasure, but with equal confidence: for truth is mighty, and whatever be its consequences, must always prevail; but, independently of our interest in corroborating the multiplied evidences of revealed religion, we could scarcely gratify our minds with a more useful and rational entertainment, than the contemplation of those wonderful revolutions in kingdoms and states, which have happened within little more than four thousand years; revolutions almost as fully demonstrative of an all-ruling Providence, as the structure of the universe, and the final causes which are discernible in its whole extent, and even in its remotest parts."

The preceding sentiments, although they are such as would naturally occur to a believer in the Scriptures, were not necessarily called for by the subject under his discussion, and could have only proceeded from his zeal for the discovery and propagation of truth. This was the fixed object of his whole life, as he has himself declared in the following elegant couplets:

Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel till this dull form decay,
And life's last shade be brighten'd by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow.*

* See the letters of Sir William Jones, Sharpe's Edition, Vol. 2d. page 42, 54, 170, &c.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Vaccination.—Dr. Bryce of Edinburgh, is said to have discovered a test of the efficacy of vaccination. It consists in vaccinating on the other arm, from the one first vaccinated. If the first has been perfect, both pustules will ripen precisely at the same time; if this does not take place, the constitution has not been properly affected, and the operation must be repeated.

Rumford Premium.—In 1796, Count Rumford made a donation to the American Academy of Arts and Sciences, of five thousand dollars, United States three per cent stock; the income of which was directed to be paid every two years, as a premium to the author of the most important discovery, or useful improvement on heat or light, that shall be made public on any part of the Continent of America, during the preceding two years. The Academy has repeatedly published, that they were ready to award the premium, but nothing which they consider entitled to it, has been brought to their notice. The interest has therefore been added to the principal fund, which now consists of $7,361:19 six per cent stocks, and $7,050 in seven per cents. Another term of two years expired on the 25th inst. and the premium offered at that time, consists of the income of the whole fund for two years.

Graphic Kaleidoscope.—An invention of great importance in the arts, and particularly in bank note engraving, has lately been perfected by *Mr. William I. Stone* of Washington, by which, an endless variety of figures can be produced, in a manner that we believe to be inimitable. We cannot give the reader a better idea of the peculiar powers of this machine, than by comparing it to a Kaleidoscope, in forming combinations of the most beau-

tiful figures that can be imagined. They are formed of one continued line, crossing and entangling themselves in the richest variety.

This apparatus is composed of two cylinders, on the surface of which, levers are attached, with moveable fulcrums, and as the cylinders pass and repass each other, they shift the fulcrums in the revolutions, which give motion to another lever of singular construction, and to which a chisel is attached for cutting the figure. Nothing that we are acquainted with in the whole circle of the arts, presents such a formidable obstacle to forgery—and we are assured by the inventor himself, that no two machines of this description, can ever produce the same work. *Wash. Gaz.*

Calmet's Dictionary of the Bible.—An improved edition, the fourth, of this work, has been lately published in London. In its present form, it is the fruit of the labour of nearly sixty years; and all the improvements and additions that have been made since its first appearance, have been incorporated in it.

Tasso.—An ode of Tasso heretofore unknown, has been discovered and published at Rome; the subject is religious, and the execution said to be highly beautiful.

University of Virginia.—The visitors of this Institution, have despatched an agent to Europe, to engage professors in those departments, which it is thought, cannot be so well filled in this country. It is said that the professorhips of Law, Politics, Morals, and Physic, are to be occupied by Americans. The time selected for the opening of the University, is February 1st, 1825.

The Gazette published at Charlottesville, says, that there will be eight Schools in the University. 1. One of Ancient Languages, Ancient History, and Ancient Geography, and Belles Lettres. 2. Modern Languages, Modern History and Modern Geography. 3. Others of Mathematics. 4. Of Natural Philosophy. 5. Of Natural History. 6. Of Anatomy and Medicine. 7. Of Moral Philosophy. 8. Of Law, Government and Political Economy.

Each student will be free to attend whichever of the schools he considers as adapted to his future pursuits, and required to attend no others. To enter that of Ancient Languages, he must be able to read with ease their higher authors. For the schools of Mathematics and Natural Philosophy, he must be a proficient in Numerical Arithmetic. For the others nothing preparatory will be required, except that into no school can any one be admitted, under sixteen years of age.

Greek Youth.—Four promising Greek youths, natives of Scio, have arrived at Boston, having come to this country with the hope of obtaining the advantages of education. These young Sciots were sent from Malta, by the American Missionaries, and commended to the patronage of the American Board of Commissioners for Foreign Missions. It is extensively known, that there are already, four Grecian youths residing at New-Haven, under the patronage of the same Board, who do not expect to return till they have acquired a collegiate education, and it is much to be desired, that those who

have just now arrived, should enjoy equal privileges. The resources of the Board of Foreign Missions, are not however sufficient to allow of their affording them such privileges, without specific appropriations by donors to the object, and it depends therefore on the bounty of a *Philellenic* community (if we may be allowed the use of a word furnished to us, by the father of one of the youths at New-Haven,) whether or not such privileges shall be conferred. At a time when the struggle of the Greeks for their freedom, excites in every generous American bosom, such feelings of sympathy in their behalf, it would be peculiarly gratifying to see eight promising youths from among them, enjoying the highest literary advantages which our country affords, and thus preparing to return and aid in diffusing light among a people, which will then it is hoped, be rising to eminence. Nor is it probable, that so favorable an opportunity of shewing kindness to a suffering nation, will pass unimproved.

American Library in London.—A bookseller in London, has established a public Library, containing American books and newspapers. This establishment must be of great advantage to the literary intercourse between the two countries, and we hope will prove the means of diffusing, more correct information relating to America, than is possessed at present, by those whose learning and talents, give the tone to public sentiment in England.

REVIEW OF RELIGIOUS INTELLIGENCE.

In the course of the present month, a number of important religious societies, held their anniversary meetings in New-York. Many distinguished individuals from a distance, attended on those occasions, which are represented as having excited a high degree of interest. Of the reports of some of these institutions, when published, we hope to give a more extended account. In the mean time, our readers will be gratified by the following notices.

American Bible Society.—The eighth anniversary of this Institution, was celebrated on the 13th inst. The Board of Managers met at the Society's house, and proceeded to the City Hotel in Broadway. The meeting was opened by reading the 65th Chapter of Isaiah. Gen. Clarkson presided; the President, the Hon. John Jay, being unable through age and infirmity to attend, an address prepared by him for the occasion, was read by Dr. Milnor. From the Reports of the Board of Managers and the Treasurer, it appears that the receipts for the eighth year, have been $42,416:95; the number of Bibles and Testaments printed, 76,875, making a total of 403,352 Bibles and Testaments, or parts of the latter, printed or obtained for circulation since the formation of the Society. The number issued from the Depository during the last year, is 60,439; and the whole number issued from the beginning, is 309,062. The whole number of Auxiliary Societies, is 407;

of which 47 have been added during the past year. A number of interesting addresses were delivered, after the reading of the Report was concluded. These addresses are contained in the account, which the managers have published of this eighth Anniversary. The sentiments expressed in the following extract from the address of the President, are highly worthy of attention.

"We have also the satisfaction of observing, that the condition of the church continues to improve. When at certain periods subsequent to the Reformation, discordant opinions on ecclesiastical subjects began to prevail, they produced disputes and asperities, which prompted those who embraced the same peculiar opinions, to form themselves into distinct associations or sects. Those sects not only permitted Christian fraternity with each other to be impaired by coldness, reserve and distrust, but also, on the occurrence of certain occasions, proceeded to alternate and culpable acts of oppression. Even their endeavours to increase the number of Christians, were often too intimately connected with a desire to increase the number of their adherents; and hence they became more solicitous to repress competition, than to encourge reciprocal respect and good will.

"These prejudices however have gradually been giving way to more laudable feelings. By the progress of civilization and useful knowledge, many individuals became better qualified to distinguish truth from error, and the diffusion of their reasonings among the people enabled them to judge and to act with less risk of committing mistakes. Since the rights of man, and the just limits of authority in church and state, have been more generally and clearly understood, the church has been less disturbed by that zeal which "is not according to knowledge;" and liberal sentiments and tolerant principles are constantly enlarging the sphere of their influence.

"To the advantages which the church has derived from the improved state of society, may be added those which are resulting from the institution of Bible Societies. With whatever degree of tenacity any of the sects may adhere to their respective peculiarities, they all concur in opinion respecting the Bible, and the propriety of extensively distributing it without note or comment. They therefore readily become members of Bible Societies, and in that capacity freely co-operate. Their frequent meetings and consultations produce an intercourse which affords them numerous opportunities of forming just estimates of one another, and of perceiving that prepossessions are not always well founded. This intercourse is rendered the more efficient by the great and increasing number of clerical members from dissimilar denominations. Convinced by observation and experience, that persons of great worth and piety are attached to sects different from their own, the duties of their vocation, and their respectable characters, naturally incline them to recommend and encourage Christian friendliness.

"It is well known, that both cathedrals and meeting-houses have heretofore exhibited individuals who have been universally and justly celebrated as real and useful Christians; and it is also well known, that at present not a few under similar circumstances, and of similar characters, deserve the

like esteem and commendation. As *real* Christians are made so by Him without whom we "can do nothing," it is equally certain, that He receives them into His family; and that in *His* family mutual love and uninterrupted concord never cease to prevail. There is no reason to believe or suppose that this family will be divided into separate classes, and that separate apartments in the mansions of bliss will be allotted to them according to the different sects from which they have proceeded.

"These truths and considerations direct our attention to the *new* commandment of our Saviour, that his disciples "do love one another;" although an anterior commandment required, that "as we had opportunity," we should "do good unto all men;" yet this *new* one makes it our duty to do so "especially to the household of faith." In the early ages of the church, Christians were highly distinguished by their obedience to it; and it is to be regretted that the conduct of too many of their successors has in this respect, been less worthy of imitation.

"Our days are becoming more and more favoured and distinguished by new and unexpected accessions of strength to the cause of Christianity. A zeal unknown to many preceding ages, has recently pervaded almost every Christian country, and occasioned the establishment of institutions well calculated to diffuse the knowledge and impress the precepts of the Gospel both at home and abroad. The number and diversity of these institutions, their concurrent tendency to promote these purposes, and the multitudes who are cordially giving them aid and support, are so extraordinary, and so little analagous to the dictates of human propensities and passions, that no adequate cause can be assigned for them, but the goodness, wisdom, and the will of HIM who made and governs the world.

"We have reason to rejoice that such institutions have been so greatly multiplied and cherished in the United States; especially as a kind Providence has blessed us, not only with peace and plenty, but also with the full and secure enjoyment of our civil and religious rights and privileges. Let us therefore, persevere in our endeavours to promote the operations of these institutions, and to accelerate the attainment of their objects. Their unexampled rise, progress, and success in giving Light to the heathen, and in rendering Christians more and more "obedient to the faith," apprize us, that the Great Captain of our Salvation is going forth "conquering and to conquer;" and is directing and employing these means and measures for that important purpose. They therefore, who enlist in His service, have the highest encouragement to fulfil the duties assigned to their respective stations, for, most certain it is, that those of His followers who steadfastly and vigourously contribute to the furtherance and completion of His conquests, will also participate in the transcendent glories and blessings of HIS TRIUMPH."

NEW-YORK SUNDAY SCHOOL UNION.—The eighth Anniversary of this Institution, was celebrated on the 11th inst. In the afternoon, the superintendents, and teachers, and scholars, to the number of about 3000, assembled,

and appropriate services were performed. In the evening, the General Meeting of the Society was held, and the Annual Report presented. From this document, it appears that five new schools have been organized in the last year, and that the establishment of libraries for the schools, and congregational associations, have produced a very happy effect. More than 4000 scholars are now taught in fifty-three schools, under the patronage of the Society. The Christian Herald says, "the whole exercises of the day were extremely interesting, and the large number of scholars, with their neat appearance and orderly conduct, presented a most convincing proof of the great importance, and excellent effects of Sunday Schools."

American Jews Society.—On the 14th inst. the American Society for Meliorating the Condition of the Jews, held its fifth Annual Meeting. Several facts communicated in the Report read on that occasion, are already known to our readers. The following paragraphs are selected, from an abstract of that document published in the New-York Observer.

"The Agency of Rev. Mr. Frey to the South, the last season resulted in the formation of fifty one Auxiliary Societies, and the receipt into the Treasury of $4,600, deducting his bill of expenses which was found to be reasonable and correct; and on the invitation of members of the Synod of South Carolina and Georgia, he is now engaged in another agency, which promises to result in considerable additions to the funds of the Society.

The Report announced the plan of the contemplated settlement for Jewish converts; and by a course of reasoning, as well as extracts from foreign correspondence, justified some of the distinguishing features of the plan, particularly that which contemplates agricultural employments, and the limiting of theological instruction to the settlement.

Reference was made to the fact, that no nation was ever more attached to *agriculture*, than the *Jews* in *Palestine;* and the reason of their present aversion to it, and their preference to commerce, particularly, the *retail trade*, was assigned to be, that in their *dispersions, they have almost every where been denied the privilege of acquiring, and cultivating land.*

The Board have now under consideration the subject of a Mission of a suitable person, or persons, to Europe, to act as Missionaries to the Jews, and agents to make known the objects and views of the Society; and to make arrangements which may prevent the imposition, upon the Society, of unworthy emigrants.

There are 2000 copies of 'Israels Advocate' distributed among the auxiliary Societies and individual subscribers; 72 new Auxiliary Societies have been organized during the last year; and there are in all 213 auxiliaries; and nearly $8000 have been during that time received into the Treasury.

The Report concluded with a statement of the *encouragements and obligations* of the American churches on this subject; that the object admits, and has already secured the confidence and co-operation of most of the religious denominations; and that the Society should persevere in their plans for meliorating the condition of the Jews."

We are sure that our readers will be pleased, with some extracts from an eloquent address, delivered by the Rev. Dr. Griffin at the meeting of this Society. We regret that we cannot insert the whole of it.

"*Mr. President*,—In rising to speak on this occasion, I find myself on new ground. Hitherto, in pleading the cause of charity, I have always stood in the court of the Gentiles—now I seem to be brought into the inner temple. The shades of departed ages rise before me, and I seem to stand in the presence of Abraham, and Moses, and David. I am powerfully reminded of what we owe to a long train of illustrious Jews, for the Word of God, and for prayers which have stood connected with our salvation, and that of our parents and children. Who but Jews preserved and transmitted to us the treasures of the Old Testament? Who but Jews first brought the Gospel to our Gentile ancestors? And of the Jews, 'as concerning the flesh, Christ came, who is over all, God blessed for ever.' All this they have done, 'and their debtors' we 'are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.' I know they are stained with their Saviour's blood. I know that the fearful imprecation of the judgment-hall cleaves to them. I know that they are the children of those who killed the Lord of the prophets, and will contemptuously spit on the ground whenever his name is mentioned. But it is not for us to avenge the wrongs of Christ. It were better to lay our hands on our mouths for what *we* have done. If to God they are still 'beloved for the fathers' sakes,' they may well be to us.

"But why single out the Jews, you say, since the proper object of gospel charity is men? Because God has singled them out. Why have they been kept distinct, by a wonderful providence, for so many ages, but that they might one day become the object of distinct attention to the Church? What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans?—They are all swallowed up like drops in the ocean. The Jews too have been cast into the ocean of nations—an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk degradedly to the bottom, and there have been kept distinct like pearls in the caverns of the sea. Though dispersed more than any people—though crushed, and trodden down, and pressed by every motive of present interest to lose their distinction in the common mass of mankind, they have adhered to their superstition with a pertinacity never before equalled. Through trials and sufferings enough to shame and confound Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire but not consumed, they still live a distinct people to be a monument of wrath—they still live a distinct people to answer the great designs of mercy.

"Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of man-

kind. 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thousand volumes of argument. The lectures which they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view, the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to be the occasion of the downfal of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Mussulman armies into zealous instruments of converting the world.

"If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

"The close of the 1260 years terminates the apostacy in the west, as well as that in the east, and Faber has shown that the Romish church and the Mahometan power will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the west, is *one* amidst all its varieties. Different parts of this series will be developed in succession; but the first new event marked in prophecy, will be, I think the restoration of the Jews. The world are waiting for this. Nothing can be done till it is accomplished. The course of things must stop if it be delayed beyond its time. And the time is near, much nearer perhaps than we imagine. According to Faber, it cannot be more than forty years distant, and not much above twenty, if the 1260 years are Chaldaic. And it may be much nearer. I know of nothing in prophecy that would be contradicted by it should it come to-morrow. The motions in Europe in favour of the Jews, indicate that the time is fast approaching. The prejudices of the Jews themselves are giving way, and an expectation seems to be spread among them that the time of their deliverance is at hand.

"Grudge not the expense of their restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are ever towards their own Canaan. They are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated the Atlantic. I hear a voice from heaven, saying, 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God.' And as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion descries the 'sail-broad vans,' like a white cloud in the horizon, and a voice inquires, 'who are these that fly as a cloud, and as the doves to their windows?' Ay, as doves to their windows.

When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do these refuges appear; how earnestly do they long after the sheltering cabin. With far greater desire will this 'nation scattered and peeled,' this nation 'meted out and trodden down,' this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest.—When fleeing from a world in arms, from hard-hearted hate, from frowns, and injuries, and insults, how will they look forward to the vallies and glens of Canaan as so many windows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers.

"And while they are waiting for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty which they have experienced from baptized nations are an everlasting blot on the Christian world. Although in this unbroken course of persecution and scorn the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so: and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a thicker 'drop serene' to 'quench their orbs.' Proscribed and hunted in Europe, and Asia, and Africa, they want, in these ends of the earth, an asylum, where, under kinder treatment their hearts may be won to Christianity, and where, with an unruffled mind, they may examine its claims; where they may cultivate the sciences, and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into one peaceful community to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are that depressed people ever to become prepared to conduct their own civil and political concerns, and all the interests of a separate nation? And where in all the world should this asylum be found, but in this land of freedom, this last retreat of liberty, known through the earth as the asylum of the oppressed? We have given a refuge to the oppressed of all other nations, now at last let us open our doors to the most oppressed of all, to those from whom we received the records of salvation, who have the blood of Abraham and David in their veins, and who in all their wanderings occupy so much of the care of heaven. It will be an honour to our country to have it told through the world, that when no other region on earth would receive the ancient people of God, they found a refuge in the tranquil shades of America. And of all places this is the most fit. Take them home, imbue them with the spirit of your own institutions, and then send them back to kindle up the light of liberty in Asia, and to break the rayless night of despotism which now broods over one entire quarter of the globe. It is what we owe to the sacred cause of liberty by which we ourselves have been lifted to heaven. It is only a reasonable tax for our birth-right.

"In this artless manner I have spread the case before you. It is enough that it stands forth in its own native form. It needs not the aid of eloquence. I will make but one appeal: if ever you heard of the self-denials and prayers of Abraham for you—if ever you were refreshed by the warblings of David's harp—if ever the labours of an Isaiah for the Gentile Church, came into mind—if ever the toils and sufferings of Peter, and Paul, and John, or the sorrows of Jesus of Nazareth; by the prayers of Abraham, by the melodies of David, by the toils of apostles, and by the sufferings of Christ, I beseech you, have compassion on their brethren."

General Assembly of the Presbyterian Church.—The General Assembly met in Philadelphia on the 20th inst. and was not expected to close its sessions, until some time in the first week of next month. Since the preceding articles were in type, we have received the Narrative of the State of Religion, which is annually presented to the churches under the care of the Assembly; and suspend the further notice of religious anniversaries, that we may lay it before our readers.

A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and its Corresponding Churches, in the United States of America.—Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able on this occasion, to afford, to the friends of Jesus, an animating account of the prevalence of truth, the triumphs of grace, and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds, there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope. There are regions, just *beginning* to enjoy the "*day spring from on high*," still dark in error and ignorance, and cold in indifference and sin. Where the Gospel *is* preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly Professors, and many who having a name to live, are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representations from the Presbyteries of the want of zeal, and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and disregard of the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them, cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches. We have too long shut our eyes to facts when they

have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "*the dry and thirsty land in which there is no water.*" That our Presbyteries have turned their attention to these evils, that they should state them, is evidence to the Assembly, that they are more justly appreciated, more earnestly deplored, and that more devoted prayer, and zealous efforts will be made for their removal. We think that the tone of our reports, indicates greater sensibility to the cause of religion—deeper solicitude for its honor and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth and promote that cause, which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the church. Some of the Presbyteries complain of the want of ministers and missionaries, a want of zeal and devotedness in some instances in ministers and professors, great coldness and worldliness. From almost every direction, we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country, the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We will warn our beloved people, until they shall all rouse to duty and to self-denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, the tone of affected liberality and refinement, as when its "false tongue vociferates in the corners of the streets," and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy.

In the general survey of the churches under our care, it is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of Religion. The funds, raised are divided and subdivided, until no single object is well patronised. There is a spirit of christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronised. It has however sometimes happened, that a new mode of well doing, has diverted the attention from well established exertions, and the funds by which they were supported, have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the church, which are more delightful and which encourage us to believe, that the Lord God is in the midst of us for good. Though there are many evils in the church, much error and sin, much apathy and indifference; there are also, many powerful and counteracting operations. We believe, that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church is more engaged, *steadfast and prayerful;* there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorously pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our Presbyteries, that the word of God has been faithfully preached; that the people have attended with punctuality upon the stated worship of God, and in many instances, have given *earnest heed to the word spoken.*

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

Exertions in behalf of children and youth. In all parts of the church, Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful *every where;* but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been

accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand.

Bible and Tract Societies are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, presents many subjects of attention, which awaken deep and solemn interest. The Board of Missions, which directs the Missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute, the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our widespread and destitute population, good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that their means of usefulness will be greatly increased.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida,—upon the first church in Lenox, in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga,—

Upon the church of Ellisburgh in the Presbytery of St. Lawrence,—Upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany.—One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy,—In Middletown and Forrestburgh, in the Presbytery of Hudson,—In the church in Rutger's street, in the Presbytery of New-York,—In the second church in Newark, Elizabethtown, and Patterson in the Presbytery of Jersey,—In Flemington in the Presbytery of Newton,—In one of the churches of Baltimore,—In Jefferson College in the Presbytery of Ohio,—In Mount Pleasant, New-Salem, in the Presbytery of Hartford. In Bethel in the Presbytery of Lexington,—In Fredericksburg, in the Presbytery of Winchester,—In Ripley, in the Presbytery of Chilicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffaloe, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally maintained.

We are happy to learn that increasing interest is felt and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed, many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandize and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in train, in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The Board of Education is earnestly engaged, and it is well supported by several auxiliary societies.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more

and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sidney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in the Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover, is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year.* While we view these bereavements as a solemn warning to us all; they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the

* The Rev. Joel Bradley, of the Presbytery of Onondaga. The Rev. Henry Chapman, of the Presbytery of Otsego. The Rev. James N. Austin, of the Presbytery of Albany. The Rev. John R. Coe, and Edward Rositer, of the Presbytery of Troy. The Rev. Amasa Loomis, of the Presbytery of Grand River. The Rev. John M'Knight, D.D. of the Presbytery of Carlisle. The Rev. Joseph B. Lapsley, of the Presbytery of Muhlenburg. The Rev. Prescott B. Smith, of the Presbytery of Lancaster. The Rev. Samuel Prince Robbins, of the Presbytery of Athens. The Rev. William Boies, and Joseph S. Hughs, of the Presbytery of Columbus. The Rev. Dr. Thomas Reid, of the Presbytery of New-Castle. The Rev. Dr. Benjamin R. Montgomery, of the Presbytery of Harmony. The Rev. George Lukey, of the Presbytery of New-Castle.

spirit of inquiry will not become a spirit of speculation and philosophy, *falsely so called.* But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted.*

Published by order of the General Assembly,

WILLIAM NEILL, *Stated Clerk.*

THEOLOGICAL SEMINARY UNDER THE CARE OF THE ASSEMBLY.—In addition to the notice of this Institution, taken in the preceding Narrative, we learn, from the Twelfth Annual Report of the Board of Directors, to the Assembly, several interesting facts respecting it. The present number of Students is 113. Their Semi-annual examinations have been creditable to themselves and their Professors, and satisfactory to the Board. Besides contributions in other forms, $2166:06, have been received, during the last year, for the support of necessitous students: but the demand for such aid is as urgent as ever, in consequence of the increase in the number of Students. A small addition has been made to the library. The Board particularly mention, 11 vols. 8vo. in elegant binding, presented by the Hon. William Wilberforce of London. The Board have obtained from the legislature of New-Jersey, an act of incorporation for the Seminary; which on their recommendation, the Assembly have accepted. Its corporate name is "Trustees of the Theological Seminary of the Presbyterian Church." Another Scholarship has been endowed, by a person whose name is concealed. The Professors of the Seminary, are—

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.

Ten Scholarships have been founded, viz.

1. *The Le Roy Scholarship,* } Both founded by Mrs. Martha Le Roy,
2. *The Banyer Scholarship,* } New-York.

3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New-York.

4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.

5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the gospel ministry.

6. ————, founded by the first class in the Seminary, in 1819.

7. *The Nephew Scholarship,* founded by James Nephew, Esq. of M'Intosh county, Georgia.

8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New-Jersey.

10. *The* ———— *Scholarship,* founded by ———— of Elizabethtown, New-Jersey.

THE PASTORAL OFFICE.

The example of Jesus Christ, as a preacher, worthy of Imitation.

continued from p. 140.

In considering the example of Jesus Christ as a preacher, the *matter*, the *manner*, and the *spirit* of his ministry have been noticed: let us now mention some of the *advantages* which, as *ambassadors for Christ, we* may derive from this example.

The suitableness and importance of his doctrine will check us, when chasing some fine speculation, or even some truth, which, however, the present and urgent necessities of our hearers do not demand; and which, therefore, cannot be useful or important to them. All truth, indeed, is useful; but certainly it will be most useful at the proper time, and in its proper order. As in the arts and sciences, so in religion, there are *first principles*, without the knowledge of which, no useful progress can be made. There is an order, established in the very nature of man, according to which, all impressions of experimental religion take place. The anxious, the awakened sinner alone, will inquire, with impassioned earnestness, *what must I do to be saved?* To such alone the Saviour is welcome and precious. As truth is the great instrument, in the hands of the Spirit, in producing these impressions, it should of course, be exhibited in the same order. Nothing suits the careless sinner, but that which is calculated to alarm his fears, to convince him of sin. Nothing better suits the awakened, than the knowledge of the Saviour, the promises, the invitations of mercy. In vain do we discuss, even in the most masterly manner, some topic in Theology, difficult to be comprehended, before those who need to be taught the very first principles of the Gospel. If we find some, as it is hoped, we always will, in our congregations of maturer age, who are able to follow us with profit, in the discussion of those subjects which lie nearer the point of perfection, let us lead and encourage them on towards that desirable point: let us *speak wisdom among them who are perfect.* But let us not forget *him that is weak in the faith.* Let us not neglect the lambs of the flock, the babes in Christ; let us feed them with *the sincere milk of the word, that they may grow thereby,* and advance to the stature of men, when strong meat will be their nourishment. Peter was commanded to feed the *lambs,* as well as the *sheep.* Let us learn from the example of the Saviour, to give each one his portion in due season.

The plainness, simplicity and perspicuity of his style, if properly considered, will rebuke from the pulpit, many a shining ornament, many a splendid painting of fancy, many a handsome trope, advanced under the pretext of arresting the attention of the learned, whose minds are cultivated, and whose taste is refined. While making those attempts for this purpose, do we remember those to whom providence has denied the opportunity of possessing this mental cultivation? Has not their wandering eye told us, as plainly as such an eye can tell, that they did not consider such exhibitions, as intended for them; and that, therefore, till something is addressed to them, they will employ themselves in observing the congregation? Or has not their countenance told us that they were straining in vain to comprehend us? Were we, if competent to the task, to preach in the Greek language, we could not expect to be understood, and therefore, could not possibly edify the people. And yet in that language, the most important doctrines have been explained. If then, we preach in a style, though every word should be pure English, which is not understood, except by very few, nothing but the same consequences can follow. Those who cannot understand, cannot be profited: they will be to us, and we will be to them, *barbarians*. If we designedly please, without convincing of sin, we labour in vain. There is, in many, a disposition to be pleased with what they choose to call eloquence; nor are they, in the least, backward in expressing their delight. But this is all that may be expected from them; for it is all they mean to give. They do not wish to be understood, that the heart is changed and reformed by the Gospel, and that therefore they are pleased; but merely that their taste is gratified by the embellishments with which it is presented to them. They therefore, offer their meed of applause, not to the gospel and its author, but to the preacher and his eloquence.

Instead of these ornamental touches, intended to catch this kind of approbation, let us imitate that dignity and force, for which the language of the Saviour was so remarkable. Let us carefully avoid all vulgarism, every thing low and grovelling, every thing insipid and dull, and all grammatical inaccuracies. Let us speak pure, accurate, impressive, but plain English. *Five words*, spoken to the understanding and the heart, are better than *five hundred*, addressed to the fancy and the taste, though each word should receive the loud plaudit of human admiration. The most enlightened mind, provided the heart is pious, will approve this; others, if they should find nothing to admire, will then find nothing to blame.

Such was the language of Jesus Christ. His doctrine and his conduct were freely criticised and condemned; but not a single objection was alleged against his style. And yet he frequently had in his audience, the learned Doctor, the Scribe and the Lawyer; who were also his watchful opponents. He never introduced a single ornament with the view of arresting their attention; to them he spoke as plainly and as forcibly, as he did to publicans and sinners. When there are before us those who are *perishing for lack of knowledge*, or those who hunger for the *bread of life*, let us never be employed in culling a few flowers of Rhetoric, merely to gratify the taste of others. Let us preach the Gospel, *not in the words which man's wisdom teacheth*, or which man's taste may require, *but which the Holy Ghost teacheth; words easy to be understood*, which need no *interpreter*.

The gravity, solemnity and earnestness of our Saviour's manner, or what may be called his action, if duly weighed, would banish from the sacred desk, every thing like "theatrical start and stare," practised and learned before the glass, or taught by the trammels of human art. Such things never have done, and never will do any real good: the Gospel needs them not. Though they may receive the admiration of many a flippant tongue and careless heart, they cannot please but will often disgust the judicious and the pious. The example of Jesus would paralize the hand, about to move in obedience to artificial rule; and arrest the eye, about to roll to heaven, when no other proof is given of reverence for the awful Being who reigns there. Let every look and every gesture be suggested, and even commanded by the importance of the subject and by the deep and solemn feelings of the heart. Let not affectation wave her hand in the pulpit, before the people of God, and in the presence of Jesus Christ.

Let us ask, in what degree we possess the spirit of our Divine Master? How far we resemble him in the meekness, humility and tenderness of his heart?

Humility will divest us of that haughty, magisterial air, so repulsive to all men. It will prevent us from desiring the office of the ministry, more on account of the consequence which we suppose it gives us in society, than for the work which it binds us to perform. It will bend our talents and our learning, whatever they may be, to the single purpose of making the gospel intelligible to the weakest capacity. It will dispose us to derive more pleasure from the penitential tears of the poor, than from the respectful greetings of others, who give no evidence of piety. If we would collect around

us, and not drive off, those who need the gospel, let us be *cloathed with humility*. God and man are agreed in this—*to resist the proud;* but to *shew favour to the humble.*

Meekness will preserve our minds calm and tranquil through all provocation and trials. Even in the house of God, indecent whisperings will sometimes offer provocation, which, without the influence of meekness, might excite some unhallowed feelings of resentment, and lead to some unguarded reference or reproof. Multitudes will give such proofs of inattention and insensibility as may awaken, without watchfulness, some degree of criminal impatience. Under all trials of this kind, from whatever quarter they may come, whatever shape they may assume, the shield of heavenly meekness will be our safety. *In the sight of God, a meek and a quiet spirit, is of great price.*

Let us cherish that tenderness which so eminently adorned the character and preaching of the *Son of God.* Reproof we must sometimes give, even *sharply,* and with severity. But the severity of a reproof does not consist in the resentful or unfeeling spirit by which it is dictated, nor in the harshness of the language in which it is given; but in the justness of the reproof itself, and in the plainness of the language. Tenderness of heart will give, even to reproof, a greater tendency to be useful, than it would otherwise possess. Man will brace himself against resentment, but often melt under the influence of kindness. At the peril of our souls we must warn impenitent sinners of their danger; but the tendency of these warnings to do good does not consist in the loudness, or the unfeeling manner, in which they are given. Such a manner, though adopted under the pretext of energy, can hardly fail to excite the suspicion that some gratification is derived, merely from the privilege of using such language: and this suspicion will effectually shield the heart against the warning. Let us remember that the most alarming sentence the Saviour pronounced on earth, was pronounced in tears. Let us then, in every part of ministerial duty, be *tender hearted.*

Let us not forget, as far as prudence will justify, to imitate the noble independence of our Saviour. This will deliver us from the fear or favour of man, which *bringeth a snare;* and leave us at perfect liberty to discharge our duty as faithfully to the rich, as to the poor. This will shield us alike from the pernicious effects of those smiles and those frowns, intended chiefly to save those who offer them from deserved, though unwelcome and dreaded reproof. This, if united with humility, will tell the wealthy and the great, that we cannot

spare them for the sake of their approbation, so much valued by the world; it will tell the poor that we will not neglect them, though they have no such approbation to give. It will lead us to commit our reputation to Him who *judgeth righteously;* and faithfully to labour in the vineyard of our Lord, who has *counted us worthy putting us into the ministry.*

What are the evidences of ministerial zeal? and how far will these evidences justify the conclusion that we imitate the zeal of that *Teacher come from God?* Genuine, evangelical zeal will be according to knowledge. The zeal of an ignorant mind may do good, but is just as likely to do harm. Our zeal then will shew itself by well-directed efforts to obtain this knowledge, by reading, by meditation, by much study, though a *weariness to the flesh,* that we may be *able ministers of the New Testament.* To be useful it must exist in a pious heart. The zeal of an enlightened, powerful mind, connected with pride, ambition and revenge, is to be dreaded as the roaring lion, or the sweeping torrent. Our zeal, then, will shew itself by cultivating all the devout affections of the heart, and by the diligent use of those means which strengthen these affections. It will lead us to adapt our sermons, our conversation and our labours generally, to the necessities of our people; to do as much good as possible, within the period allotted to us; cheerfully to suffer privations, to make sacrifices of comfort, of ease, of reputation, of health, of life itself, if called to the trial. But the nature and evidences of ministerial zeal are too numerous and too important to be discussed at present. We wish very much, to see the subject treated by some judicious and masterly hand. Let us, however, ask ourselves how far, according to this brief and imperfect sketch, truth will justify us in claiming these evidences of ministerial zeal? Especially, what sacrifices have we made, and are we willing to make for the sake of Christ and his kingdom? Health and comfort are desirable, and may be procured and preserved, when this can be done with a good conscience. They will be, however, a sacrifice *well pleasing to God,* if made in zealous efforts to perfect in holiness those who look up to us as their guide to heaven. We must live in order to be useful; and we cannot live without necessary sustenance. But in the meaning of that vague term, living, a thousand gradations are included. In some of these gradations are the affluence, and the elegancies of life; in some, the conveniences; in some the comforts; in some, the bare necessaries; and in some, these necessaries only in scanty portions. In which of these gradations, for the sake of

preaching the gospel to perishing sinners, are we willing to live? Would we rather be useful to the church in the lowest, than possess the affluence of the highest without that usefulness?—But I forbear. Let us think of the Missionaries, planted in heathen lands, devoted to a life of labour, of privation, of suffering; without the prospect or expectation of more than the bare necessaries of life. Let us think of the labours, the watchings, the fastings, the perils, the sufferings of Paul, the distinguished Apostle of the Gentiles. Let us remember that our Saviour *had not where to lay his head*; had no home to comfort a destitute mother, after his death; that he *laid down his life for the sheep*. Let us, beloved brethren in the gospel, improve by considering these examples of ministerial zeal. Let us be *zealously affected always*, in the good work to which we are devoted; as far as possible, let us *give ourselves wholly* to it, and look for our reward at the last day; not in this life, but in the life to come; not from man, but from the Lord and Judge of the universe.

Finally; that our ministry may be successful, let us imitate the Saviour in prayer. Without the spirit of prayer, all our talents, and all our learning will only spread a blasting curse through the church and kingdom of Christ. If we had nothing in view but to catch the applause of a thoughtless world, we might restrain prayer; and undertake to manage that world, and accomplish our purpose by means derived, indeed, from the gospel, but on merely human principles. But if it be our *hearts desire* that our hearers *should be saved*, this will also be our *prayer to God*. We may give warning, but none will flee from the impending wrath; we may proclaim the good news, but none will listen; we may offer a Saviour, with all his blessings, but none will accept of him; unless God, the Spirit, is pleased to bless our efforts, move and open the heart. For this aid, with solemn fervour we should pray. If success crowns our labours, if sinners are brought to Christ, if the people of God are comforted, our hearts will be enlarged, and rise with grateful praises to Him who *giveth the increase*. If *sin and iniquity abound and the love of many waxes cold*, this should bring us to God with humble confession of sin, and earnest petitions for quickening grace. We have our own sins to confess, our own sorrows to pour forth, and, thank God, sometimes our own joys to express before the *hearer of prayer*. The wants, the trials, the sorrows, the joys, the triumphs of our people should lead us to pray with them and for them. Let us then *pray without ceasing*. This will prepare us for our work on earth; this will

prepare us for those parts of prayer—thanksgiving and praise, which will employ the *church of the first born*, through an endless duration, in heaven. Let us, with united hearts, and humble importunity ask the blessing of God on each other; on our respective charges; on the church universal; on a guilty world that lies in ruin; on all the efforts, now making, to spread the knowledge and kingdom of Christ over the whole earth. And may this be the earnest and the pledge of of our uniting with all the redeemed of the Lord, in ascribing *salvation, and blessing, and glory, and honour to Him who sitteth upon the throne, and to the Lamb, forever and ever.* PASTOR.

For the Lit. and Evan. Magazine.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE UNDERSTANDING.

(Continued from page 210.)

EXHIBITIONS of wisdom, in harmonizing real and apparent discordancies, and arranging and bringing into operation, a series of means for the accomplishment of some great and good purpose, always furnish a pleasing and improving exercise to the understanding. In considering such displays, we make more or less effort to follow the operations of that mind, whose wisdom we behold, in its deliberations, its arrangements and designs. If there is hope of success in the attempt, we exert our understanding to comprehend these operations, and thus to equal the wisdom which we contemplate; or if this appears impracticable, we admire that greatness which we can neither equal nor comprehend. Such efforts will never fail to improve the mind which makes them.

That the material creation displays, in a high degree, the wisdom of God, is universally admitted. Every part of matter, animate and inanimate, from the insect of an hour, to the mightiest orb that pursues it majestic round in the heavens, manifests a wisdom worthy the great Creator. But while this is readily admitted, we affirm, without hesitation, because we solemnly believe it, that the cross of Christ furnishes a display of wisdom as much greater than this, as the heavens are higher than the earth, as mind is superior to matter. In its finest and purest state, matter is too gross to receive and display the greatest exhibitions of wisdom: an intelligent being, a moral agent alone can answer this purpose. From the hands of an artist, a block of wood may receive the shape,

but never can receive the polish of the finest marble, or the purest metal. In the material creation, there is nothing but mere inert, unresisting matter to arrange and to govern: but in the moral world, there is intellect, with its own designs and decisions to manage; there is thought to guide; there is passion, affection and disposition to control. An artist can give form and proportion, and almost breath and animation, to the marble and to the canvass. But the marble has no design of its own to change and to govern, makes no objection, offers no opposition to his will; the colours form no scheme to thwart and disappoint his design, but dwell on the canvass in that proportion of light and shade, which he is pleased to give them. But how widely different, and how much more difficult is the task, to form a moral character after a given pattern! Let the experiment be made on a child, and let it commence from the very cradle. Let the pattern after which it is to be formed, be taken from the world; one whose heart is untouched and unreformed by the gospel; one of the best specimens of morality without vital piety. In accomplishing this task, it is not unintelligent, unresisting matter that is to be formed and proportioned. But there is an intelligent being, an unfolding mind, with all its own views, conclusions and designs to manage: here is a ceaseless flow of thought to direct, and direct too at every hour; here springing up from within, are passions, desires, hopes and fears, combined in a thousand diversified forms and degrees to control. All parents who have been faithful to their children; all instructors of youth, who are worthy the useful and honourable station which they fill, will anticipate much that might be said on this subject; and will unite in declaring, as the result of their experience, that the task is extremely difficult, and in most cases, surpassed their utmost skill and perseverance. Still more difficult would it be to change a character already formed after a model, the reverse of that which you would wish it to be. Seldom indeed, does the wisdom and benevolence of man, succeed in this attempt. The hard lessons of adversity, the recoil of past folly and imprudence, sometimes effect considerable changes for the better. But in general, the character thus formed, remains and is confirmed, to the last. The thoughts and passions, the most essential features of moral character, with extreme reluctance, forsake their accustomed channel, to flow in one entirely new. To form the character of a child after the model of the Gospel, is as much more difficult than the former case, as the morality of the Gospel is more pure and more perfect, than that of the world. In

this attempt, insurmountable obstacles meet and frustrate the best directed efforts of human agency. Most of all is it difficult to change a character, formed and confirmed by the practice and indulgence of many years in vice and sin, and bring it to bear the image of Jesus Christ. Among the best efforts which man can make with this view, are his humble confessions of utter inability, and his earnest prayers for that divine power which alone can answer this purpose. Now, this is the very change which the gospel proposes, and which the gospel accomplishes, in every case where it is cordially received.

While, therefore, the world of matter gives bright and striking displays of the divine wisdom, far brighter and more striking are the displays of that wisdom, furnished in the cross of Christ. The Gospel is truly and emphatically the *wisdom of God.* We admire the wisdom of creation; we more than admire, we adore the wisdom of redemption.

Every department of nature will amply repay the diligent student of her mysteries with the improvement of his understanding, and with the benefits to mankind which often result from his investigations. The Physician has a field of inquiry more than sufficient to engage his attention through life, in the anatomy and diseases of the human body, and in the nature and properties of those remedies which he provides for these diseases, The Metaphysician and the Moralist are the physicians of the mind; they dissect its parts, arrange its faculties and its powers, point out its diseases, and prescribe the remedies for these diseases. The Astronomer bounds from the surface of this little earth to the remotest planet, measures its distance and its magnitude, calculates its orbit and its velocity. He chases the comet in its retrograde flight, till it disappears and leaves him gazing on empty space. He turns his view to the faintest star, which can be made to twinkle on his eye through the best optical instrument. Aided by analogy, he surrounds each of these luminous points with a system of revolving planets, like that to which he belongs. Each of these behold, with admiration and delight, the wisdom of God—the Astronomer, on a grander scale, but not in more diversified forms, nor in clearer displays, than the Anatomist. The Christian, without neglecting these studies, takes his stand at the cross of a Divine Saviour; there, with devout adoration and the purest delight, he beholds the brightest displays of Divine wisdom that ever were made to intelligent beings.

The object proposed is not only great and good, but the greatest, and the best—the glory of God, the manifestation of his own infinite excellence. This purpose is answered, in part, by the work of creation; but in a much higher degree, by the work of redemption. The power, wisdom and goodness of God, are exhibited in creation; in addition to these, the mercy, compassion and forbearance of God are displayed in the salvation of sinners. None but intelligent creatures, or moral agents, can be guilty; for they alone can transgress a moral law: and none but the guilty can be objects of mercy, compassion, and forbearance. Matter, therefore, in its sublimest order and arrangement, in its most complex organization, never could be the channel of communication for these divine perfections. In the cross of Christ alone, they are displayed; and surround the character of Deity with its mildest majesty, and most attractive glory. What will be the character of the new heavens and the new earth, mentioned in Scripture, we cannot tell; but the heavens and the earth which we now behold are doomed to change, and to pass away. But every sinner, redeemed by the blood of Christ, shall remain an everlasting monument of the wisdom as well as the mercy of God.

Wisdom is perceived not only in the object which it proposes, but also in the appointment and arrangement of means, adapted to the accomplishment of this object. Here we are lost in pious astonishment at the displays of infinite wisdom in these arrangements? There are numerous and diversified series of means, involving each other, connected with each other, and subordinate to each other. The first series is in subordination to the great and ultimate object. With regard to the second series, the first is a primary object, for the accomplishment of which the second is wisely adapted. The second, while it operates in subordination to the first, is, with regard to the third, a primary object, for the promotion of which, the arrangements of the third are made. The third series again is a primary object with regard to the fourth, and the fourth to the fifth, and so on, through the whole gradation. The fifth, by promoting the fourth, promotes the third, and thus also the second, and the first, and ultimately the great preeminent purpose. Take away the fifth, and the fourth will not answer the intended purpose; for want of the fourth, the third will be deprived of its energy; the second, of course, will be affected for want of the third; and the first again for want of the second; and thus the great object will be prevented by the failure of any part of those means on the

operation of which it depends for its accomplishment. The wisdom of God, however, has effectually guarded against the possibility of any such failure. Every series, and every part of that series, operates in perfect order, and at the proper time. Nothing is premature; nothing is tardy; nothing is excessive; nothing is deficient. Thus a great system is formed, embracing a vast concatenation of causes and effects, all converging to one point, all promoting one grand object.

The death of Jesus Christ was necessary as far as we can judge, as the means of displaying the divine glory in the salvation of sinners. This harmonized the justice and mercy of God; and thus furnishes a very striking exhibition of the wisdom of Deity. Before their union was demonstrated by this event, they might have been supposed irreconcilable. Mercy can only be exercised in the pardon of sin; but sin deserves punishment; and justice requires the infliction of deserved punishment. The sinner cannot be pardoned, if he suffers the demerit of his crimes; for pardon is deliverance from such punishment. In the cross these apparently discordant attributes, unite in perfect harmony; and by their union, increase the glory of each other: God is just as well as merciful, in the pardon of sin.

While the death of Christ is the means of manifesting the the divine glory, it is itself a great object, to which a vast variety of arrangements are subordinate. Had man, by his wisdom, been required to fix on the proper time for this event, he would probably have erected the cross immediately after the fall. Let the remedy, he would probably have said, be provided and be known, as soon as the disease is felt. Let the knowledge of the atonement descend and spread with the descending and spreading contagion of sin. The wisdom of God, however, determined otherwise. For many ages, but few and faint intimations of his merciful designs were given; and the world was left to make a grand experiment on its own principles—an experiment which we need not wish to see repeated. The wickedness of men became so great, that even the patience of God could tolerate them no longer on the earth: they were swept off by the deluge. That period at which the crucifixion of the Saviour was to take place, is called, in Scripture, *the fulness of time*; that is, when the world was prepared for it. Either sooner or later, there is reason to believe, would not so well have answered the purpose in view. Expectation was to be excited. With this view, Abraham was called; the Jews were separated; the ceremonial law was given, every rite and offering of which

had a reference, more or less direct to Christ: these were the shadows, he was the substance. Thus expectation of his advent was excited and confirmed. Holy prophets were to predict the manner of his birth, his life, and his death, and the glorious consequences which should follow. This expectation is not only confirmed, but kindles into desire and hope. The nations are to be overturned, to prepare the way of the Lord. Then, and not till then, the wisdom of God determined that the Saviour should die; when it would make the best impression on the world, produce the most glorious effects through time and through eternity.

Christ having died, this fact is to be made known to the world—another grand object for the accomplishment of which a variety of circumstances offer their concurrent operation. The fulness of time, no doubt, had a reference to this event, which was to commence immediately after the death of the Saviour. During many preceding ages, a succession of events had been taking place, to bring the world into that state most favourable to the promulgation of the gospel. Kingdoms had risen and fallen in succession, like waves of the ocean, till at this time the Roman empire embraced in its limits what was then called the whole world. The Old Testament had long been translated into the Greek language; the polite and learned language of that day. The Jews, carrying the Scripture with them, were dispersed in every province, and in almost every city and village of the whole empire. They built their synagogues, or had their appointed places where prayer was wont to be made. Every one must see what facilities this state of things furnished to the first heralds of the cross. Every where they found a synagogue, or a place of prayer to which they resorted; they found Jews, their own countrymen, to whom they made the first proclamations of mercy; they found the oracles of God which they read and expounded, and out of which they reasoned, proving that Jesus was the Messiah, foretold and expected by the old prophets. This opened their way to the Gentiles, to whom they offered salvation. If any of these circumstances had been wanting, great, if not insuperable difficulties would have been met in preaching the gospel. The wisdom, then, of this whole arrangement is obvious and striking, and cannot fail to impress all attentive observers.

The first preachers of the gospel were to be selected and prepared for the duties of their office. Much more depends on the wisdom of this choice, than will meet the view of superficial observers. The office is the most important that can

be filled by man. If ever the gospel required faithful men, who were able to teach others, it required them now. For several years after the death of Christ, during which the gospel was extensively made known, there was no written account of the life and doctrines of the Saviour; no record of undoubted authority, to which, as to an infallible judge, doubtful cases in doctrine and practice could be referred for decision. No part of the New Testament was then written. The want of such a record would make a very great difference. If an error in doctrine is now advanced, we have our Bible at hand; we can turn to the passage which refutes that error. If any thing criminal in practice appears, we can point out the precept which condemns that practice. How different would be the case, if all such decisions depended on the mere opinion and authority of men! And when the first narrative was written, for want of the art of printing, its circulation must have been very limited, compared with what it might have been by the aid of this art. The truth and genuineness of the gospel depended on the knowledge and fidelity of its first preachers. During these years the Apostles and first preachers were to the churches and to all men, what the New Testament is to us—the supreme authority in doctrine and practice. The gospel was to make its first impression on the world; and it was highly important that this should be a just impression. This work required men of sound minds, of accurate and extensive knowledge in all things relating to their office, and especially of deep and ardent piety. Such were the men selected by the wisdom of God for this important purpose. Of this fact, their preaching and their writings, which have come to our knowledge, furnish the most ample testimony. True, in the current version of the Acts, two of them, Peter and John, are represented as *ignorant and unlearned men:* and the opinion of some is, that this ignorance is similar to that, which, among ourselves, by its blunders and mistakes, so frequently disgraces the church and grieves the pious and judicious. Such an opinion, however, is a libel on their character, and a shameful impeachment of the wisdom which selected them. The passage, in the original, means that they were not chosen from the nobility, or the high stations in life; and that they had not received their education in the public seminaries of polite literature. They were at first selected from the whole number of disciples, and were carefully instructed for several years, by one who taught as never man taught. Thus qualified, they did not need the wisdom of this world; nor did the gos-

pel require it. The Gospel is wretchedly perverted when it is made the channel of communication for the learning and the wisdom of men: its glory belongs to God, and not to man. Paul was a chosen vessel for this important purpose. For a time he might run mad with the spirit of persecution; might breathe out slaughter and death against the disciples; yet from his birth, in the design of heaven, he was selected and *separated unto the gospel.* While sitting at the feet of Gamaliel, he was acquiring that knowledge which rendered him an able minister of the New Testament. The wisdom of God endowed them, indeed, with miraculous powers, to meet the exigencies of that time. But miracles are never introduced to accomplish those purposes which can be answered in the ordinary way. The wisdom of God is manifested in selecting for the first preachers of the gospel, men of sound minds, capable of clear perceptions and correct decisions; men of accurate and extensive knowledge in all things pertaining to their office, who would not disgrace themselves and injure the cause they had espoused by the shameless blunders of ignorance; men of deep and fervent piety, who would preach, and live, and suffer, and die, for the glory of their Divine Master.

The death of Christ, and the preaching of the gospel could not be in vain. *He shall see of the travail of his soul; the word of God shall not return to him void; it shall accomplish his pleasure.* Millions of immortal souls shall be washed in the blood of the cross; changed and purified by that gospel, proclaimed by the Apostles and their successors. The salvation of each individual of all these countless millions, was a distinct and important object in the eternal purpose of God. In the great plan for promoting the divine glory is included a series of means, appointed and arranged by unerring wisdom, adapted to the character and circumstances of each individual. All, indeed, are saved by grace; but none are saved by miracle, or without the use of means. These means were not appointed and arranged by chance, or by accident, neither of which, in the views and plans of God, have either meaning or existence; but with special design, to answer a particular purpose. Each series is a complete system in itself, embracing a number of parts, operating in perfect order and subordination to each other, all promoting the great object, the salvation of the soul. One part of these means, is to operate after another has produced its effect. One will have no good effect, until the mind has been first prepared by another. As the seasons of spring, summer, and autumn, by

their united and successive influence, bring to maturity, the fruits of the earth; so the different parts in each series of means, operate in building up the soul in its most holy faith. In its great outline, each series resembles all the others; but each one, in its details, is diversified by more that ten thousand peculiarities. Here, we think, is a grand display of the wisdom—*the* MANIFOLD *wisdom of God.*

But lest we should be lost in so wide, though delightful a field, or wander through it with less advantage, let us take one single individual, and fix our attention on his case. This man is to be a vessel of mercy, is to be prepared to shew forth the riches of divine glory. Let his birth be where it may; let his wanderings through the world be what they may; sooner or later, he must become acquainted with the gospel; for he cannot be saved without faith in Jesus Christ. He may fly from the command of God, like Jonah; but he will be overtaken and subdued. He may fight and persecute like Paul; but he will bless God for redeeming grace and sovereign mercy. He may too, like Paul, blaspheme; but he will embrace and cherish the faith which once he destroyed. He is surrounded by a series of means, arranged and set in operation, before he was born, from which he cannot escape, by which, through divine agency, he is to become a new creature. Such is the case with every individual who shall, through the blood of the cross, reach the joys of heaven.

One object to be accomplished, in the salvation of a sinner, is, to make him acquainted with the gospel, another is, by that gospel, to change his heart. In order that we may perceive the wisdom of God in adapting the means, and rendering them effectual to this purpose, we must consider the character on which the change is to be produced. The man who is to be the subject of this great work, is an intelligent creature; capable of perception, of thought, of reasoning and of judgment; of course, though not an independent, yet he is a free agent. The operations of his mind are free, and subject to no compulsion, except through the medium of perception. Perception is produced by impressions from external objects on the bodily senses, by statements made to the mind, and by its own exercise. These perceptions are the materials of thought; reasoning is the comparison of these thoughts with each other, and with a given standard; judgment, or decision, is the result of that comparison. The mind also possesses what are called moral powers. Its perceptions, thoughts, reasonings and decisions, produce, in a greater or less degree, excitements of various kinds, or what are gener-

ally called affections or passions. These again have an important influence on the exercise of the intellectual faculties. They spread themselves, like an atmosphere, before the vision of the mind. They obscure or warp all its perceptions; of course affect, in a correspondent degree, all operations of the mind, depending on perception. Hence the most erroneous conclusions and incorrect decisions are made. Yet erroneous and incorrect as they are, they will excite their correspondent affections. These affections are the great motives of action; they direct the conduct. The man's life is the index to his affections, as his affections are to his thoughts and perceptions. In order to change his life, you must change his heart, or his affections; this can only be done by changing his thoughts and his conclusions; this again can be effected in no other way than by furnishing him with new materials of thought, by fixing attention, which is a strong effort of thought, on objects, in their nature, calculated to produce this change. These materials of thought can be introduced in no other way than through the medium of perception: for that which does not enter the mind in this way can neither employ the thoughts, nor modify the affections.

This man is also a moral agent. He is capable of perceiving the nature and demands of a law, intended to regulate all his conduct, all his affections, and all his thoughts; and therefore called a moral law. God, his Maker, has given him such a law, demanding, through his whole life, perfect conformity to its precepts in all his actions, affections and thoughts. To such obedience the Great Lawgiver has promised the reward of his approbation; and threatens every transgression with his heavy displeasure. The transgression of this law, is sin; and the liability to suffer its penalty, is guilt. Now, the man before us is a sinner, and is guilty. He, as all men are, is depraved. This depravity, we will not at present, attempt to define. Its nature and reality are illustrated and proved by numerous and melancholy facts, which meet the observation of all, and can be denied by none. All men have sinned; there is none righteous, no, not one? This man has transgressed this law; he does transgress it, not occasionally, but habitually; not accidentally, but designedly. The demands of this law are reasonable, its tendency is good; but there is not this belief in him: he believes these demands to be unreasonable; and this tendency to be inconsistent with his interest. He calculates on more happiness from transgression, than from obedience. The law condemns him as a sinner, and threatens him with its penalty; he there-

fore, hates this law, with positive hatred. The character of God, in part, is made known through the law; he, therefore, hates that character, and the Being to whom it belongs. He loves sin; and neither intends nor desires to change his heart or his life. Hence it becomes his interest, as he conceives, to forget this law; and *God is not in all his thoughts;* he is *without God in the world.* For all his transgressions and hatred, there is not the shadow of excuse; nothing which he can plead in mitigation of his guilt. He is, therefore, in a state of just and fearful condemnation. Nor is it, by any efforts of his own, possible for him to escape, though he may forget this condemnation. The Gospel offers him a way of escape, and invites him to accept of its provisions. But he rejects the offer, because he hates the provisions. He would accept of pardon, that is, exemption from punishment, if it was not connected with repentance. But this pardon is inseparably connected with repentance and reformation of heart and life. This pardon, therefore, he does not desire; all he desires is, permission to sin, to follow the inclination of his own heart with impunity. He loves those sins which repentance requires him to forsake; he has an utter aversion to the spirit which the Gospel requires him to cherish, and to those duties, in the discharge of which he is to spend his future life. His deliberate and fixed intention is, never to forsake these sins, never to cherish this spirit, never to discharge these duties. He may, as thousands have done, and as thousands are now doing, deceive himself with the supposition, that he intends, at some future period, to repent: but, in the nature of things, it is impossible. Such an intention cannot co-exist in the mind with a deliberate intention to live, at present, in sin. Light and darkness, Christ and Belial might as soon dwell in harmony together, as two such intentions. To suppose it possible for a man to intend to repent in future, when at present, he pursues and enjoys the pleasures of sin, is a dangerous delusion.

Such is the character that is to be changed. This life is to be reformed; this spirit is to be renewed; these affections are to be placed on heavenly and spiritual objects; these thoughts are to flow in a new channel; these perceptions are to be corrected. In the accomplishment of this work, God manifests himself *mighty in strength and in wisdom.* Let us consider the means by which it is effected, and the manner in which they are employed.

The work is performed by the agency of the Holy Spirit; not in a miraculous way, but by the use of means, and chiefly

by the instrumentality of truth. These means are, in themselves, wisely and powerfully calculated to have this effect. The Gospel is the *power of God unto salvation to every one who believeth, the word of God is quick and powerful.* Indeed, the change is sometimes ascribed to the word: *Of his own will begat he us with the word of truth; being born again—of the word of God—the ingrafted word which is able to save your souls.* Though it is effected by the use of means, it is as really the work of the Spirit, as if no means were employed. It is frequently ascribed to the Spirit, without any reference to the means. Such is the ignorance of the mind, and the opposition of the heart, that these means would be effectually resisted, were they not accompanied by divine energy.

The sinner is commanded to believe and obey the Gospel; but he feels an utter aversion to it, and disobeys the command. The spirit does not, by compulsion, bring the mind instantly to submission; but in a way perfectly consistent with its free agency, brings it, step after step, to choose and delight in this submission. He will never change his life, till his affections are changed. For it is not to be expected that he will voluntarily forsake those practices which all his affections prompt him to pursue. This would be inconsistent with the free agency of an intelligent mind. These affections are generated by his conclusions and his thoughts; and cannot be changed without first changing his thoughts: for in vain do you expect a change in the effect, while the cause of that effect is left, with undiminished vigor, in full operation. There is but one way, consistently with free agency, to change the thoughts; that is, by furnishing the mind with new materials of thought; with objects for their employment of the same nature with the affections which are to be excited. Control the thoughts, and you control the affections; control the affections, and you regulate the life. Suppose this order to be reversed, and if the same effect is produced, it must be by mere compulsion, by violating the free agency of man. But God, who has endowed him with this agency, will not destroy his own gift. This is the order which the wisdom of the spirit observes in reforming the man; and there is an admirable adaptation to this order in the means by which the work is accomplished. This shews the great importance and necessity of truth, which, introduced into the mind, furnishes materials for the employment of its thoughts. The Spirit commences the work by fixing the attention on some truth relating to the nature of sin. This thoughtfulness is like leaven; its effects are immediately felt; it excites a correspondent degree of

fear; this fear is the antagonist of the love of sin, and weakens the power of that love; and thus clears a little the vision of the mind, and opens the way for the entrance of other truths relating to the same subject. By the additional light of these truths, the thoughts are still more engaged; and the mind has clearer perceptions of the guilt and danger of sin; a greater degree of fear is excited; and in the same proportion, the love of sin loses its power. One truth opens the way for another; and the more intensely the attention dwells on the subject, the more deeply interesting does it become. The sinner is now perplexed and alarmed with the view of his guilt and danger. This prompts to farther inquiries; and the result of these inquiries, increases his alarm. His views and feelings with regard to sin, are changed. Instead of the fond, though delusive dreams and hopes of impunity, the danger of sin now fills his mind and occupies his thoughts; instead of the love, the fear of sin and its consequences, now prevail; instead of a desire for the pleasures of sin, he now feels anxious and distressed on account of it. He is not, in the Scriptural sense, a new man, yet he is another from what he formerly was. This is conviction for sin; that is, the perception and belief of the truth respecting it. Universal experience, if we are not mistaken, will testify that this is the way in which the work of grace commences; with serious thoughtfulness. It is a fact too, that the more we attend to any subject, the better we understand it. The truth which engaged the first thought, may have been presented to the mind before, but did not, in the same degree, arrest the attention: this, then, is the work of the Spirit, whose design it was, in this way, to produce that deep thoughtfulness, and that sense of danger, which we now perceive. When the man bestowed the first thought on the subject, he had no intention or desire of proceeding so far: this, however, was the intention of the Spirit. Had he been commanded, before this seriousness commenced, to give up the world and cease thinking about it, he would have disobeyed; but now the world has slipped out of his mind and is forgotten, in proportion as his thoughts are otherwise employed. In vain would the command have been given, in his former days—think of the Saviour; inquire after the plan of salvation; seek a remedy for sin: but now the inquiry is naturally and earnestly made, *what must I do to be saved?* Having clearer discoveries of the deceitfulness and wickedness of his own heart; thoroughly convinced that he deserves condemnation, that he is utterly unable to deliver himself; he believes and feels that if he is

saved, it must be by the exercise of mercy ; mercy too, which he does not deserve, and which he cannot demand ; for God is not bound to save him. No man can be reconciled to the everlasting displeasure of God, who has any correct ideas of that displeasure. He now sees, however, that he cannot escape, except it is by an act of sovereign grace. He is now completely subdued. His thoughts are turned to this mercy, which promises the only safety ; for this mercy, with humble, submissive earnestness he prays. The Holy Spirit, who directs this progress, fixes his attention on the promises and invitations of the Gospel, which are now most deeply interesting to him, and through which the Saviour and the mercy of God are offered. He is now willing to be saved in any way which God is pleased to appoint. While meditating on these subjects, he is enabled to have a spiritual discernment of the promises and invitations of the Gospel ; he sees the suitableness of Jesus Christ as a Saviour, to his sinful and helpless condition ; he feels a movement of his whole soul towards this Saviour ; clearer views of the plan of salvation increase this movement: he believes, he adores, he loves, he hopes, he rejoices, he weeps, he gives himself up without reserve to God and to his Redeemer. He is now, in the Scriptural sense, a new man. His thoughts, have been employed about the truth of the Bible ; his affections are changed with his thoughts ; and his life will change with his affections. The purity of God and of his law, to which he felt such a deep rooted enmity, is now most lovely in his view ; the service of God, to which he felt so much aversion, is now his delight. The Saviour, of whom he thought so seldom before, and whom he so lightly esteemed, now fills his mind, and is precious to his heart ; the Bible, formerly, in his estimation, without interest and much neglected, or at best, nothing more than a dead letter, is now life, and spirit, and power, and employs his meditations day and night ; the world, formerly so enchanting in his eye, which he loved so dearly and pursued so eagerly, is now stript of its delusive charms, sinks to its proper place in his regard, and commands him no more. In heaven he lays up his treasure, and views it as the blessed and glorious state where he will spend his eternal existence.

Behold the wisdom manifested in this change! It displays design, as clearly as design can be displayed ; not of the man, but of the spirit who commenced and accomplished the work ; a design which unfolds itself more and more completely, at each progressive stage of the process. There is a decisive control exercised over his thoughts and affections, and yet he

is conscious of no control. Every step is voluntarily taken, with as much freedom as it could have been, if no such control had been employed. To the first truth which occupied his thoughts, he felt no very decided opposition; because he was not aware of the consequence, did not perceive nor suspect its connexion with the result. Had he been assured that this truth was connected with another, and this again with another, forming a complete system of means, intended to bring him to believe and obey the Gospel, his opposition would have been roused, and would have resisted the entrance of that truth into his mind. The first truth was, however, admitted, without awakening any hostile suspicion, to employ his thoughts; this opened the way for the second, with which it was connected; this, for the third; and this, for the fourth, and so on; until he dwells with inquisitive earnestness and delight on the promises which encourage the guilty and helpless sinner to hope for pardon. One part of the means is to operate on the mind in that state in which another leaves it; and this again leaves it in a state of preparation for another. There is a connexion, an order and subserviency in the means, admirably adapted to the manner in which the mind is to be influenced and changed. Truth flows into his mind in answer to his own desires and inquiries; and by this truth the spirit unfolds his designs, and carries on his work. The man now, from choice, hates and forsakes the very sins which he once loved and pursued; now delights in those devotional exercises of the heart, and in those religious duties which he formerly hated and neglected. In the day of divine power, he is a willing subject of grace. All this is true of every Christian; for each one of them, there is a system of means, thus wisely arranged, and thus effectually applied.

Now, if it be a fact, that exhibitions of wisdom do improve the understanding which contemplates and labours to comprehend them, then every Christian has such an opportunity of improving in considering the means by which his own heart was changed, and the manner in which that change was effected. The work may not, in every one, have progressed with a regularity which, in all its stages, and all its minute details, will accord with the above statement; but will, we conceive, be substantially the same. Nor is it a subject on which he can ever feel indifferent; it will always be interesting to him. Often will he review the whole process, from the commencement to the present hour, for it is a work which will continue through life. He can dwell with thoughtful inspection on each step separately, and in connexion with every

other. His mind may not be enlightened by science, but he will have, in his own heart, the means of improving his understanding by attentively and frequently beholding a display of divine wisdom which the material universe cannot surpass.

[*To be continued.*]

Rec'd. 340.

BIBLE CLASSES.

As the method of imparting instruction to youth, in Bible Classes, has, within a few years, excited much attention, and produced very happy effects, it may not be improper to give some account of its origin. The general plan of directing the attention of the young, to the study of the Scriptures, has indeed in it nothing of novelty. This has been the practice of the pious in all ages of the church. But so far as we know, a regular system on this subject, was first adopted in this country. In some of the Reformed churches in France, the instruction of catechumens was conducted, substantially according to this method, before any public notice had been taken of it, here. And it had been introduced into a few congregations in this country, before there was any design of having it brought into general use. This measure, as we have understood, was first suggested by the Rev. Mr. Woodhull of New-Jersey; and to his agency combined with that of the Rev. Dr. Finley, afterwards President of the University of Georgia, must be chiefly ascribed its formal introduction into the Presbyterian Church. The subject was brought by them, before the Presbytery of New-Brunswick in October, 1815; and a committee appointed to consider it, presented a report from which the following extract is made.

"The present is an age in which great exertions are making for the advancement of the Redeemer's kingdom in the world. Although for more than twenty years the civilized world has been shaken to its centre, by long continued, and sanguinary wars, yet the people of God, in Europe and America have not ceased to send Missionaries to the heathen, and the word of life to the destitute and the poor. No plan, however, as your committee believe, has yet been formed by any ecclesiastical body, for the *express* purpose of instructing the young in the history, the doctrines, and the practical truths of the Bible. Such a plan, if carried into complete and general execution, we believe would with the blessing of God, be attended with the happiest effects. The young people would have their attention directed to the most important truths; it

would lead the way, by easy stages, to almost daily conversations on religious subjects: it would furnish the minds of the young with such a fund of knowledge as might prevent their becoming victims of enthusiasm and error. It would be advantageous to ministers themselves; it would excite their zeal, and the zeal of their people, and with the blessing of God, and the aid of his Spirit, may be instrumental, in conjunction with other means, of hastening the time when the knowledge of God and his word shall cover the earth, as the waters do the sea."

The Presbytery resolved to refer the subject to the Synod of New-York, and New-Jersey, at its ensuing meeting; when the following report in relation to it, was adopted.

"This is a subject, which in the opinion of your committee, claims an early and careful attention of the Synod. While the whole Christian world concurs in presenting to the destitute and uninstructed, the Bible without note or comment, as containing the pure and complete word of life, let us not fail to present it, distinctly under the same correct and important character, to our children and youth, and induce them by every engaging means to study it as such, lest the commonness of the Bible among us, connected with any apparent neglect of it, or preference of other sources of instruction, should have influence to diminish their respect for the sacred volume. To awaken the spirit of inquiry, and engage the attention of the understanding, in perusing the Scriptures, is an object of the first importance, in the religious education of youth. To prevent, or correct habits of careless reading is essential to their progress in knowledge. And to present distinctly to their view, the Bible as the pure fountain of religious knowledge, is indispensible in a faithful care of their education. Your committee therefore beg leave to suggest the propriety of earnestly recommending to the ministers and sessions under the care of this Synod, to pay special attention to this subject, and provide without delay, for the stated instruction of their children and youth, in distinct portions of the sacred Scriptures, in the way of particular study and recitation, upon such plan, and under such arrangements, as each minister and session may think expedient, always taking care however, that this shall not come in the place of learning the catechisms of our church, with the Scripture proofs annexed, but be added to it, and make a leading feature in the course of religious education. Resolved that an attested copy of the above report, be transmitted by the stated clerk, to the committee of overtures of the next General Assembly."

The subject was accordingly presented to the notice of the Assembly in 1816; and the following report made by a committee appointed to examine it, was adopted, viz.

"That they consider this subject, of great importance and deserving the attention and earnest recommendation of the Assembly: therefore,

Resolved, 1st. That it be recommended earnestly, to the ministers and sessions which are in connexion with the General Assembly, to pay a special attention to this subject, and provide without delay, for the stated instruction of the children and youth, in the sacred Scriptures, within their respective congregations.

2d. That although the particular manner of instruction and recitation in the congregation ought to be left to the discretion of their ministers and sessions respectively, yet as some degree of uniformity is desirable, in a business of so much magnitude, it is recommended as the most effectual means of promoting the knowledge of the holy Scriptures, that in all our churches, classes be formed of the youth, to recite the Scriptures in regular order; that the recitations if convenient be as often as once a week, and from two to five chapters appointed for each recitation; that the youth may be examined on,

1st. The history of the world, but more especially of the church of God, and of the heathen nations who were God's agents, in accomplishing his purposes towards his church.

2d. Persons noted for their piety or ungodliness, and the effects of their example in promoting or injuring the best interests of mankind.

3d. Doctrines and precepts, or 'what man is to believe concerning God, and what duty God requires of man.'

4th. Positive ordinances, or the direction which God has given as to the way in which he is to be worshipped acceptably.

5th. The particular features of character of which the Spirit of God has given notice, both in wicked and good persons; in the last, particularly regarding those who were types of Christ, and in what the typical resemblance consisted.

6th. The gradual increase, from time to time, of information concerning the doctrines contained in the Scriptures; noting the admirable adaptation of every new revelation of doctrine, to the increased maturity of the church. The nature of God's law; its immutability, as constituting the everlasting rule of right and wrong; the full and perfect illustration of its precepts given by Christ.

7th. The change which God has made from time to time in positive ordinances, together with the reasons of that change; the difference between the moral law, and those laws which are positive.

8th. The illustration of the divine perfections, in the history, biography, doctrines, and precepts, together with the positive ordinances of the Scriptures.

9th. The practical lessons to regulate our conduct in the various relations of life.

On all these particulars the meaning of the words used in Scripture must be ascertained, that thus we may understand what we read.

Resolved, 3d. That the Presbyteries under the care of the Assembly, be directed to take order on this subject; and they are hereby informed, that this is not to come in the place of learning the catechisms of our church, but be added to it, as an important branch of religious education."

It may here be added that there is reason to believe that the Presbyteries have generally taken order on the subject: at least, the views of the Assembly have so far been realized, that this method of instruction, is in extensive operation in the Presbyterian church; and in many cases it has evidently produced very salutary results. This is certainly a strong inducement, to make the experiment where it has not been attempted.

In this measure there is nothing of a sectarian character; nothing, to which any religious denomination can object: in regard to it, among those who admit the truth, and consequently, the importance of the Bible, but one opinion can prevail. The Bible should be understood. Religion is man's supreme concern. No sufficient reason can be assigned, why, the young, should not be educated in the knowledge of religious truth. Other attainments may be wanting, and no serious evil ensue. But in the midst of the light which we enjoy, no one can safely abide in ignorance of this great subject. It would be a delightful spectacle to see, the youth, in every congregation in our land, associated for their moral and religious improvement; regarding the church as a school in which they are to be trained for a holy and a happy immortality; deriving their opinions fresh from the Bible, and regulating their deportment by its precepts; and thus shedding around them the light of a splendid, and useful example.

The best mode of conducting Bible Classes, is of necessity, committed to the discretion of those who conduct them. In general, the most profitable method, unquestionably is, to take

the Scriptures as they lie before us; to ascertain, as far as we can, precisely what they teach; and to receive their instructions in the very shape and arrangement, in which divine wisdom has chosen to communicate them to the world. He who adopts this course, is likely to be more impartial and successful in his inquiries after truth, than the person who appeals to the Bible, chiefly, for the confirmation of his pre-arranged opinions. To furnish that aid, which a pupil may be supposed to need, in the study of the Scriptures, several little works have been published, which do credit to their authors: but they are, in general too elementary in their character to be of much service, to any but beginners. Indeed, a book of Bible questions, covering all the ground which, an examination on the Bible should cover, would be too extensive, and voluminous a work. The plan of Wilbur's New Testament, with references and a key sheet of questions, appears preferable to any thing on this subject, that we have seen, being more simple in itself, and better calculated to bring into exercise, the powers of the student. The conception of this little work, is better than the execution, which will doubtless be improved; but in its present state, it may be recommended as well suited to facilitate the study of the Scriptures.

PROSE BY A POET.*

THIS is a very pleasing little work, consisting of a number of light essays which it seems "have been thrown off" by the author, (who is understood to be James Montgomery, the enditer of several popular poems,) "at long intervals and principally on private occasions, during the last ten years." The pieces are generally, (or at least those of them that we have read,) what we might fairly expect from their title sentimental, imaginative, and written, or rather warbled we might almost say, in a very easy and graceful style. And what is something better than all this, there is a vein of gentle and amiable piety running through the whole, which makes them quite charming to our moral taste. As our readers, (those in the country especially,) may not soon have the work itself in their hands, we hasten to give them some extracts from it, for the improvement of some of their leisure moments.

The first essay, entitled "Pen, Ink and Paper," is full of as lively and fanciful thoughts and images, as were ever sprinkled over a snowy sheet of Bath-Post, or Amies best.

* Two volumes 12 mo. Longman & Co. London.

"There was little in my ink-stand, and nothing in my head, when I sat down, with a fair sheet of Bath-Post before me, to write an essay for a lady's portfolio. At first, with a degree of self-complacency, which perhaps none but an author in favour can feel, I contemplate the blank under my eye, which was about to be enlivened by my wit, or enriched by my eloquence. As I mended my pen to begin, thought I,—the wisest man on earth could not anticipate what I shall do here, nor the shrewdest guess the subject which will speedily adorn these pages, for I myself am not yet in the secret, nor do I know what I am going to write. This reflection startled me, and, 'What will it be?' came with such importunity into my mind, that I could not help replying, 'What indeed!' There was silence among my thoughts,—a dead silence; and though I called them,—called them repeatedly and earnestly, as if I were a drowning man, to come to my assistance, not one would move or speak. I looked with consternation around, but saw nothing except pen, ink, and paper;—nay, do what I would, I could make no more of them; pen, ink, and paper they were and remained. Every moment increased my perplexity, for whatever might be their good will, or their occult capabilities, they could do nothing for themselves; the pen could not go to the ink, the ink could not come to the paper, the paper could not pour forth ideas and array itself with words, as the earth in spring throws out verdure and flowers from its bosom, spontaneously spreading beauty and fertility where all had been waste and barren before. Alas! my immaculate sheet lay in view, like an untrodden wilderness of snow, which I must cross, without a bush, or a knoll, or a single inequality on the surface, to guide my course, or awaken one pleasing association amidst the dreary monotony of scene. And truly if it *had* been what it so chillingly resembled—the very sight of it freezing my blood—I felt just then, as though I would rather have been 'the man perishing amidst the snow,' in immortality of verse, than the living being that I was, by a comfortable fireside, with no perils to fear beyond such as I might encounter at a mahogany writing-desk, in traversing with my finger-ends a few sheets of cream-coloured paper. To consummate my misery, I recollected that one of my fair friend's correspondents being in a similar dilemma, though not, as in my case, from the folly of self-confidence, had the felicity to fall asleep, and dream so entertainingly, that I only wondered how he could find in his heart to awake, unless it was for the pleasure of telling his dream. But though fervently invoked, Apollo in no shape, and least of all in the shape of Morpheus, would come to my relief; nor could I dream of sleeping in such distress, for if I had slept, whatever were my visions, pen, ink, and paper would haunt me through them, and I knew that when I awoke I should find nothing before me but pen, ink, and paper still."

"Again, with a feeling too forlorn to be remembered without a repulse of it, I took up my pen; the ink had already dried in it,

though not a line had been written except that shortest and sweetest and easiest of all, as every body knows, '*Dear Madam!*' I cast my eye down the first page of the paper, and if it had been an indictment for petty larceny, I could scarcely have faced it with more horror;—it was as white, and as smooth, and as empty as ever! I turned to the ink-stand, and looked into it, like Esop's thirsty crow into the pitcher with a drop of water at the bottom, which the sagacious bird,—it could not be the same crow that let the cheese fall out of his beak into the fox's chops,—raised to the brim by dropping pebble after pebble into it. But my difficulty was not to bring the ink out of the stand, but the meaning out of the ink. 'Ah!' quoth I, gently shaking it, 'here lies the quintessence of all science, all art, all invention, all expression. This drop of ink could speak all languages, discover all secrets, communicate all feelings, display all knowledge, detect all sophistry. There is not a thought which the heart of man can conceive, or a word which human lips can utter, but it is here,—absolutely in my hand, before my eyes; yet I am so blind, or so stupid, that I can discern nothing but a decoction of nut-galls and copperas. O that I had a talisman, which would enable me to call up from this dark pool all the 'legions, angel-forms,' who lie 'entranced' within it

'Thick as autumnal leaves that strew the brooks In Vallombrosa.'
Paradise Lost, Book I.

"'O that I had a chemical test, whereby I might analyze this little fluid, and learn,—not what it is made of, but what might be made of it! I am too dull at present to fish up a single idea from the bottom: yet if ten thousand people were to sit down to the experiment, each one would produce something different from every other: and were they all to record their lucubrations in this ink, with this pen, on this paper, their themes, their thoughts, their diction, would appear as diverse as their faces, their voices, and their hand-writing.'"

"Fanciful as this soliloquy may seem to my readers, to me it was a golden key, which of its own accord unlocked a casket of curious speculations, so dazzling, attractive, and numberless, that I knew not where to begin, or which to select. It was evident, however, on the first glance at this treasure, that I might fill my paper with a descriptive catalogue of only a few of the gems, while the mine whence they came would be as exhaustless as the collective imaginations of all minds that ever have been, are, or will be in this world of everlasting vicissitude. Accordingly, in brisker spirits, I snatched up the pen once more, though it trembled like a living thing between my fingers, so impatient did I feel to fix down with it one of those fleeting visionaries which a breath or a motion might startle away, and for ever dissolve the enchantment. And thus I began with the first that I could touch."

Our author now goes on to prattle about what he would write upon the said paper, if he were a "little Jackey Jessamy ten years old last Candlemas," or "an enamoured youth dying of three days banishment from the fair one," or Wellington at Waterloo, or a man of honour, (a challenge of course,) when he falls into "a brown study," and sees half a dozen cotemporary authors come dropping in one after the other, to scribble a little something on his sheet, and each in his own way; Sir Walter, Campbell, and the rest.

"The door was first opened without ceremony by a hearty-looking, middle-aged country gentleman, who came in as if he were just arrived at his own home after a day of grouse-shooting on the moors, with a smile of indescribable good humour on his countenance, through which some gay apparition of thought seemed breaking, like the moon out of a cloud:—he sat down, took up the pen, dipt it in the ink, and presently covered the paper with an eight-syllable lay of the easiest verse in the world, that ambled and cantered in all the paces of a Highland pegasus, through an episode concerning barons and knights, and ladies and lakes, and fields and tournaments, and feasts and songs, and forests and mountains, and minstrels,—so unlike any thing that any body else ever wrote, and so like all that he himself had written, that I could not mistake the the author. No sooner, however, had he risen up, than the whole,—which I read as he penned, and which he penned as fast as I could read,—vanished from the paper and from my mind, leaving both as blank as before."

"I worried my nether lip with chagrin, keeping my eyes disconsolately fixed on the paper, which lay just as I had folded it when I first meditated on an extemporaneous essay, without having ever chosen a subject, as if inspiration would come from the planets or elsewhere in the moment I was ready to receive it. Such an interposition would have been miraculous enough; but I now witnessed a greater miracle—for letters, syllables, words, sentences, paragraphs, pages, (the leaves turning over of themselves) overran the sheet of paper, as if an invisible hand were inscribing them. This indeed must have been the case, for when I recovered sufficient presence of mind to attend particularly to the process, I observed the pen as diligently doing its duty between the ink-stand and the paper, as if it were itself "instinct with spirit," and delivering a soliloquy on its own little stage. I then began eagerly to read the manuscript, and was so fortunate as to overtake the pen just when it had completed the last line, and fell as if hastily thrown aside by one who had been using it. Looking up, and towards the door, I imagined, (but I was not quite sure, except at the very moment,) that I caught the disappearing face of my former visitor, turned over his shoulder, with an arch significance of expression; which, made it at once "another and the same," and left me bewildered with

transport at having discovered the greatest secret of the age, yet grievously tempted to doubt whether I had made any discovery at all. Of one thing, however, I am positive to this hour, that as the sun shone from the passage into the room, when the door was closing, I saw *the shadow* of Sir Walter Scott following the person who went out. Whether that '*magni nominis umbra*' had been the unseen scribe at my table, I pretend not to determine, for when I recurred to the paper the writing was obliterated, and I recollect nothing of what in the perusal had made me feel as though I were beside myself, except that it was in prose, and from infallible internal evidence, a fragment of some unpublished,—most probably some hitherto uninvented,—tale by 'the Author of Waverley;'—it had neither beginning nor end, except the end of one polysyllabic word with which it began, and the beginning of another with which it ended; yet was all between so intensely interesting, that no context was wanting to render the page under the eye the only page for which the reader cared."

"How long I stood musing on what I had thus seen both of the visible and invisible world of letters I cannot tell, but when I looked again at my chair, it was occupied by a slender figure, with a Scottish physiognomy, the features of which were indifferent when at rest, but when 'the phœnix spirit burned within,' these also took fire, and grew as brilliant and changeable as flames 'turning every way,' while the poet gave utterance to his conceptions. He was in no hurry, however, for this display; and to do him justice, he pored so long over his task, writing very slowly, halting sometimes on the down-stroke of a letter, and so frequently retracing, interlining and blotting out, that having lost all patience, I was ready to push him from the seat, when he suddenly rose; his eye kindled into rapture; and, from a completely disfigured and illegible sheet, —in tones that yet ring in my ear, like music remembered from infancy,—he recited about twenty lyric lines; a spell in which he had bound up so much harmony, splendour and pathos of language, imagination and feeling, that I could have listened to the repetition of the strain a thousand and a thousand times over, from morning till evening on a midsummer day,—and afterwards realized all the romance of the song in the fairy-land of a Midsummer Night's Dream."

"Yet had he scarcely read them once, when Southey, who had been walking to and fro in the passage, till he could hold out no longer, burst into the room, and Campbell, whom I forgot to name before, vanished in a moment; but whether he went through the door, the window, or the ceiling, I could not distinguish. My new visitor had an eagle's face with an eagle's eye in it; and if he had not the wing of the royal bird, he gave its swiftness to my pen, for in less time than I have been eking out these few lines to commemorate his achievement, he had filled in a very small crowded hand, the four pages of my paper, (from which C.'s verses had erased

themselves,) and was looking round for another sheet, but not seeing one at hand, he put on his hat, and went out with the expedition of Apollo's own courier, who had to compass heaven and earth in four-and-twenty hours. His tale was only just begun, and the theme was the strangest that poetry ever made palatable to good taste, being compounded of all monstrous, all discordant things, in art and nature, history, tradition, and fable ; yet like his own palace of fire and water, in the Hindoo heaven, revolting elements were so magically blended and reconciled, that this work, so far as it had proceeded, had all the life, and symmetry, and truth, that distinguish the legitimate offspring of genius."

Bloomfield now comes in, and writes something which soon disappears from the paper, as we confess his poems have fairly stolen away from our memory. He is soon followed however, by our old acquaintance little Moore, who with all his faults, is rather more to our taste.

"But this enchantment as well as the rest melted away like the rainbow from my paper, while I gazed upon it. I had not time to regret the loss, for another of the tuneful fraternity, of diminutive stature, but with the airiness and vivacity of a bird, darting in at the door, lighted on the chair, and rapidly cross-lined and speckled my paper with the words and the melody of a song, composed and set to music by himself; which he immediately warbled forth with the sweetness of a red-breast, at the fall of the leaf. It was simple and passionate, tender and indignant, at the same time. The burthen of course was the beauty and the wrongs of a female, but whether she was his mistress or his country I could not precisely determine ; if it was Ireland of whom he sung, his patriotism had the fervour of love ; if it was Delia, his love had the impetuosity of patriotism. Would that he had always written as worthily or as ambiguously ; the name of the bard, then, would never have been degraded under that of Little, much less under that of Moore!"

Moore is followed by Wordsworth, the master of the Lake School, who comes in with a nest of young nightingales that he had just ransomed from the clutches of some wild school boys, and falls to singing "unutterable things" which our author in vain endeavours to write down from his lips ; and the paper proceeds :

"W. had run through half a dozen of his nightingale cadences, and might have sung till next morning without hazard of interruption from me, when a being of almost superhuman appearance made a third in our company. He might have issued from the world of spirits, for before either of us were awake, he stood glaring upon us. W. perceiving him, instantly flew away with his birds, and left me alone with the mysterious apparition. It was Byron ;—he

seized the pen,—it became a magician's wand in his grasp;—he touched the ink-stand,—it expanded into a cauldron like that of the witches in Macbeth, and there was a dance of 'black spirits and white,—blue spirits and gray,' about it, using their ineffable incantations with such effect, that the walls of the house fell into nothing before them, and my Lord suddenly unfolding the paper, which had already undergone so many metamorphoses, it stretched itself into a landscape, under the gloom of night, with a wan ray of the moon in the last quarter gleaming along it. Instantly we found ourselves, the mighty lord and I, in a corner of Lara's hall,

——— "Where the moon-beam shone
Through the dim lattice on the floor of stone,
And the high fretted roof, and saints, that there
On Gothic windows knelt in pictured prayer."

"Then in the lights and shadows of eternity, passed before us the vision that Lara saw, and at which he, who never blenched in a human presence, nor shrunk from any thing that steel could penetrate, fell down in a swoon,

"Cold as the marble where his length was laid,
Pale as the beam that on his features play'd."

"'Describe it, describe it!' cry a thousand eager treble voices. —My lord himself alone could do that, and since he has not done it, for the best of possible reasons,—that a secret untold is worth a million revealed,—I shall not venture to breathe upon the subject, and disturb a charm that will otherwise last till the dissolution of nature."

"A loud but hesitating succession of raps at the door, dissipated the whole phantasmagoria. A poet, who shall be nameless, came in; I looked up, and recollected myself! Starting from the abyss of brown study, I found that I was still seated at my desk, as if nothing had happened. Nothing indeed *had* happened, except that while I seemed to be holding sublime intercommunion with the oracles of the age, I had been indefatigably employing pen, ink, and paper, to write what the reader of these pages hath already seen, to the end of the former paragraph. Though I felt some regret on being restored to my own dull senses again, that regret was abundantly alleviated by perceiving my task so nearly accomplished,—not the first sheet only, but a second and a third being already laid waste with the foregoing reveries, though I had not half exhausted the first ideas that flowed fast and thick upon me, the instant I imagined what might be done by others with the writing materials before me, when I could do nothing with them myself. But I must draw to a conclusion; my paper is full, my ink-stand empty, my pen worn out. My readers, should I be fortunate enough to have any who will accompany me thus far in these lucubrations, may follow at their leisure the vein of rich ore that I have opened and discover hidden treasures of infinitely greater value than these;

while they conjecture what critics, politicians, philosophers, divines, &c. &c., might have made of these very tools of authorship, which I have handled with no great skill in showing how children, parents, lovers, warriors, men of honour, and poets, might have used them. It is not improbable, after all, that every body into whose hands my 'pen, ink, and paper,' may fall, will suggest some way in which I might have more delightfully and profitably disposed of them. Be it so ;—but to prove it, let all the fault-finders sit down immediately, and excel me as far as they can, which I sincerely wish may be as much as they please. Then, if this reverie shall have roused each to produce something better than itself, it will be acknowledged that I might have been worse employed than in recording such crudities."

If our readers like all this, they will not refuse to follow us in reading another essay, entitled "The Moon and Stars, a fable," and which we shall give them entire, being altogether, we think, as fine a piece of "poetic prose" as we could wish to read on a summer's day.

"On the fourth day of Creation, when the sun, after a glorious but solitary course, went down in the evening, and darkness began to gather over the face of the uninhabited globe already arrayed in exuberance of vegetation, and prepared by the diversity of land and water for the abode of uncreated animals and man,—a star, single and beautiful, stept forth into the firmament. Trembling with wonder and delight in new-found existence, she looked abroad, and beheld nothing in heaven or on earth resembling herself. But she was not long alone, now one, then another, here a third, and there a fourth, resplendent companion had joined her, till light after light stealing through the gloom, in the lapse of an hour, the whole hemisphere was brilliantly bespangled.

The planets and stars, with a superb comet flaming in the zenith, for a while contemplated themselves and each other ; and every one from the largest to the least was so perfectly well pleased with himself, that he imagined the rest only partakers of his felicity,—he being the central luminary of his own universe, and all the hosts of heaven beside displayed around him in graduated splendour. Nor were any undeceived with regard to themselves, though all saw their associates in their real situations and relative proportions, self-knowledge being the last knowledge acquired either in the sky or below it,—till bending over the ocean in their turns, they discovered what they imagined, at first, to be a new heaven, peopled with beings of their own species ; but when they perceived further that no sooner had any one of their company touched the horizon than he instantly disappeared, they then recognized themselves in their individual forms, reflected beneath according to their places and configurations above, from seeing others whom they previously knew, reflected in like manner. By an attentive but mournful self-

examination in that mirror, they slowly learned humility, but every one learned it only for himself, none believing what others insinuated respecting their own inferiority, till they reached the western slope from whence they could identify their true images in the nether element. Nor was this very surprising,—stars being only visible points, without any distinction of limbs, each was all eye, and though he could see others most correctly, he could neither see himself, nor any part of himself—till he came to reflection! The comet, however, having a long train of brightness streaming sunward, *could* review that, and did review it with ineffable self-complacency :—indeed, after all pretensions to precedence, he was at length acknowledged king of the hemisphere, if not by the universal assent, by the silent envy of all his rivals."

"But the object which attracted most attention and astonishment, too, was a slender thread of light, that scarcely could be discerned through the blush of evening, and vanished soon after nightfall, as if ashamed to appear in so scanty a form, like an unfinished work of creation. It was the moon,—the first new moon ;—timidly, she looked round upon the glittering multitude, that crowded through the dark serenity of space, and filled it with life and beauty. Minute indeed they seemed to her, but perfect in symmetry, and formed to shine for ever ; while, she was unshapen, incomplete, and evanescent. In her humility, she was glad to hide herself from their keen glances in the friendly bosom of the ocean, wishing for immediate extinction. When she was gone the stars looked one at another with inquisitive surprise, as much as to say, "What a figure!" It was so evident, that they all thought alike, and thought contemptuously of the apparition, (though at first they almost doubted whether they should not be frightened,) that they soon began to talk freely concerning her,—of course, not with audible accents, but in the language of intelligent sparkles, in which stars are accustomed to converse with telegraphic precision from one end of Heaven to the other,—and which no dialect on earth so nearly resembles as the language of eyes,—the only one, probably, that has survived in its purity, not only the confusion of Babel, but the revolutions of all ages. Her crooked form, which they deemed a violation of the order of nature, and her shyness, equally unlike the frank intercourse of stars, were ridiculed and censured from pole to pole ; for what good purpose such a monster could have been created, not the wisest could conjecture ; yet, to tell the truth, every one, though glad to be countenanced in the affection of scorn by the rest, had secret misgivings concerning the stranger, and envied the delicate brilliancy of her light, while she seemed but the fragment of a sunbeam,—they, indeed, knew nothing about the sun,—detached from a long line, and exquisitely bended."

"All the gay company, however, quickly returned to the admiration of themselves and the inspection of each other. What became of them, when they descended into the ocean, they could not

determine ; some imagined that they ceased to be ; others that they transmigrated into new forms, while a third party thought it probable, as the earth was evidently convex, that their departed friends travelled through an under-arching sky, and might hereafter re-ascend from the opposite quarter. In this hypothesis they were confirmed by the testimony of the stars that came from the east, who unanimously asserted, that they had been pre-existent for several hours in a remote region of sky, over continents and seas now invisible to them ; and, moreover, that when they rose here they had actually seemed to set there. Thus the first night passed away. But when the east began to dawn, consternation seized the whole army of celestials, each feeling himself fainting into invisibility, and as he feared into nothingness, while his neighbours were, one after another, totally disappearing. At length the sun arose, and filled the heavens, and clothed the earth with his glory. How *he* spent that day belongs not to this history ; but it is elsewhere recorded, that for the first time from eternity, the lark on the wings of the morning sprung up to salute him, the eagle at noon looked undazzled on his splendour, and when he went down beyond the deep, Leviathan was sporting amidst the multitude of waves."

" Then again, in the evening, the vanished constellations awoke gradually, and on opening their eyes were so rejoiced at meeting together,—not one being wanting of last night's levee,—that they were in the highest good humour with themselves and one another. Tricked in all their beams, and darting their benignest influence, they exchanged smiles and endearments, and made vows of affection eternal and unchangeable ; while from this nether orb, the song of the nightingale rose out of darkness, and charmed even the stars in their courses, being the first sound, except the roar of ocean, that they had ever heard. ' The music of the spheres' may be traced to the rapture of that hour."

" The little gleaming horn was again discerned, leaning backward over the western hills. This companionless luminary, they thought,—but they must be mistaken,—it could not be,—and yet they were afraid that it was so,—appeared somewhat stronger than on the former occasion. The moon herself, still only blinking at the scene of magnificence, early escaped beneath the horizon, leaving the comet in proud possession of the sky.—About midnight, the whole congregation, shining in quiet and amicable splendour, as they glided with unfelt and invisible motion through the pure blue fields of æther, were suddenly startled by a phantom of fire on the approach of which the comet himself turned pale, the planets dwindled into dim specks, and the greater part of the stars swooned utterly away. Shooting upwards, like an arrow of flame, from the east,—in the zenith it was condensed to a globe, with scintillating spires diverging on every side ; it paused not a moment there, but rushing with accelerated velocity towards the west, burst into a thousand coruscations, that swept themselves into annihilation be-

fore it could be said that they *were*. The blaze of this meteor was so refulgent, that passing blindness struck the constellations, and after they were conscious of its disappearance, it took many twinklings of their eyes before they could see distinctly again. Then with one accord they exclaimed, 'how beautiful! how transient!' —After gravely moralizing for a good while on its enviable glory but unenviable doom, they were all reconciled to their own milder but more permanent lustre. One pleasant effect was produced by the visit of the stranger,—the comet thenceforward appeared less illustrious in their eyes by comparison with this more gorgeous phenomenon, which, though it came in an instant, and went as it came, never to return, ceased not to shine in their remembrance night after night."

"On the third evening, the moon was so obviously increased in size and splendour, and stood so much higher in the firmament than at first, though she still hastened out of sight, that she was the sole subject of conversation on both sides of the galaxy, till the breeze, that awakened newly-created man from his first slumber in Paradise, warned the stars to retire, and the sun, with a pomp never witnessed in our degenerate days, ushered in the great sabbath of creation, when 'the heavens and the earth were finished, and all the host of them.'

"The following night the moon took her station still higher, and looked brighter than before, insomuch that it was remarked of the lesser stars in her vicinity, that many of them were paler, and some no longer visible. As their associates knew not how to account for this, they naturally enough presumed that her light was fed by the accession and absorption of theirs; and the alarm became general, that she would thus continue to thrive by consuming her neighbours, till she had incorporated them all with herself."

"Still, however, she preserved her humility and shamefacedness, till her crescent had exceeded the first quarter. Hitherto she had only grown lovelier, but now she grew prouder at every step of her preferment. Her rays too became so intolerably dazzling, that fewer and fewer of the stars could endure their presence, but shrouded themselves in her light as behind a veil of darkness. When she verged to maturity, the heavens seemed too small for her ambition. She 'rose in clouded majesty,' but the clouds melted at her approach, or spread their garments in her path, of many a rich and rainbow tint."

"She had crossed the comet in her course, and left him as wan as a vapour behind her. On the night of her fulness she triumphed gloriously in mid-heaven, smiled on the earth, and arrayed it in a softer day, for she had repeatedly seen the sun, and though she could not rival him when she was above the horizon, she fondly hoped to make his absence forgotten. Over the ocean she hung, enamoured of her own beauty reflected in the abyss. The few stars that still could stand amidst her overpowering effulgence converged their

rays and shrunk into bluer depths of æther, to gaze at a safe distance upon her. 'What more can she be?'—thought these scattered survivors of myriads of extinguished sparklers, for the "numbers without number" that thronged the milky way had altogether disappeared. Again, thought these remnants of the host of Heaven,—'as hitherto she has increased every evening, to-morrow she will do the same, and we must be lost like our brethren in her all-conquering resplendence.'"

"The moon herself was not a little puzzled to imagine what might become of her; but vanity readily suggested, that although she had reached her full form, she had not reached her full size, consequently, by a regular nightly expansion of her circumference, she would finally cover the whole convexity of sky, not only to the exclusion of the stars, but the sun himself, since he occupied a superior region of space, and certainly could not shine through her:—till man, and his beautiful companion woman, looking upward from the bowers of Eden, would see *all moon* above them, and walk in the light of her countenance for ever. In the midst of this self-pleasing illusion, a film crept upon her, which spread from her utmost verge athwart her centre, till it had completely eclipsed her visage, and made her a blot on the tablet of the heavens. In the progress of this disaster, the stars which were hid in her pomp stole forth to witness her humiliation; but their transport and her shame lasted not long,—the shadow retired as gradually as it had advanced, leaving her fairer by contrast than before. Soon afterwards the day broke, and she withdrew, marvelling what would next befall her."

"Never had the stars been more impatient to resume their places, nor the moon more impatient to rise than on the following evening. With trembling hope and fear, the planets that came out first after sunset espied her disk, broad and dark red, emerging from a gulph of clouds in the east. At the first glance, their keen celestial sight discovered that her western limb was a little contracted, and her orb no longer perfect. She herself was too much elated to suspect any failing, and fondly imagined by that species of self-measurement whereby earthly as well as heavenly bodies are apt to deem themselves greater than they are, that she must have continued to increase all round,—till she had got above the Atlantic; but even then she was only chagrined to perceive that her image was no longer than it had been last night. There was not a star in the horoscope,—no, not the comet himself,—durst tell her she was less."

"Another night went, and another night came. She rose as usual, a little later. Even while she travelled above the land she was haunted with the idea, that her lustre was rather feebler than it had been; but when she beheld her face in the sea, she could no longer overlook the unwelcome defect. The season was boisterous;—the wind rose suddenly, and the waves burst into form; perhaps the

tide, for the first time, then was affected by sympathy with the moon; and what had never happened before, an universal tempest mingled heaven and earth in rain, and lightning, and darkness. She plunged among the thickest of the thunder-clouds, and in the confusion that hid her disgrace; her exulting rivals were all likewise put out of countenance."

"On the next evening, and every evening afterwards, the moon came forth later, and less, and dimmer, while, on each occasion, more and more of the minor stars, which had formerly vanished from her eye, re-appeared to witness her fading honours and disfigured form. Prosperity had made her vain; adversity brought her to her right mind again, and humility soon compensated the loss of glaring distinction with softer charms, that won the regard which haughtiness had repelled; for when she had worn off her uncouth gibbous aspect, and through the last quarter, her profile waned into a hollow shell, she appeared more graceful than ever in the eyes of all heaven. When she was originally seen among them, the stars contemned her; afterwards, as she grew in beauty, they envied, feared, hated, and finally fled from her. As she relapsed into insignificance, they first rejoiced in her decay, then endured her superiority because it could not last long; but when they marked how she wasted away every time they met, compassion succeeded, —and on the three last nights, (like a human fair one in the latest stage of decline, growing lovelier and dearer to her friends till the close,) she disarmed hostility, conciliated kindness, and secured affection;—she was admired, beloved, and unenvied by all."

"At length there came a night when there was no moon.—There was silence in heaven all that night. In serene meditation on the changes of a month, the stars pursued their journey from sun-set to day-break. The comet has likewise departed into unknown regions. His fading lustre had been attributed at first to the bolder radiance of the moon in her meredian, but during her wane, while inferior luminaries were brightening around her, he was growing fainter and smaller every evening, and now he was no more. Of the rest, planets and stars, all were unimpaired in their light, and the former only slightly varied in their positions. The whole multitude, wiser by experience, and better for their knowledge, were humble, contented and grateful, each for his lot, whether splendid or obscure."

"Next evening, to the joy and astonishment of all, the moon with a new crescent was descried in the west; and instantly, from every quarter of the pole, she was congratulated on her happy resurrection. Just as she went down, while her bow was yet recumbent on the dark-purple horizon, it is said, that an angel appeared, standing between her horns. Turning his head, his eye glanced rapidly over the universe,—the sun far sunk behind him, the moon under his feet, the earth spread in prospect before him, and the firmament all glittering with constellations above. He paused a moment, and

then, in that tongue wherein at the accomplishment of creation 'the morning stars sang together, and all the sons of God shouted for joy,' he thus brake forth:—'Great and marvellous are thy works, Lord God Almighty! In wisdom hast Thou made them all. —Who would not fear Thee, O Lord, and glorify thy name, for Thou only art holy?'—He ceased,—and from that hour there has been harmony in heaven."

"Common Place" is a fine illustration of a trite but consoling truth, that common things are best, and our author proves his point in the several instances of air, light, food and health, and proceeds in a pleasing moral strain.

"With respect to the highest distinctions of man, though intellectual superiority is a far more honourable object of ambition than any pre-eminence besides, arising out of the inequality of human conditions, yet for the majority, the unregarded blessing of a *sound mind* is preferable to faculties the most rare, or acquirements the most imposing, because a sound mind is necessary for happiness, but these are not,—nay, too often they are found incompatible with happiness. The price at which solitary beings, of the most brilliant endowments, render themselves the delight and admiration of mankind, is beyond the power of any to estimate except those who pay it. Genius, like incense, gives not forth its sweetness but in self-consuming flames. The dolphin, in his pastime, glitters with a thousand burnished dyes, while he gambols among the billows; but it is on deck, when drawn out of his element, and in the agonies of death, that he throws out all his glories, and the shudder of every pang darts a new colour along his side. The nightingale in the woods is said to lean upon a thorn, while she pours out her soul in raptures of melody; and in confinement, there are tyrants so exquisite of ear, that they put out her eyes to extort more ravishingly plaintive expressions from her song.—Happily, however, common sense alone is requisite for the commerce of life, and, united with virtue and sensibility, is sufficient for an introduction to all the pleasures of taste, as well as the full participation of all the social and fire-side felicity of home. It would be no improvement of our various intercourse, in business, conversation, or public duty, if all speech were poetry, and all sounds music. Who would chuse to hear a gang of jew-brokers, on 'Change, stock-jobbing in blank-verse, fish-wives, at Billingsgate, scolding in dactyls and spondees, or a dandy dunned by a man-milliner for the price of a pair of stays, in lyric measures, though their numbers were as dulcet as those of the dialogue between Horace and Lydia? Much less would existence be tolerable, were the universe converted into an orchestra, and the voices of men and brutes all harmonized according to the principles of thorough bass, till crotchets and quavers should so

ring in our ears, that we could never have any thing else in our heads.

"Hence it appears, that, however ungrateful we may be for them, common-blessings are the best; and it is one proof of the goodness of the Creator, that he has made the best blessings common; while, from the perversity of the creature, it often happens that the extraordinary gifts which he confers (for extraordinary purposes, no doubt,) on the few who are eminently great, and rich, and intelligent, are burthened with such qualifications as to reduce the standard of actual enjoyment in their possessors to the ordinary level, on an average, and in some of the most signal instances below it.

"One moral, or rather one religious illustration, may with propriety close this subject. It is a striking fact, that those very things, which the wise of this world, and the righteous in their own esteem, contemn as common-place, are the highest truths of God which it concerns men to know, believe, and practise;—and they are truths of which none, in this Christian country at least, need be ignorant, but such as wilfully close their eyes, and stop their ears, against the light of nature and the voice of revelation. All knowledge, human and divine, is easy of attainment in precise proportion as it is essential to happiness; and there is not, throughout all his works of creation and ways of providence, a more glorious exemplification of the wisdom (no less than the goodness, to which allusion has been already made,) of the Almighty, than this circumstance, much as it has been overlooked by those, who in the pride of their hearts affect to despise what is plain, and exalt as most excellent what is most difficult. *This* is looking at near-hand objects from the wrong end of the telescope, that diminishes their forms, and casts them into distance; while, by an act of grave folly no less preposterous, it is attempting to explore with a microscope others which are placed so far from minute observation as the heavenly bodies are from the orbit of the earth. With the naked eye, if that eye be single, the humblest human being may discern 'the narrow way that leadeth unto life;'—but it required the soul and the sagacity of a Newton to unravel the many-coloured woof of the rainbow, and discover the cause why the leaf detached from the tree falls to the ground;—so infinitely more simple are 'the things that belong to our peace,' than those secrets, however sublime and interesting in themselves, which only add to our information without purifying our hearts. The 'charity,' which 'suffereth long and is kind,' which 'envieth not, vaunteth not itself, is not puffed up,'—the 'charity,' which 'seeketh not her own, is not easily provoked, thinketh no evil,' which 'believeth all things, hopeth all things, endureth all things,'—the charity, which 'never faileth,' *is* necessary both for life and godliness, and is placed within the reach of all to whom the Gospel has been sent; whereas 'the prophecies,'

which 'shall fail,' 'the tongues,' which 'shall cease,' and the 'knowledge,' which 'shall vanish away,' are given to few, and are unattainable by the multitude; nor is it any disparagement of these to affirm, that, excellent, ennobling, and benign as they are in their influence upon individuals and their effects in society, they are no more essential to man's eternal felicity than wealth, honour, learning, genius are to his personal and present well-being."

There are several other pieces in these little volumes, which are very nearly if not quite as good as those which we have just noticed. "THE LIFE OF A FLOWER, BY ITSELF," for instance, is as charming and fanciful a piece of autology as we could reasonably expect a violet to write. And "THE ACORN, AN APOLOGUE," is quite as good in another and better way. But we have quoted too much already, and must leave our readers to pick and choose among the rest, at their ease.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Literary Curiosity.—An English paper says, that one of the passengers, just arrived in the Lord Castlereagh East Indiaman, has brought with him, a translation of the New Testament in the Chinese language, written or engraved on the slips of a leaf or plant of a tree, strung together. Dr. Morrison, on the 5th ult. at a meeting of delegates of the British and Foreign Bible Society, exhibited a copy of the Scriptures in the Chinese language, the completion of which, he said, had occupied him 17 years.

Belzoni.—The death of this enterprising traveller is announced. He had reached Benin on his way to Houssa and Timbuctoo; and had every thing arranged with the king of Benin for his safe conduct to Houssa, intending on his return to that place from Timbuctoo, to descend the Niger. He was interred at Gato on the 4th of December; and a large board placed over his grave with the following inscription.

"Here lie the remains of
G. BELZONI
who was attacked with dysentery at Benin,
(on his way to Houssa and Timbuctoo)
on the 26th of November, and died at this place
December 3d, 1823."

Volcanoes.—The whole number of active volcanoes known in the world is said to be 163. Of these, 96 are in the Islands; and with the exception of two in the central part of Asia, none are more remote from the sea, than fifty leagues.

The Christian Observer states, that Mr. Gay Lussac, in a paper lately read before the Academy of Sciences at Paris, seems to consider that the principal cause of volcanoes is a very strong, and as yet unneutralized affinity existing between certain substances, and capable of being called into action, by fortuitous contact, producing a degree of heat sufficient to fuse the lavas, and to raise them to the surface of the earth by means of the pressure of elastic fluids. The lavas ejected by volcanoes are essentially composed of silica, alumina, lime, soda, and oxide of iron;—bodies which being all oxides and incapable of acting upon water, cannot be supposed to have originally existed in their present state in volcanoes; and from the knowledge which has been attained of the true nature of these substances by the admirable discoveries of Sir Humphrey Davy, it is probable that the greater part, if not all of them, may exist in a metallic state. There is no difficulty in conceiving that, by their contact with water, they might decompose it, become changed into lava, and produce sufficient heat to account for the greater part of the volcanic phenomena.

Natural History.—It is said that a mixture of *alcohol* with *corrosive sublimate*, will preserve in perfection, various specimens in natural history. It is colourless, and diffusive, and antiseptic. It is poisonous to insects, but injures neither the colour nor texture of the most delicate specimen. It is said to be equally efficacious when applied to birds, quadrupeds, scaly animals, and insects.

American Antiquarian Society.—The Royal Society of Antiquaries in France, have presented to the American Antiquarian Society the following valuable Works; viz.—The Memoirs of the late Celtic Academy at Paris, in 5 vols.; a dictionary of the Celtic language of lower Brittany in France, a dialect of the Welsh, and connected with the Erse; and a grammar of the same in 2 vols.; also, Memoirs of the Royal Society of Antiquaries of France, which succeeded the Celtic Academy, in 3 vols. The Society not long since received a valuable communication from Baron de Humboldt on the Antiquities of the ancient people of America. [*N. Y. Obs.*

We learn from the Port Folio, that certain discourses of Philo the Jew, hitherto unknown in Europe, and considered by the learned as destroyed by time, have been lately published at Venice. These consist of "Sermones 1 & 2 de Providentia" and "3 de Animalibus;" and were translated from the original Greek text into a very ancient Armenian M.S. Philo was well acquainted with all the philosophical systems of the universe; he combats them with arguments, and obviates their objections to a general and particular Providence. He quotes frequently from Plato, Hesiod, Homer, Eschylus Pindar, and others; and make mention of many Greek philosophers, poets, and historians.

History of North American Colonies.—The Port Folio states, that Mr. Small has in the press, a history of the Colonies planted by the English on the continent of North America, from their settlement to the commencement of

that war which terminated in their independence, which is understood to be from the pen of *Chief Justice Marshall.*

Periodical Literature.—There are published in Philadelphia 17 Newspapers and 12 Magazines.

Edwards' Works.—A complete edition of the works of President Edwards edited by one of his descendants, the Rev. Sereno E. Dwight, is about to be published. It will include not only the volumes omitted in the Worcester, and English editions, but several volumes that have never been published.

Conversations on the Bible.—A second edition of this work, in two vols., enlarged and improved, has recently been published by Harrison Hall. It is the production of a lady in Philadelphia, whose mental attainments are of a high order; and from our knowledge of the first edition, we do not hesitate to recommend it, to all who wish to cultivate an acquaintance with the Scriptures, especially to our female readers, and more especially to the young, amongst them.

Flavel's Sacramental Meditations.—This work has just been re-published in this city, from the Sixth London edition of Flavel's works, by Mr. Joseph Martin.

Washington College.—The Right Rev. Thomas C. Brownell, has been elected, by the Trustees, President of Washington College, which is located at Hartford, Connecticut.

New-Orleans College.—The Rev. Theodore Clapp has been elected President of this Institution.

Voyage of Discovery.—The Hecla and Fury, and Griper have sailed from Deptford on a new expedition to the North Pole.

REVIEW OF RELIGIOUS INTELLIGENCE.

Richmond Tract Society.—The Fourth Annual Meeting of this Society was held at the Second Baptist Church, on the evening of the 25th ult. The meeting was opened with prayer; the Annual Report and Treasurer's Account were presented; an address was delivered illustrative of the importance and usefulness of such institutions; and the usual business of the Society transacted. From the Report it appears that, owing to several causes, the efforts of the Society have been more limited than in former years. 8,704 Tracts have been in possession of the Society during the year; of which, 6,387 have been issued from the depository. The whole number purchased since the formation of the Society in 1820, is 33,629; of which, 2,317 remain on hand at the depository. The hope is entertained that so many Missionaries, (as Tracts have sometimes been called,) have not been preaching altogether without success.

American Tract Society.—This society celebrated its 10th Anniversary in Boston, on the 26th ult. The meeting was opened with prayer by the Rev. Dr. Church of Pelham; by whom, also, the Annual Report was read.—It appears from the Report, that the last, has been a year of unexampled prosperity. New editions of ninety-five Tracts have been printed; of these twenty-two are new Tracts. The number of Tracts printed during the last year is 770,000, which is a greater number than were printed in two preceding years. The whole number printed since the society was formed, is 4,217,500. The number of volumes bound the last year, is 3,450; the whole number of volumes bound since the society was formed, is 8,950; most of these have been distributed. Special effort has been made to correct the errors of the press, and stereotype plates have been procured for some of the Tracts—twenty of which are now at the foundry. The plan has been adopted of ornamenting the Tracts with cuts, and trimming the edges.—About 50,000 copies of the 4th No. of the Christian Almanac have been published, and arrangements are already made for the preparation of the 5th No. A new series of Tracts for Sabbath Schools has been commenced. A volume, containing a History of the Society from its formation is soon to be published, and the first number of the American Tract Society Magazine, which is to contain 24 duodecimo pages, to be issued once in two months, is in the press. Price 50 cents. Twenty-eight new Depositories have been established; making the whole number one hundred and twelve. Of the new depositories 14 are beyond the Alleghany mountains. The number of pages of Tracts sent to the various Depositories during the month of April was 2,500,000; and the number of pages sent, during the last year, was 10,000,000. The Committee has also adopted the plan of gratuitous distribution, and sent 10,000 pages to a Missionary among the Penobscot Indians; 20,000 pages to Machias, Me., and 25,000 pages to the Sandwich Islands. The Massachusetts Missionary, and the American Colonization Societies have applied for Tracts to be distributed, in their respective spheres of usefulness, and the Committee only wait for funds to enable them to supply these and similar societies. The Committee urge the formation of Auxiliary Societies, which is shown to be practicable from the fact, that 175 new Auxiliaries have been formed during the last year. The Committee derive encouragement from the friendly relations, which subsist between the American and the London Tract Societies; and between the former and the London Prayer Book and Homily Society. The London Tract Society has recently presented to the American Tract Society 10,500 Spanish Tracts; and the Prayer Book and Homily Society 6,500.

American Sunday School Union.—While it gives us pleasure to learn, as we have done, from various sources, that, in several portions of this State, Sabbath Schools are springing up, where they have not heretofore existed, and flourishing, where they are already in operation; and it is with high gratification, that we have received the intelligence of the establishment of a National Sunday School Union. This institution was organized at the

seventh anniversary of the Sunday and Adult School Union, in Philadelphia, on the 25th ult. On that occasion the following resolutions were adopted:

Whereas, The great and progressing increase of Sabbath Schools throughout our country, exerting a powerful and most beneficial influence over all classes of Society, calls loudly for union and organized action; and the prosperity of this society, shows clearly the efficiency of such union; and whereas, the Constitution of the American Sunday School Union has been approved by the Sunday and Adult School Union of Philadelphia, and other unions, therefore,

Resolved, That the Constitution of the American Sunday School Union be adopted.

Resolved, That the funds, books, and other property of the Sunday and Adult School Union, be transferred to the American Sunday School Union, and that the Treasurer and Agent, hand over the same to the officers of the American Sunday School Union.

Resolved, That this meeting have heard with great pleasure, that measures have been adopted to publish a Monthly Magazine, to be devoted to the interest of Sunday Schools, and that they do unanimously and most cordially approve the contemplated work, and earnestly recommend it to the patronage of the public.

Philadelphia Sabbath School Union.—The Philadelphia Sunday School Union held its seventh annual meeting in the Second Presbyterian Church in Philadelphia, on Tuesday last the 25th ult. From the Report it appears, that 210 schools, containing 2,325 teachers, and 10,688 scholars, have been added to the Union during the past year. There is now in connexion with the Society 723 schools, located in 17 different states, and containing 7,337 teachers, and 48,681 scholars.

During the past year, the managers have published 210,500 books, tracts, and papers for the use of Sunday Schools. The receipts of the Society, including a balance of $ 96 in the treasury at the commencement of the year, have been $ 5,257, of which sum $ 4,652 were the amount of sales of books, tracts, &c. The managers have resolved upon the publication of a Monthly Magazine, to be devoted to the cause of Sunday Schools, and have already taken measures for the commencement of the work.

Among the facts mentioned in the Report in proof of the utility of Sabbath Schools, we select the following:—In the Sunday School in Winchester, (Va.) seven teachers and one scholar have made a profession of religion; in the Charleston, (S. C.) Sunday School Union, four teachers have become hopefully pious; at Doylestown, (Pa.) out of 43 young persons, who united themselves to the church during a revival, 31 had either been teachers or scholars in the Sunday School. In the African Female Sunday School at Georgetown, (D. C.) a considerable number of the scholars give evidence of piety.

In noticing the proceedings of Societies in foreign countries, it is stated that in Great Britain and Ireland, in May last, there were 7,173 schools,

77,275 teachers, and 764,991 scholars, being an increase of 1536 schools, 20,900 teachers and 108,449 scholars in one year. In the West Indies there are more than 6,000 scholars. In Canada, the Roman Catholic Bishop has expressed his determination to establish Sunday Schools, wherever it is practicable throughout his diocess. In France, Holland, Switzerland, India, Ceylon, New South Wales, Van Diemen's Land, the South Sea Islands, Buenos Ayres, West Africa, South Africa, and Malta, Sunday Schools have been introduced within a few years, and are now in successful operation.

The Philadelphia Society will hereafter be merged in the *American Sunday School Union*, which has been formed during the past week in Philadelphia. This Union is intended to combine the efforts of Sabbath School Societies in every part of the United States It will be a National Institution, and will celebrate its first anniversary in Philadelphia, on the first Tuesday after the 20th May, of 1825. [*N. Y. Obs.*]

Religious Anniversaries.—We resume the notice, commenced in our last No. of Religious Anniversaries in New-York.

Presbyterian Education Society.—This Society held its annual Meeting on the 13th ult. From the Report it appears that there are seven auxiliaries, and nineteen executive committees; that although from the deficiency of reports, the precise amount of receipts cannot be stated, it may be safely estimated at more than $7,000; and that this Society, in all its branches, has had during the past year, about 100 young men under their charge, at different stages of their education. The concluding paragraph of the Report, is worthy of attention.

"In concluding their Report, the Board would express their devout gratitude to God for his continued smiles upon the Society. They would also rejoice in the prosperity of similar associations in every part of our country. Scarcely ten years have elapsed since the formation of the first Education Society in the United States. In this short period, more than seven hundred young men have been assisted in obtaining an education for the ministry. A considerable portion of this number are now at our schools and colleges in the different stages of education, but in a short time, with a few exceptions, they will all have entered on the great work to which their lives are consecrated. When we think of seven hundred young men fitted by a course of laborious study to exert a powerful and happy influence on the character of our country—seven hundred young men selected for their talents as well as their piety, added to the number of liberally educated clergymen—seven hundred faithful pastors employed every week and every day in instructing the ignorant, in consoling the afflicted, in counselling the young, in reproving the vicious, in awakening the careless, and in directing and animating the efforts of the virtuous—seven hundred young men deeply imbued with the benevolent spirit of the age in which we live, scattered over every part of the United States, and lending their active influence to the cause of Bible Societies, of Foreign and Domestic Missions, of Sunday Schools, and, in short, of every institution which has for its object the glory

of God and the happiness of man—when the Board consider that all this will have been accomplished within a few years by voluntary associations for the education of young men for the ministry, they feel assured that the God of our fathers will be the God of our children and of our children's children unto the latest generation."

We invite the attention of our readers to some parts of an address delivered by Dr. Griffin before this Society; an address which represents very forcibly the importance of this species of Christian charity.

"With whatever embarrassment I contemplate the intellectual splendour, the classical accomplishments, and the lofty patriotism, which fill the chair, embodied in the benefactor and ornament of his native state, and the efficient patron of the most stupendous work of the age,* it is with no ordinary pleasure that I rise to second this motion. I have listened, Mr. President, with peculiar delight to the eloquence which has been brought to support this sacred cause; for among all the projects of charity, after you have given the Bible to the world, none ranks so high as that of educating pious youth for the Gospel ministry. It unites all that is benevolent in missions with all that is important in the word of God. Without this you will have few missionaries to send to the heathen; without this the records of grace will never be carried to the world; and without these two means the world will never be enlightened, reclaimed, and saved.

"It is by the word and ministry and ordinances of the Gospel that these effects are to be produced. These are the means which God has appointed, and he will not bring about the event in a way to discredit his own institutions. Indeed there is no other means *fitted* to raise and illumine and regenerate the world. Philosophy may unfold to the intellect the laws of nature, the relations of quantities and of numbers, the maxims of political wisdom, and may guide the ingenuity to new inventions in the arts; but nothing but spiritual truth, urged home by divine authority and power, can subdue the passions, can renew the soul in knowledge and holiness, and make men 'followers of God as dear children' It is not the lectures of the Academy or the Lyceum that can accomplish this. Indeed neither Plato nor Aristotle would have taught even such purblind ethics as they did had not the light of divine revelation shone. They moved in the twilight made by radiations from the Church. Philosophy was not born in Greece till after the Jews were dispersed among the heathen by Nebuchadnezzar. Pythagoras, the earliest of the Grecian philosophers, (and the contemporary of Thales, the founder of the first sect and the first school,) began to flourish half a century after that event: and he spent twenty years in Egypt, and visited Phenicia and Chaldea, and conversed with the Persian Zoroaster and the Jewish prophets. And Thales himself travelled in pursuit of knowledge to Egypt, where the Hebrews had lived two hundred years, and in the neighbourhood of which they had dwelt for nine centuries.

"This moral change must be produced by the Gospel *breathing from the*

*The chair was occupied by the Hon. De Witt Clinton.

lips of the living preacher, and insinuated by all the expressiveness of human looks and tones and gestures, and by all the influence which one human mind can have over another through the testimony or authority of its opinions or the urgency of its entreaty. What essential reformation was ever wrought among mankind without the ministers of religion? I know what the scoffer will say, and what the ministers of a false religion have done. But I speak not of the priests of Bacchus, or the druids of the Celts, or the Brahmins of India, or the muftis or sheiks or dervises of Turkey. I speak of the ministers of the Christian Church. I know too what the priests of a corrupted Christianity have done; but I speak not of the prelates and presbyters of the Manichees or the more modern Jesuits. I speak of the *enlightened* and *sincere* ministers of Christ. Here and there a poor wanderer has been arrested and brought home to God by the word alone; but where has a country or a district or a neighbourhood been permanently enlightened and reclaimed without a stated Gospel ministry? Let a candid and well informed infidel take the map of the world and point out the spot where truth and holiness, even according to his own standard, have prevailed without a Christian ministry, and I will abide by his decision.

Now look at a wretched world. Five hundred and fifty millions of Pagans and Mohometans; a hundred millions of Roman Catholics; and fifty millions more of nominal Christians scarcely transcending in knowledge the heathen themselves. Seven hundred millions, including seven eighths of the human family, literally perishing for lack of knowledge. And all these immortal; destined to rise and expand forever in the regions of light and life, or to sink under the anguish of the never dying worm. The great mass of these, to say the least, plunged in the grossest wickedness, and dying thus to be eternally miserable. A constant succession of them passing into eternity, and as we have every reason to think, into endless despair. Some this moment on their flight. What an awful and overwhelming scene. Do what we can, hundreds of millions must perish before we can reach them with any adequate aid. Allowing a thousand souls to one preacher, these seven hundred millions, want seven hundred thousand ministers this day; this day, rather than fifty years hence, to save twice that number, (for twice that number will die in fifty years,) from interminable wo. And who are to raise up these seven hundred thousand ministers? Past experience shows that they will not rise up in the ordinary course of events. There must be a special and mighty effort. And on whom does this immense task devolve? There are not reckoned, beyond that needy mass, more than a hundred millions of souls on earth. Of that hundred millions, not more, I think, than one fifth are now prepared to put their hands to to the work. Twenty millions alone to act, (only twice the population of the United States,) and seven hundred thousand ministers to be given to the world--more than one for every thirty. And we yet asleep. For though something has been done, nothing has been attempted in comparison with the infinity of the object.

"A large part of this work plainly belongs to the people of the United States. It is markedly assigned to them by the talents which they have received. For a general diffusion of knowledge, for purity of doctrine, for energy of enterprise, for exemption from oppressive taxes, for the facility with which a livelihood may be acquired and something for charitable distribution, for the cheapness of education, and for the special call for such exertions growing out of local circumstances, there is no country on the face of the earth like our own. 'Hid from ages and from generations' under the shade of our western forests, it seems to have been reserved for some great purpose against the day when Europe should expand and burst her fetters, and begin her march towards the glorious summit of the Reformation. The same mental throe that disenthralled one third of Europe, brought America to light. It was like a new world rising up out of the sea, reserved perhaps to be the peaceful abode of the Church and the Asylum of the oppressed when God should arise to dash in pieces the nations which had given 'their power and strength unto the beast;' certainly to come forward in all the freshness of youth, an infant Hercules, with limbs unbound by the fetters of the eastern world, with a constitution unbroken by the poisoned chalice of Rome; to exhibit, in a vast amphitheatre, to the intense gaze of millions of the most enlightened of mankind, the successful experiment of a great people governing themselves, and to send to the remotest nation a mighty influence in favour of the rights of man; and unless we profanely sell our birthright, I must add, to stand forth with the elder branch of the Saxon race, and assist in giving seven hundred thousand ministers to the world.

"Who then will grudge the money he gives, to form ministers of Christ? Man of wealth, should you bring forward one minister of the Gospel, to lay himself out to change thus the destinies of men, and to make so wide an impression on the assembly at the last day, what would the wealth of a million of worlds weigh by the side of such an object? With what a young man can do for himself, six hundred dollars will carry him from the plough to the pulpit; and which of you would not give six hundred dollars to people a whole province of heaven? Minister of Christ, what a work is here for you to do. Should you be the means of bringing forward one young man to make a better minister than yourself, in that single act you would do more good than in all your life besides. Dear brethren, I wish you could multiply yourselves a thousand times. I wish you could each give to the Church a thousand such as you. Ye churches of our Lord, ye bought with blood, what a field and what a call is here for your exertion. With all these wants of a world before you, with all this value of the soul pressing upon you, with the future cries of ruined men in your ears, you surely ought to draw forth from obscurity every discreet and pious youth that can be found, and to pray most earnestly for that influence which will increase their number. Here is a great Lazaretto fitted to engage the compassions of our mothers and sisters. Will not that sex who like ministering angels love to hover

about the chambers of sickness; will not that sex who owe so much to Christianity, bring to this work their wonted benignity and patience? Yes, the history of education societies already stands adorned with the deeds of woman. The records of all charitable institutions of modern times attest the more than chivalrous deeds of woman. All ages tell of the zeal and faithfulness and fortitude of woman.

> "Not she with trait'rous kiss her Saviour stung;
> Not she denied him with unholy tongue:
> She, when apostles shrunk, could dangers brave,
> Last at the cross and earliest at the grave."

UNITED DOMESTIC MISSIONARY SOCIETY.—The Anniversary of this Society occurred on the 14th inst. and a Report of its proceedings during the last year was then made. Its object is, not to employ itinerant missionaries, but to encourage the settlement of ministers, where the people are unable to contribute the whole sum requisite for their support. There are several agencies in different parts of the country, and besides the sums expended by them, the Treasurer's account, shows an expenditure during the last year of $5,813. The number of missionaries employed, generally for the whole, but in some instances for a part of the year, is 78. The Directors say that they have special cause of gratitude to God for the success which has attended their efforts. "In many instances the incorruptible seed of the word has taken root—in many instances the good fruits of saving knowledge have become apparent; in some cases, revivals of religion have ensued, and righteousness flowed as a river into regions destitute of the fear of the Lord."

UNITED FOREIGN MISSIONARY SOCIETY.—This Society celebrated its Anniversary on the 12th inst. (May,) at the City Hotel. The room was filled at an early hour, and great numbers were unable to obtain admission. In the absence of the President, the Hon. Stephen Van Rensselaer, L.L. D. the Rev. Dr. Milledoler, Vice-President, took the chair, and the Secretary announced the order of exercises. The Hon. President now came in, and the meeting was opened with prayer, by the President of Williams College, the Rev. Dr. Griffin.—Letters from absent Vice-Presidents were then read by the Rev. Mr. Knox: then was read, an abstract of the annual report, by Z. Lewis, Esq. A resolution to print the report was offered by the Rev. Mr. Wyckoff, of Catskill, seconded by the Rev. Mr. M'Elroy, of New-York. The Rev. Dr. Milledoler presented the venerable Tuscarora Chief, Sacharissa, to the audience—the Chief addressed the assembly in his own language, which was interpreted by one of his tribe. The following persons then addressed the meeting in succession.—The Rev. Dr. Spring, Guy Chew, a youth of the Tuscarora tribe, one of the Society's beneficiaries at the Cornwall School, the Rev. J. M. Duncan, of Baltimore, and the Rev. Mr. Crane, late one of the Society's Missionaries at the Tuscarora Station. A collection was then taken up in aid of the Society's funds, and the meeting was closed by an Indian hymn, sung by the natives, one a female, the

daughter of one of the late chiefs. Their solemn and deep toned, yet soft notes, must have thrilled every heart. Limits would not permit if we had the ability, to spread over our pages, the deeply interesting scene of this meeting. We ardently trust that providence will make it a means of some adequate excitement in favour of this most just as well as Christian cause—an excitement which shall amply enable the Society to increase, instead of diminishing its operations, of which we had too full intimation—an excitement which shall not permit its managers again to state, that the liberality of one eastern city exceeded the whole amount of all their funds derived from three large denominations, spread over three-fourths of the United States. [*Chr. Her.*

On this occasion, Saccharissa, a venerable chief of the Tuscaroras, delivered the following speech. He was under the necessity of employing an interpreter.

"*Friends and Brothers.*—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to night, to hear what has been done the past year, and God has permitted me to meet with you, and see and hear great things which I never heard or saw before.

My countrymen have long been in darkness, but now I see the light is spreading among them. My countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us; now there are a great many. I now meet with friends every where, and I see and I hear that every year my Christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young, and little children, and men and women, engaged to do us good. These things make my heart rejoice. Many years ago I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make this path broader and longer every year. Then I shall die, hoping that before many years, all my countrymen will have the light."

The following is a brief view of the Missions under the care of this Society, taken from the Christian Register.

1. *Union Mission.*—Commenced in 1820.—Situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkan-

saw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, *Missionaries;* Marcus Palmer, *Physician and Surgeon;* and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries.* There is a school at this station of thirteen Indian children who live in the Mission Family.

2. *Great Osage Mission.*—Commenced in 1821.—Situated on the north bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries;* Wm. N. Belcher, *Physician and Surgeon;* and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries.* At this station there is a school of fifteen Indian children, living in the family.

3. *Tuscarora Mission.*—This mission having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora village, about four miles east of Lewiston, Niagara Co. New-York.

At this station we have a church of twenty-one Indian members. The Rev. James C. Crane having resigned the charge of this mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

4. *Seneca Mission.*—Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary;* and Mr. H. Bradley, *Assistant Missionary.* There is a church of four Indian members;—also a school of thirty Indian children, living in the mission family.

5. *Cataraugus Mission.*—Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary.* A school of twenty-one Indian children living in the family.

6. *Fort Gratiot Mission.*—Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823.—Situated on the river St. Clair, about one mile below the outlet of Lake Huron.

Mr. John H. Hudson, *Assistant Missionary.* A school of twelve or fifteen Indian children living in the family.

7. *Mackinaw Mission.*—Commenced in October, 1823.—Situated on the island of Michilimackinack, within the limits of the Michigan Territory.

The Rev. William M. Ferry, *Missionary.* A school of ten or twelve Indian children, living in the family.

Most of the missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—From the Synodical and Presbyterial reports presented to the General Assembly at their present session, it appears that there are under the care of the Assembly, 13 Synods, 77 Presbyteries, 1679 congregations, and 1027 ministers. The number of vacant congregations, is 769; licentiates, 173; and candidates, 195. The number of communicants added during the past year, is 10,431, and the whole number of communicants, is 112,955.—The number of adult baptisms during the year, has been 2120, and of infant baptisms 10,642. The amount of collections for missions, $ 6,765; for Commissioners' fund, $ 2,692; for Theological Seminary, $ 1,465; for Presbyterial fund, $ 370; and for Education fund, $ 7,928.

In many of the above particulars the reports are very imperfect. All the Presbyteries have reported the names and numbers of ministers and congregations; and nearly all have reported the number of licentiates and candidates; but only 1092 congregations have reported the number of communicants, and only 902 congregations, the number of baptisms. Generally, however, the delinquent congregations are small and without pastors. Forty-six Presbyteries have reported collections for the Missionary fund, leaving 31, which have not reported; 63 Presbyteries report on the Commissioners' fund, 13 on the Presbyterial fund, 47 on the Education fund, and 21 on the collections for Theological Seminary. On the whole, though many of the reports are very deficient, it is believed that they are more complete than those of any former year. As the reports are made only once in four years, we shall have no further returns till the year 1828.

STATISTICS OF THE LUTHERAN CHURCH.—From an address of the General Synod to the Lutheran Church in the United States, it appears that that body consists of six particular Synods, viz:

1. The Synod of Pennsylvania, which contains 74 ministers and more than 278 churches. There were admitted to membership by baptism, during the previous year, 6,445, and to sacramental communion by confirmation, 2750. Whole number of communicants 24,794. The number of congregational schools is 208.

2. The Synod of New-York. Ministers 20; baptisms 1179; confirmed 277. Total number of communicants 3114. The Hartwich Seminary, a Lutheran institution, within the bounds of this Synod, has had its Theological department enlarged. An appropriation has been made to increase the Theological library, which contains already about 1000 vols. The number of Theological students is 10.

3. The Synod of North Carolina and the adjoining states. Ministers 19; baptisms 434 children and 13 adults; confirmed 220; communicants upwards of 1358.

4. The Synod of Ohio. Ministers 26. The last Minutes of this Synod not having been received, the reports of baptisms, &c. are not given.

5. The Synod of Maryland and Virginia. Ministers 22; baptisms 1420; confirmed 650; communicants 4935.

6. The German Evangelical Lutheran Conference of Tennessee. Minutes not received and reports not given. From the Minutes of the preceding year, it appears that that body then consisted of 6 Pastors and 4 Deacons.

SWITZERLAND.—The Rev. Mark Wilks of Paris, in a communication for the London Evangelical Magazine, furnishes the following interesting information. The first part of it is given in an extract from a letter of a correspondent in the *Canton de Vaud.*

"Since you were here, our parish has been blessed; several persons have been added to the church *of Christ*, and several Catechumens have received the word of the gospel, and are walking in the fear of the Lord, and the comforts of the Holy Ghost. But the fruits of the recent visit of one of our ministers are really marvellous. At A——, in about ten days, nearly forty persons have been awakened, and appears to have been really converted. I was present one Sabbath evening, when several persons were so deeply impressed, that the word spoken seemed literally to be accompanied by the Holy Spirit. I have seen several of these individuals since; they appear to possess a simple faith in the gospel, and their conduct, as well as that of many others, is entirely changed; the case of M. B. is the most remarkable: he is about thirty years of age, learned, hated the *momiers*,* was a deist, and considered the Bible a mere human production; to use his own expressions to me, a book ably conceived and artfully arranged, to seduce the simple, and embarrass the wise. He resides at C——, a town at a considerable distance, but happened to be at A——. His friends informed him of the effects produced by the ministry of our friend and brother; and he affected a desire to hear what he had to say; he promised, and though when the hour arrived, he would rather have been excused, he could not retract. When he entered, the exposition of the scripture had been commenced a considerable time; but he was so struck with the declarations of the Bible, so positive and so precise, as to the misery of man, and his salvation by grace, that he felt his confidence and pride completely give way, and he became exceedingly distressed. He requested —— to visit him; he assembled his family, and such an energy accompanied the truth, that not only did the scales fall from his eyes, but his brother, sister, and another relative were convinced, enlightened, and brought into captivity to the obedience of faith. I have visited some of the members of this interesting family—they are full of joy, praising and blessing God for the great work that he has accomplished in the midst of them. I should not easily terminate my letter, were I to mention all the instances of the power of the gospel, that have occurred; but on the other hand we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings;

*Term of abuse more injurious than methodist; it signifies a practice of mummeries and grimaces.

our persecutors and calumniators will be our judges, and fine, imprisonment, and probably banishment, will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus; but the Lord is faithful, and he will make us 'as iron pillars and brazen walls,' against our adversaries. (Jer. i. 18.) The church will be purified as by fire. Blessed be the Lord, who counts us worthy to suffer for his name; may he enable us to endure all things, as said St. Paul, for the elects' sake, that they may obtain the salvation that is in Jesus Christ with eternal glory. Strive with us by your prayers to our Heavenly Father, that he may fill us with his spirit of fortitude, faith, prudence, charity, patience and joy."

I had scarcely read this letter, (says Mr. Wilks) when I received a large printed placard containing the *Arrete* of the council of state of Lausanne, and its printed circular to the magistrates of the Canton de Vaud, documents worthy of the days of the Stuarts, or the authors of the revocation of the edict of Nantes. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble: they are declared to be fanatics, to profess doctrines and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the state;* they are therefore forbidden to hold any meetings or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly; and further, to punish with fines, imprisonments, &c. and with severity, all who may thus be found guilty of conversing, singing, praying, and expounding God's word. No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who, after all this provocation may absent themselves from the churches, where their persecutors preach, and withdraw their children from the schools where the agents of these persecutors preside, are denounced as enemies and rebels.

O spirits of Farel, of Viret, and of Beza! could ye revisit these scenes of your sufferings and toil, these retreats of Huguenots, persecuted by edicts as impolitic and as wicked—with what grief and indignation would you look on the men who have entered into your labours, and who owe their liberty and their power to oppress, to the struggles and sorrows of your lives, and to the gospel ye preached.

Three of the ministers of the canton, after suspension or expulsion from the Church, had petitioned the government for permission to imitate their brethren at Geneva, and establish a regular separate worship. The gov-

* And the government thus pronounces on their doctrines and opinions, and garbled expressions used, or said to have been used by the ministers, while it pretends not to meddle with theological sentiments or to limit liberty of conscience or freedom of opinion.

ernment has not only refused their prayer, but has decreed the unchristian and despotic prohibition of all means of religious edification. To its honor, the civil government of Geneva pursued a line of policy directly contrary to the system of the council of Lausanne. The government of Geneva allowed and protected, first, the secession and separate worship of M. Guers, Emassayty, &c. and subsequently that established by Mr. Malan; while the council of Lausanne, pretending to greater piety and a purer faith, has prohibited and denounced the most private social meetings of peaceable and pious Christians.

I do not mean to answer for every shade of religious sentiment that may have been entertained, or for every expression that may have been uttered by these persecuted ministers, nor for the perfect expediency of every act of men goaded and irritated by calumny, by deprivation and by insult, attacked by mobs and assailed in their dwellings; but I will pledge myself for that which is notorious, that they were devoted and exemplary Christians—peaceable and submissive citizens--kind and benevolent neighbours—faithful and disinterested ministers of the Lord Jesus; that they merit the protection and respect of their governors and of their fellow-citizens, and the fellowship and love and prayers and support of all the real friends of the glorious Reformation, and of all the real disciples of the despised and crucified Nazarene.

As for the cause of Christ itself, my dear Sir, we know it is destined to triumph; not only over the idolaters of the Southern ocean--the colonists of the Antilles--and the Brahmins of India, but also over the Protestants of the Vaud. In Egypt, "the more they afflicted them the more they grew;" and at Rome the things that had "happened fell out to the furtherance of the gospel;" but in the sufferings of our brethren, we ought to take an affectionate and sympathetic interest, and for the fate of persecutors themselves, we ought to feel a solemn and benevolent concern. For myself, I cannot contemplate without pain and anxiety the present state, or the future prospects of the Swiss Confederation, when I see in some cantons, popery as corrupt, as active, and as malignant as in the days of the Reformation: in others, an abuse of Christian institutions, and a general relaxation of Scriptural doctrine and Christian morality; in others, the principles of religious liberty attacked, and the servants of God persecuted by Protestant power and Protestant clergymen; when I see the whole Confederation selling the blood of its children to foreign states, and hurrying their souls into eternity in unholy combats for the triumph of Jesuitism and the Inquisition. I confess, in proportion as I love Switzerland and revere her history, I tremble, as I behold, at the apprehension of those judgments she may yet have to endure; and my hope for her is only in that mercy which transcends all our thoughts, and in that remnant which the Lord estimates out of all proportion to the rules of human calculation. I am,

My dear Sir, Yours affectionately,

MARK WILKS.

For the Literary and Evangelical Magazine.

NATIONAL ANNIVERSARY.

THE Anniversary of American Independence has again returned, and in various ways, the feelings which usually attend it, have been expressed. No one who loves his country can regard, with indifference, the affecting considerations associated with this day; nor refuse to join in the wish, that it may be remembered, and honoured, to the latest generations. It is a day, on which we commemorate, a great national deliverance, achieved, under remarkable circumstances, by the blessing of Heaven on our councils, and our arms. The war in which we were unhappily involved, was a war of principle, waged, on our part, in defence of inalienable rights. Let the memory of our wrongs, instead of rousing the spirit of resentment, serve only to excite our gratitude to the Giver of every good and perfect gift, for the fair inheritance which we enjoy; an inheritance bought at the expense of much precious blood. And let us, as a nation, act in conformity with our peculiar obligations.

All intelligent and patriotic men agree, that this day should be observed, with a view to some important result. It should be kept as a political Sabbath, which neither strife, nor intemperance, nor vice in any form should be suffered to profane. There is nothing improper in the social repast where order, and temperance preside. But this season should be considered as a festival for the mind, and the heart, rather than the body. Means should be employed to induce our countrymen to value, and cherish, and guard, and transmit unimpaired, to ages, and generations yet to come, their civil and religious privileges. It is a maxim, the truth of which all history attests, that civil and religious liberty, in the full import of that term, can only exist together. Whatever may be his intentions, he is not, in fact, a friend to his country, who would oppose the prevalence of true religion, or disturb its freedom. Nor can he be a friend to religion who is hostile to the liberties of the state. A man may love his country without being a Christian: but no man can be a Christian without being at the same time, a patriot. Both characters shine brightest in conjunction. The American Christian has a powerful incentive to his patriotism. In addition to the general views which he entertains in common with others, he regards his country as a noble theatre for the illustrious tri-

umphs of Christianity. He blends together, as objects of his solicitude, and his efforts, and his prayers, the temporal and eternal welfare not only of the present generation, but of millions yet unborn; and feels that in relation to these objects, the character of his country and of its institutions, is a matter of immeasurable importance. While this favoured land is exerting a powerful moral influence abroad, and the experiment that is being made amongst us, is watched there, with an eagle eye, the Christian patriot feels deeply anxious for the result. Rejoicing, as he does, over the past, and the present, he sometimes trembles for the future. Nor are his apprehensions, entirely, without foundation. When he calculates, as he can do with substantial accuracy, the amount of population that will soon be spread over this vast continent, and asks what proportion will exist between that amount, and the means of intellectual, and moral, and religious improvement, he finds himself utterly unable to reply. One fact, however, stares him in the face. The proportion which once existed has not been maintained. But it is not intended now to pursue this subject. It ought to employ an abler pen.

The doctrine involved in the representation just made, is worthy of distinct attention. *The destinies of a country will be influenced by the character of its population.* This proposition is generally true; it is especially, true of a country situated like ours. Here the people govern. The laws are made, and in general administered by their agents, whom they can displace at pleasure. An intelligent, upright, and virtuous people, will choose rulers of the same character, in preference to those who are incompetent, or unfaithful. Such rulers will administer the government in wisdom and integrity. The happiness of the people will be the natural result.

No one doubts that the happiness of an individual depends, chiefly, on his own character. If he be ignorant and depraved, he is likely to be wretched himself, and the minister of wretchedness to others. If on the contrary, his mind be embued with sound practical knowledge, and his heart furnished with good principles, and his life adorned with moral excellence, he finds the reward of these attainments in his own experience, while he is a blessing to society. Now that which dignifies and blesses an individual, will dignify and bless a nation also. A single star is glorious; but how much more does a constellation of such stars excel in glory. In such a nation the arts and sciences would be cultivated with the greatest attention, and every kind of useful knowledge would abound and flourish. Order, industry, temperance, frugality,

and honesty would prevail. The money squandered in vice of every sort would be saved, and go to lighten the public burthens and increase the general wealth. The temples of vice are far more expensive than the temples of religion. What enormous sums are continually expended in gambling, in needless litigation, in the excessive use of spirituous liquors, in the various superfluities and luxuries of life. In such a nation there would be no complaint of *hard times*. And if all the time wasted in idleness, and dissipation were redeemed, and employed in some useful and profitable way, how immense would be the gain, derived from this source! But without dwelling on this view of the subject, it may be sufficient to remark that, in such a state of things, the various means of national prosperity, would be constantly and successfully at work.

Nor is it probable that such a nation would be easily embroiled with other powers, and exposed to invasion and subjugation. The dignity of its moral character would be a protection, not less valuable than that, which its fleets, and its armies afford. It is indeed a common opinion that an individual who is slow to resent an injury, and to vindicate in every instance, his own rights, by his forbearance invites the aggressions of the lawless and abandoned. But let it be manifest that, while his own conduct is governed by the principles of unbending justice, the pacific temper which he displays springs not from cowardice, but from just and practical views of the exalted morality of the gospel, and an atmosphere would surround him, that on all ordinary occasions, would be a perfect defence. Array a whole nation in the majesty and glory of this character, and it would be, at least, much safer, depraved as the world is, than it could be without it. Such a nation would do nothing that could furnish a just cause, or even a plausible pretext for war. If it should be said that history contains innumerable examples of war, commenced not only without substantial cause, but without even a colourable pretext, it may be replied, that history has, as yet, presented no instance of a nation, so clothed with the armour of moral defence, as to afford an opportunity of testing this theory by experiment. Besides, the hearts of all men are in the hands of Him, without whose permission, no evil shall befal either an individual, or a nation. It is true that there are reasons why individuals, whatever be their character, should in the present life, be exposed to adversity and affliction. These reasons, however, seem to have no direct application to the case of nations, who, as such, having no existence in a future state, may

be expected to receive a just retribution here. But granting that a righteous nation should be involved in the calamities of war, its physical and moral resources, aided by the protection of Heaven, would, in all probability, render it invincible.

While the melancholy fact is admitted, that among all the nations of the earth, there is none that can claim the scriptural character of moral rectitude, it is certain, that some approach it much more nearly than others. Although there are many things amongst us, which we have cause to deplore, we have, to say the least, as much cause for gratulation, and thankfulness as any other portion of the world. And the time will come when the sword shall be universally beaten into the plough share, and the spear into the pruning hook, and the nations shall learn war no more. Righteousness shall flourish every where. One chain of love shall bind together all the families of the earth, and a common glory shall irradiate them all. Let us not then despise the day of small things. The mustard-seed shall become a tree, in whose branches the fowls of the air may find shelter. Let each one take a lofty aim, and task all his energies for the public good. As the prosperity of a nation depends upon its moral character, so nothing can improve and elevate that character like christianity. Let every patriot ponder this subject well. And let each one in his proper sphere, and with all his zeal, give extension to the influences of christianity, that he may thus most effectually subserve the interests of his country, and of the world. AMOR PATRIÆ.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE UNDERSTANDING.

(Continued from page 302.)

EXPERIENCE teaches us that the contemplation of *greatness* strengthens and improves the understanding. The mind is conscious of an effort to grasp the magnitude, the vastness of the object, or the scene which it views. A pleasing expansion is the consequence of these efforts. This is the true feeling of the sublime. The mind seems to be endowed with some degree of that greatness which it beholds. Now, in this respect the Christian system has very far the advantage over the whole universe of matter: In considering the material creation, there is a limit beyond which the mind cannot, with any profit, carry its investigations; such efforts are repaid with neither pleasure nor improvement to the mind that makes them. There is no more known, at this day, respecting the

principle of attraction than was known, at the end of Newton's life. The distance, the diameter, and the different periods of the planets are already ascertained: inquiry, therefore, on these subjects has ceased. And subjects on which nothing more can be known, yield little or no improvement. For it is not so much the possession, as the acquisition of ideas that improves the mind. Memory alone is exercised in retaining our ideas; but the understanding is exercised, and of course, improved in their acquisition. Besides, the grandest scenes of nature cease to be interesting, as soon as they become familiar to the mind. Those who live on the summit of a mountain, derive not one pleasing emotion from beholding that prospect which fills the mind of a stranger with inexpressible delight, and gives it a conscious elevation. Those who view the restless ocean every day, cease to admire its boundless extent; but on the man who views it for the first time, it has a very different effect. From our infancy we are accustomed to see the sun, shining in all his majesty, rising and setting regularly every day; we see the moon and stars pursuing their nightly procession; but there is no novelty in the scene; their appearance one day, and one night are so nearly the same with every other day and night, that no attention is excited. Could we rise, with our present faculties of mind and body, from the centre of the earth, language could not express the sublime feelings which the first view of the lofty concave, either by night or by day, would not fail to produce. The case is widely different with moral greatness: here, there is no limit to check farther inquiries and farther progress. Nor is it possible to exhaust subjects of this nature so completely, that nothing new will remain to invite and repay progressive investigation. The discoveries in natural science may be communicated to others, who know neither the toil nor the pleasure of that inquiry which led to them; but our progress in the knowledge of God, through the cross, must be the result of our own efforts, and our own experience. One may assist in directing the inquiries of another, but cannot relieve him from the necessity of making these inquiries; they must be made by each individual for himself. Language cannot impart to another, the views and feelings which reward the diligent student of moral greatness. One cannot commence his progress where that of another has ended; each one commences from the same point.

The Apostle Paul prays that the Ephesians might *know the love of Christ;* and yet, in the very next words declares that this love *passeth knowledge.* Here is neither paradox nor

inconsistency. This love is infinite; and therefore, never can be perfectly known by any creature. Its height, no limited mind can reach; its depth, none can fathom; its length and its breadth, none can comprehend. Yet the christian who devoutly meditates on this subject will be rewarded, every day and every year, with such proficiency as will increase his strength, and his desire, to persevere the next day, and the next year, in the contemplation of redeeming love. Not an effort is made, not a day is spent, in vain. The progress he makes does not damp his ardor, and diminish his joy, by the conviction that the less remains to be made. The farther he advances, the wider does the range of future progress expand on his view. The higher he rises, the more sublime does the height appear which he has yet to reach. Nor is it possible for any length of time to render the subject so familiar to his mind, that it will cease to arrest his attention, and invite him to further pursuit. Every step he advances, every degree he rises, presents him with increasing wonders, more inviting and more delightful, than all he has yet known. All behind him, and all below him is forgotten, in view of what is still before him and above him. No attainment, no progress satisfies him, while so much remains unattained. The brightest visions of faith and hope can present to his mind nothing more enrapturing, than to spend his eternal existence in knowing more and more of the love of Christ.

There is a greatness in the mercy of God, which no finite understanding can ever comprehend; which yet rewards the mind engaged in the contemplation of it, with the purest delight and the most encouraging success. *For as the heaven is high above the earth, so great is his mercy toward them that fear him.* Let us, for a moment, attend to this comparison. Nothing in the material universe, conveys more forcibly to the mind, the idea and the impression of greatness, than the heaven. Its lofty height, its vast extent, are calculated to produce impressions truly sublime. A single glance will produce the conviction that no human effort can ever reach it. With all the aid which art can afford, the greatest elevation to which man can ascend from this earth, does not appear to diminish, in the smallest degree, the height of heaven. Although we cannot say, with strict propriety, that its height appears to be infinite; yet, certainly, it is very great. This height, then, above the earth, is the scale by which we should measure the greatness of redeeming mercy.

In language by no means of dubious import, we sometimes hear threatening hints, that the progress of modern science will,

one day, shake the foundation and overthrow the whole system of christianity; that man will become too wise to believe that there is any such thing as sin, in this poor miserable world; of course, that there is no need of the mercy of God, or of a Saviour. We rejoice, most cordially, in the progress of science; and cannot, for a moment, be made to fear such effects from that progress. The Bible was not intended to teach us the science of nature; its object is infinitely more important. We cannot believe, however, that the greatest proficient in this science will find a single fact, or make a single discovery at variance with the truth of this Holy Book. If Christianity needed such aid, the light of true philosophy would furnish it, in abundance. Such, at least, is the fact respecting the passage now under consideration. Modern Astronomers assure us that the canopy over our heads is not real substance, coloured with soft and cheerful blue, along the surface of which, the sun, the moon and the stars, pursue their daily and nightly courses; that if we should take our flight to the remotest star which our eye can perceive, and pursue our flight in the same direction as far beyond that star as it is from the earth; and repeat this flight ten thousand times, till the whole system to which we belong should vanish out of sight, till numerous other systems, like our own, should alternately swell on our view, and then disappear; the same appearance of the sky would accompany us as we advanced, and surround us when we stopped; that no real substance would ever check our flight; that the impression made on our senses is produced by infinite space. This, then, is the measure of divine mercy: it is not only very great; it is literally boundless, it is infinite mercy.

The greatness of this adorable perfection may be perceived by considering the amount of guilt which it washes away, the multitude of sins which it covers. This is a subject too, which very often and very deeply engages the attention of every christian. He must be often employed in meditating on the number of his transgressions, and on the circumstances which aggravate his guilt; these he confesses before God; on account of these he is humbled; for these he repents, and implores forgiveness. Let him be ignorant of what else he may, if a Christian, he cannot be ignorant of his own sinfulness. Nor can he cherish the hope of pardon without perceiving the greatness of that mercy, on which his hopes are founded. Take one day in the life of a man unrenewed by divine grace; calculate, if possible, the number of thoughts, desires and intentions, the words and actions of this one day;

all of which are sinful; each one of which deserves the displeasure of God; and under what a load of guilt will he not repose himself at night? And yet he awakes, and pursues the same course for another day. Multiply this number by three hundred and sixty-five, and it will give you the number of sins, and the amount of guilt for one year. What a treasure is this, which he has laid up, not of silver and gold, but of wrath! And yet he commences another year with the same intention. This guilt is not to be ascertained, however, by the mere simple ratio of multiplication; but by a compound ratio of increase. Every day is more guilty than the one which precedes it. Every day the calls to repentance are louder and louder; every day his danger is more and more alarming. He cannot, therefore, persevere in these circumstances without a degree of guilt, increasing as the motives to repentance become more impressive and urgent. Besides, his thirst for sin is increased with the indulgence of every day; so is the rapidity with which he is carried along the broad road to ruin. Like a body falling to the earth, the nearer he approaches the pit of perdition, he is drawn towards it with an increasing velocity. Such is one day; and such is one year! Suppose he remains in this state for twenty years, every day, and hour, and moment of which is spent in sin. Then multiply the product of one year by twenty, and it will give (what our minds cannot possibly comprehend,) the number of sins with all their aggravations, which are freely pardoned through the mercy of God, when he is united to Christ and adopted into the family of heaven. Every sinner who lays hold of this hope, is convinced that if God was not *rich in mercy*, his sins could not be forgiven. Nor can he ever become indifferent to the greatness of this mercy. Every thought which he casts back on his past sinfulness, every pulse of spiritual life which beats in his heart, every ray of hope which cheers and rejoices his soul, forcibly remind him of it. There is, in this greatness, an interesting, and infinite loveliness, which invites and engages his attention, and fills him with a pure and peaceful joy. His earnest prayer is, that with a tongue, faultering in death, he may recommend this ground of hope to those he leaves behind; that when at the call of his Saviour, he is removed from this earth, his thoughts and his hopes may be firmly fixed on the greatness of divine mercy.

It may be thought unnecessary and useless to search for additional evidence of the greatness of sovereign mercy, when that already presented, in the salvation of one sinner, places

the subject so far above our comprehension. The Christian, however, cannot be wearied with the subject; he loves to meditate on it; to view it in all the grandeur and sublimity of its exhibitions; to feel overwhelmed with its incomprehensibilities; because he is the more deeply convinced that it is calculated to afford him an eternal *fulness of joy.* This Christian is not the only *vessel of mercy,* the only monument of its greatness. Countless millions will be redeemed through this mercy; each one of whom will display the riches of its glory. If the utmost power of numbers could answer the purpose, and if our minds could perform the operation of multiplying all these millions by the greatness of mercy displayed in the salvation of one sinner, the result would not exceed the truth, however it might exceed our comprehension. But numbers have no relation to this subject; our minds cannot perform the operation. It is a subject, known and comprehended, by Him alone, to whose character this perfection belongs. The Christian can feel no regret that the foundation of his hope is so deep and firm that he cannot comprehend it; that the source of his joy is as inexhaustible, as the infinite mind in which it exists. It would grieve him to believe that there was a period, however remote, in his future existence, when the last mysteries of this greatness would be completely developed to his view; when nothing remained to invite farther inquiries, and promise new discoveries; when the whole subject would become familiar to his mind. With painful anticipations he would look forward to such a period, as the termination of, at least a part of his joy. It will expand and elevate the mind of the highest arch angel to behold the great multitude, redeemed out of every tongue, and kindred under heaven; a multitude, requiring of this angel, perhaps the flight of an age, to take a survey of all their crowded millions, presenting to his consideration the same general features of character, connected, however, with infinite varieties and shades of difference. This exhibition of divine mercy, may fix him more firmly in his allegiance to the great Jehovah. Thus the thrones, and dominions, and principalities and powers of heaven will be reconciled to God, through the cross of Christ. Deriving more exalted conceptions of the divine character from these exhibitions, their love will glow with more intense ardor, their adoration will be more profound, their songs of praise will be louder and sweeter. While the universe is filled with the splendours of mercy, reflected from the saints of the Most High, the divine Saviour will rejoice over them as the purchase of his blood, as the fruit of his

agonies on the cross. With ineffable complacency, God himself will view them as the most precious jewels, in his crown of glory.

There is a greatness in the forbearance of God, which, however it may pass unnoticed by a thoughtless world, cannot fail to employ the meditations of the Christian. Through this forbearance he escapes, from day to day, the punishment his crimes deserve. There is this peculiarity in the long suffering of God; it is exercised towards every human being. If there be a truth, supported by the testimony of scripture and of fact, it is this; that man, from his very birth, is in a state of guilt. In many places the Bible, in plain and possitive language, declares this truth. We feel in ourselves, and we witness in others, nameless sufferings, for which no satisfactory account can be given, but that we are guilty; and that these sufferings are the consequence of this guilt. It is evident, at the same time, that these sufferings are not proportioned to our guilt; of course, that they are intended to operate as means of reformation. Every sin deserves a far greater punishment than is ever inflicted in this life. Every moment, therefore, that we are permitted to remain in a state of rebellion, on this earth, displays the greatness of the divine forbearance. This will be, to the Christian, a cause of grateful adoration through his eternal existence; and the sinner, who perishes in final impenitence, sinking and suffering in the bottomless pit, will remember, with anguish, that once the longsuffering of God waited with him.

Although God is the self-existent, eternal Jehovah, and we are creatures of yesterday, sinful worms of the earth, yet he permits us to aid our conceptions of his greatness by comparison. Let us then suppose an earthly sovereign, distinguished for the mildness and equity of his laws, and for the wisdom and benevolence with which he labours to guard and promote the happiness of his subjects; and that a part of these subjects rebel against him, traduce his character, disobey his laws, and endeavour, by their example and their advice, to lead others into the same rebellion, destroy the government, and fill the whole province with discord, anarchy and ruin. He has it completely in his power to crush them, at any moment; and is well acquainted with their designs and their efforts. From pure benevolence, he labours to soften and subdue them by kindness; and, therefore, offers them pardon, invites them to return to the protection of his government, and to the enjoyment of his approbation—the rich reward of all faithful subjects. Messenger after messenger

is sent to offer this pardon, to urge them with earnest entreaties to accept of it, and warn them of their danger. But they reject the offer, make light of the warning, and grow bolder in rebellion. Again, perhaps at the peril of their lives, the messengers return to them, with more earnest entreaties, and more solemn and affectionate warnings. But the tenderness and urgency with which the offers are made and the warnings are given, increases their dislike into hatred of his character, his government and his offers. Again they are visited; and their hatred is matured into deep rooted enmity, and defiance begins to print itself on their brow. How long would this Sovereign bear with such treatment from such rebels? How soon would his patience be exhausted, his clemency turned into just indignation, and his power be exerted in their destruction? How striking, then, how glorious is the patience of God, who bears with the rebellion, the wickedness, the enmity, the insulting blasphemy of man, from day to day, from year to year, and from age to age! When the deadly, the infernal malignity of sin; when the infinite mercy and majesty of God, against whom it is committed, are seen in the light of eternity, the greatness of the divine forbearance will touch the heart of men and of angels with sentiments of the most profound and joyful adoration.

Now, it is impossible for any one to be a Christian without being sensible of the exceeding greatness of the divine patience towards him. Nothing can efface from his mind, the remembrance of his former sinfulness and his guilt. The vileness and malignity of his sins he will often confess and lament before God; and the divine forbearance which waited with him, is so necessarily connected with sin, that the remembrance and impression of the one, will introduce the other. To remember his sins, and forget the longsuffering of God, will be impossible; the greatness of which will be graduated in his view, by the amount of his guilt. With the most intense thoughtfulness he will often review his past offences, the dangers to which he was exposed, the perilous escapes he has made, till he finds himself instinctively, though imperceptibly shrinking, as if he was at the moment, exposed to the same danger. He will be filled with wonder and amazement that he was not striken dead, in the midst of his sins; that the patience of God could bear with such a provoking and daring offender. These emotions are the necessary consequence of his utter inability, after all his efforts, to comprehend the greatness of this forbearance. The vileness of sin, and the amount of his guilt will increase, in his view, with

every advance he makes in the divine life, with every degree by which he draws nearer to God ;. and in the same proportion will this greatness rise and expand above and beyond his comprehension.

There is, indeed, a greatness, an infinite greatness belonging to all the perfections of Deity; to his power, his knowledge, his justice, &c. as well as to his wisdom, his mercy and his forbearance. On this greatness, the christian will often meditate with deep interest and delight. His thoughts, his admiration, his love, his adoration of the greatness of these perfections, displayed in the works of creation, of providence and redemption will constitute the high and holy intercourse which he is permitted to hold, here on earth, with God his Maker; and in this way he will *see* and *enjoy God*, as his portion, when finally released from the darkness and imperfections of the present state, and raised to the clearer light and vision of eternity.

Let us now briefly review the subject—The proposition, for the illustration of which these remarks are offered, is; That the Bible has a direct and powerful tendency to improve the understanding of those who study its historical narratives, its doctrines and its precepts; but more especially, that it will invigorate with increasing strength the understanding of the true christian, who is deeply interested in securing the salvation of his soul; with whom religion is not a mere name, an empty profession; not a mere collection of ideas, or a system of external ceremonies, neither of which have any practical effect on his heart or his life; but an important reality, such a knowledge and belief of the truth as calls into vigourous exercise all the powers of the understanding and the heart. If the proposition and the remarks with which it is accompanied are true, the inference will be, that the mind of the christian is more improved than the mind of any other man. We do not shrink from this inference, but admit it, as fair and necessary, which the preceding observations are intended to support. These observations derive their pertinency and their force from this principle; that whatever calls into vigourous exercise the intellectual faculties, will improve these faculties; and that the improvement will be in proportion to the variety, the complex nature, and the magnitude of the objects about which the mind is employed. This, it is universally admitted, is the effect resulting from literary pursuits. Take two youths, of equal capacity and strength of mind; let one of them spend eight or ten years, while his mind is unfolding and his intellectual character is forming, in the

study of languages and science; let the other spend the same time engaged in some of the ordinary occupations of life; at the end of this period, which of them would be best qualified for investigation, for correct discrimination and decision? which of them would make the greatest proficiency in the study of Law, of Medicine or Theology? The student undoubtedly would have the advantage over the other; not so much on account of the ideas, with which his mind is stored; but, chiefly, on account of the discipline through which his mind has passed, and the habits of investigating, of reasoning and of judging which he has acquired. The conclusion, therefore, is just and unavoidable, that, on the same principle, according to the preceding remarks, the religion of the Bible will improve the mind which cordially embraces it.

Nor do we fear the result of a comparison between the christian and any other man, provided the comparison be a fair one. Let both, in all other respects, be equal; let the only difference be, that one is a man of scriptural piety, of experimental religion, and the other is not; and we hesitate not to affirm that the comparison will result in favour of the christian, and in support of our conclusion. We know, indeed, that comparisons may be made which would furnish a very different result. With a christian, of moderate talents, doomed to labour from day to day, to gain a scanty subsistence, who knows but a little more than his Bible and his God; you may compare a man of the world, or even a professed infidel, possessing a native vigor of mind, cultivated by study, embellished with science; and suppose that the result of this comparison will overthrow our conclusion. While you make this comparison, however, candour will compel you to acknowledge that it is not a fair one. Let the christian possess the same native vigour of mind, enjoy the same literary advantages, with the man of the world; or let the same irreligious man possess the same moderate talents, be engaged in the same daily toils, be denied, in the same degree, all opportunities of mental improvement, with the christian; then the result will triumphantly support our conclusion. In the former case, the result is derived from other circumstances, in which the man of the world has greatly the advantage; in the latter, in all respects, except religion, they are equal; and the result is derived solely from the difference made by the influence of the Spirit and the truth of God. With sorrow it must be admitted, too, that thousands who profess the religion of Jesus Christ are nothing but mere pretenders, uninfluenced by its renovating spirit and its power. Such are not, and

cannot be, examples of the various and happy effects produced by the influence of the Bible. No cause will produce its effects where it does not exist, and where it does not operate. The zealous advocate for literary studies would complain, and justly too, if the tendency of these studies was tried by the example of those, who, though they had spent the usual time in academies and colleges, were known to be nothing but mere pretenders to literary acquisitions. He would point you to the man who loved the pursuits in which he was engaged, whose mind was closely and habitually applied to these studies, as the example which would illustrate and support his proposition. *Go thou and do likewise,* with the principles of the Bible; look for their effects, where they are in actual and vigorous operation.

It is readily admitted that among the Greeks and Romans, who were ignorant of divine revelation, there were many whose minds were improved with the knowledge of arts and science, in a degree far above thousands of christians. This admission, however, does not, in the least affect our conclusion. No man will affirm that their minds could not have been improved in a greater degree than they were, by the application of means, calculated to produce this effect. We contend that, the Bible furnishes these very means; that the knowledge and belief of its truth would have improved their minds in a still greater degree; and have rendered them still more illustrious than they are. If Achimedes had been a sincere, an humble and devout christian, he might have been the Newton of the world. If Socrates, Plato, Aristotle, and Seneca had felt the transforming light and power of the Book of God, they might have filled the place now occupied by Lock, and Reid, and Beatty, and Paley. *(To be Continued.)*

See p. 393.

REVIEW.

1. *The Decision: or Religion must be all, or is nothing.*
2. *Profession is not Principle: or the Name of Christian is not Christianity.*

THESE two little volumes are classed together, on account of the affinity of their subjects, and because they are written by the same author. We scarcely know how it happened, but it did happen, that we overlooked the first of these productions, until our attention was directed to it, by the perusal of the second. We have read them both, not indeed with

equal, but with real pleasure. The superiority of the second does not diminish the absolute value of the first; and we are prepared to express our cordial commendation of them both. They are, evidently the offspring of no common mind. A spirit of enlightened, and fervent piety pervades them.—But we will give our readers an opportunity of judging for themselves.

We know not whether the title of *No Fiction*, could have been justly applied to these volumes. They contain nothing improbable, nothing that may not, in substance, have occurred a thousand times. But granting that the narrative is fictitious, and intended merely as the vehicle of important instruction, this circumstance detracts but little from the merit of the work. We think it better indeed, that truth of every kind should be sought in the productions of those substantial, and standard writers, who have chosen to present it in its native simplicity, without those garnishments, for which, the taste of the present age is so clamorous. This remark is especially applicable to religious truth. There may, however, be cases in which it is better to stimulate the languid appetite, than to suffer the mind, and the heart, to reject their appropriate nourishment. It would be well, if some things called *religious novels*, were unread, and even unwritten. But there are works, of that general character, which we are not disposed to condemn. It is only the abuse of this method of communicating religious instruction, that is liable to objection. In the present case, we have perceived no abuse, and no ground of objection on that account.

The author of these volumes, has given to them enough of what, we are half disposed to call a dramatic character, to excite and sustain the interest of the reader without diverting his attention from the serious truth, which every page conveys. They are manifestly intended for persons in the higher walks of life, in England. Here, we have none of the orders of nobility. But we have the distinctions which wealth and intelligence create; distinctions which, whatever be our theories on the subject, are recognized, in fact: and the persons whose improvement, the author seems mainly to have consulted, constitute an interesting part of our population.

To begin with *The Decision*:—The design of the author, will be best explained in the Introductory Sketch, which he has prefixed to the work.

"Strict religion is now so much more common in well educated circles than it unhappily was some years ago, that there are very few young people in those circles, who have not in some way had

it brought into their notice. Every young person almost, knows that there are people, many of whom are highly distinguished for superiority of talent, and great cultivation of mind, who consider the superficial, inefficacious, cold profession of religion, which is generally thought sufficient by the world, as altogether different from true religion. Some young people there are, who not only know this, but who have had real religion so forcibly presented to them, as to arrest their attention, and create alarm in their consciences, yet who have ventured to stifle this voice of the Spirit of God, though they felt that the impression it made was unlike any other, and powerful beyond any other. There are other young people, who, though at first they revolt at the idea, that they whom they love and esteem are not only themselves ignorant of true religion, but have educated them also in ignorance of it, who are yet too honest and candid to resist truth when it is placed before them, and who cannot rest satisfied till they have examined whether all is indeed right both with themselves and with those they love. It is a person of this last character whom I wish to introduce to my young readers; and by placing before them a few scenes and conversations drawn from the early part of her religious life, to show the influence that true religion, learnt chiefly and simply from the Bible, and proved to be so by its genuine fruits, may have on those who love us, and with whom we associate.

"This young person, whom I shall introduce under the name of Gertrude Aberley, is the youngest daughter of a lady, who, while still very young, was, by the death of her husband, left a widow with the charge of three children, a son and two daughters. Colonel Aberley died in Egypt, of a wound received on the day brave Abercrombie fell.

"Mrs. Aberley was for some time almost overwhelmed by this blow; and it was long before the mistaken kindness of friends could induce her to return to society and the world. At last, her sincere belief of what her friends constantly urged, that it was absolutely necessary for the advantage of her children, that she should again cultivate a large circle of acquaintances, induced poor Mrs. Aberley once more to involve herself in the society, cares, and bustle of the world—for to her it no longer offered any pleasures. Mrs. Aberley's children were educated amongst those, and like those of their own rank. When they grew up, her daughters were, by their common acquaintances, thought amiable and accomplished; her son, though considered a fine young man, was regarded as yet more than even the world considers allowably impetuous and ungovernable. The truth, regarding these young people was, that Edward, though as a boy he had been all his mother could wish, on attaining manhood, had entered with an eagerness that made him spurn all restraint, upon the follies and vices of young men of his age and fortune, and cost his mother many a secret tear.

"Anna, Mrs. Aberley's eldest daughter, was of a thoughtless and lively character, with strong feelings and warm affections; but rash in judging and in forming her opinions, and equally disposed to be unguarded in their expression, and vehement in their defence. Gertrude, Mrs. Aberley's youngest daughter, was of a very different character from her sister. Naturally modest, thoughtful, and reflecting, with good sense, and generous and gentle dispositions, she possessed the esteem and affection of each member of her own family, and in general of those with whom they were on terms of intimacy.

"When Anna was eighteen, and Gertrude seventeen, they were, as it is termed, introduced, and entered on all the gaieties of a London winter.

"It was during this first winter of thoughtless folly, that Gertrude was called to observe that kind of religion which produces an entire change on the heart and life. The subject of this change was her own cousin, a young man of fine talents, and very agreeable manners, but whose habits had become so irregular and extravagant, as to make him a source of anxiety and apprehension to all his friends. This young man became truly religious, and then devoted all his hitherto misapplied powers to promote the knowledge of that energetic principle, which, as a living fire, had subdued whatever opposed it in his own soul. Gertrude at first listened to her cousin's religious opinions with indifference, regarding them only as a new proof of his unsteadiness and eccentricity. His friends laughed, and called him Methodist; and she joined in ridiculing his newly acquired preciseness in language and manner. Mrs. Aberley also listened with perfect indifference to her nephew's opinions, though she rejoiced that one so nearly connected with, and intimate in her family, should have adopted any notions, however absurd, which led to conduct so irreproachable as that now exhibited by young Ashton. Edward at first also joined in ridiculing his cousin, but soon felt that the strong truths urged by the powerful talents of Ashton were not easily answered or repelled. He lost his temper in arguing, and when his cousin, contrary to his former arrogance of manner, and contemptuous haughtiness of temper, replied to his warmth with the utmost mildness and gentleness, Edward, to avoid the uneasiness produced by such conversations, learnt carefully to avoid Ashton's society. Anna, too, attempted to argue with her cousin, and treated his new opinions with contempt and derision. He, however, soon forced her to quit the field of argument; and in reply to her ridicule, painted her own trifling pursuits, contrasted with the demands of the divine law, in colours so strong, as at times to fix a feeling of alarm in her conscience, which it required all her efforts, and recollections of his own former conduct, to enable her to get rid of. Anna was, however, immersed in gaieties, and hated whatever seemed to condemn them, and she too

learnt, like her brother, to forget her cousin's painful appeals to her conscience, by carefully avoiding to listen to them. Those appeals, however, were not lost. Gertrude at length began to listen, and attend to their meaning; and her candid mind could not resist their force, when joined to the extraordinary and continued change in Ashton's whole conduct. He gradually gained her attention; and she felt a wish to hear that kind of preaching to which he ascribed a change so unaccountable. With her mother's consent, she accompanied her aunt, Mrs. Ashton, to hear her cousin's favorite preacher. She heard; and her mind soon fully acquiesced in the truth delivered by a servant of God, whose life was holy, whose reasoning was conclusive, and whose manner bespoke the deep feeling he himself had of those truths he taught. Gertrude began to study the Scriptures, and felt that she never before had understood them. The life of gaiety in which she was involved became irksome to her; but she did not immediately perceive that it was her duty to forsake it.

"The following summer and autumn Mrs. Aberley and her daughters spent in the country. There Gertrude devoted every moment she could command to the study of the Bible, and such had been its influence, that, before she left her rural retirement, she too was decided to be a Methodist* like her cousin Ashton. On the return of her family to town, in winter, Gertrude gently, but firmly, refused to enter into the gaieties of the world—But I shall leave her reasons to be stated by herself."

In attempting to select a few extracts, that might serve as a specimen both of the matter, and manner of the author, we were met by a serious difficulty. Such is the structure of the work, that it is impossible to break it into small fragments, without breaking its effect. We must therefore quote more largely than we would wish; and in doing this, we hope we shall gratify those who have not seen the book, without giving cause of dissatisfaction, to those who have read it. The first extract which we shall offer, is a conversation between Gertrude and Edward Aberley, immediately after the departure of their mother, and sister to spend the evening or rather the night at some place of public amusement.

"*Ger.* Edward! What is the matter? To what wonderful event am I indebted for a visit from you at this hour?

Edw. You speak gaily, Gertrude, but you have been in tears. What has vexed you?

Ger. Oh, nothing of any consequence.

Edw. Is it really so, now, Gertrude?

* In England the term *Methodist*, is applied, not exclusively to a particular denomination, but to members of the established church, and of other churches, whose opinions and conduct are closely conformed to the Scriptural rule.

Ger. Really. Upon my word. I would rather that what has happened to make me shed tears had happened than not. Now, answer my question. What has brought you here? I think you you seem unusually grave.

Edw. I want to have a conversation with you, Gertrude, and have been watching till my mother and Anna should depart to their midnight revels. Now just guess where I have been this evening?

Ger. I guess! Impossible, but I shall try. You have been losing money at play, and are now in low spirits.

Edw. No, Gertrude, you are quite wrong.

Ger. You look so grave and quiet, that perhaps you have been at your guardian's receiving a lecture.

Edw. I have been receiving a lecture, but not from my guardian.

Ger. And from whom else did you condescend to listen to a lecture?

Edw. From Mr. Percy, your beloved Rev. Mr. Percy, who has lectured me till I am convinced I am the greatest fool on earth.

Ger. Mr. Percy! What do you mean my dearest Edward? Has Mr. Percy really had the goodness to———; but it is impossible. You never could meet———. Do, dear Edward, tell me what you mean.

Edw. Well then, let us draw near the fire, for I have much to say to you, Gertrude.

Ger. Begin, dear Edward.

Edw. Well then, Gertrude, however careless and foolish, or worse, you may have thought me, I have not been insensible to the change that has taken place in you during the last year. You know how Ashton annoyed me last winter, by constantly attempting to draw me into religious conversation. You will recollect, that though his arguments had no effect upon me, I could not answer them. The truth was, my own conscience told me that what he said was true; but I knew that his condnct had been more criminal than mine had ever been, and I thought it natural enough that he should feel uneasy, and wish to reform: but I confess I despised him for being driven, as I thought by fear, to make himself ridiculous. When you, Gertrude, began to agree with him, and to join in what he said respecting the natural alienation of the heart from God and true religion, I for a time could scarcely believe you sincere. Your life appeared to me perfectly innocent; and I thought had mine been as much so, I should have felt nothing but peace. At that time I carefully avoided Ashton; but, though you perhaps did not perceive it, I listened with much interest while you argued with my mother about your new opinions, and often was very much surprised with what you said respecting sin and conscience. I well knew the meaning of what you said, but I wondered what you could have done, that led you to speak so truly and feelingly of the dreadful gloom of a guilty conscience. I had often experienced that

dread of God, which you described as that which makes a sinner feel his need of a Mediator between him and that awful Being, the the very thought of whom, when we are conscious of having disobeyed Him, can so appal us. In listening to you, however, Gertrude, I soon perceived that it was indistinct ideas of right and wrong which had led me to consider your life so innocent; and I fully agreed with you when you tried to prove, that it was not innocent to live in the neglect of those plain commandments recorded in that book, which, at the same time, we professed to believe was a revelation from heaven. I had no inclination, however, to take that book for my guide. I supposed if I did so, that I must begin by giving up almost every thing from which I derived any pleasure. I attempted, therefore, to stifle my convictions of what was truth, and to banish every good thought which arose in my mind, by folly, and what you would call sin. I have, however, at times been so very wretched, that, though you will perhaps scarcely believe me when I tell you so, I have resolved to reform, and have even attempted to give up some of those things, in the indulgence of which I felt myself most criminal.

Ger. I do believe you, my dear Edward. I believe implicitly whatever you tell me.

Edw. But it was only two days ago, Gertrude, that you so kindly and gently warned me against indulging the increasing violence of my temper; so how can you believe in my attempts at improvement?

Ger. And it was only two days ago, that you, Edward, surprised me, by your candid avowal that your temper was a source of misery to yourself; and that you had no power to do, what in your soul you thought right, and wished to do.

Edw. Did I say so to you, Gertrude ?

Ger. You did not exactly say so to *me*, but you were walking about the room, and did say so with much vehemence and feeling.

Edw. Well, I have at times of late been so very miserable, that I may have unconsciously exposed my feelings when I should have been more anxious not to do so. I may tell you, Gertrude, that I have for some time dreaded my hours of solitude and reflection, while I despised myself for the weakness and cowardice which prevented my abandoning what, in those hours, appeared to me utterly unworthy of pursuit. I have loathed, at such times of reflection, those very scenes into which I could not perhaps resist entering the next day. I have been disgusted with the worthlessness of those very associates, who still have so much power over me, that I must fly from them if I am to escape from their vices. But I must go on with my story. I think Mr. Percy has shewn me in what I erred. I supposed I must myself do that which he says God alone can do. I have thought of praying to God, but supposed hitherto, that before I presumed to approach Him, I must give up all that He disapproved of. I have thought also of going to church with you, but though I saw that many of my mad dissipated companions ac-

companied the females of their family to church, and indeed seemed to think that, by so doing, they had in some way atoned for their irregularities during the week, I always felt that it would be absolute hypocrisy in me to kneel in the presence of God on Sunday, as if I was a worshipper of His, while I was conscious of violating his law during the week. But, to shorten my story, when I was in a shop this forenoon, I saw an advertisement, purporting that Mr. Percy was to preach a sermon this evening in behalf of some charitable institution. I immediately felt an inclination to hear this person, whose preaching had produced such a marvellous effect on your mind; and at a time when I was sure no one who knew me would be there. I therefore disengaged myself from a party with whom I had promised to dine, and, when the time came, wrapped myself up in a great coat, and went to the church. It was about half full when I arrived, and I seated myself in a pew where I could have an excellent view of the preacher. I confess, Gertrude, for I must tell you both my bad and good feelings, part of my intention in going was to surprise you with my knowledge of the manner and style of your favorite. When I was seated in my pew, observing the people as they crowded in, I confess, Gertrude, the scene appeared to me very unattractive, and our friend Charles Ormond's lines, which he says are prose verse, came into my thoughts most forcibly. They describe the filling of a church of that kind to the life; and his own feelings were exactly what I experienced when I saw the unlovely assemblage of poor mechanics, and fine pious ladies, and fat citizens, all showering in, jostled together.

"My young eye, proud and careless, gazed abroad,
O'er those who crowded there, nor loved the scene:
I cared not though their hearts were God's abode,
But scanning their poor aspects low and mean,
I shunned their crowding near, as holier I had been.

And still they crowded in; some calm and slow,
As they had thought on him they worshipp'd there;
And some all haste, with eager anxious brow,
Bustling with selfish speed to seize a share
Of most commodious pew, with little care
How others sped—their kindling looks the while
Betraying their poor hearts, if unaware
Some earlier worshipper their speed beguile,
And sit where they would sit, with pleased unconscious smile."

Ger. That picture is drawn by an enemy. Oh that I had been with you, Edward! I should have sat joyfully by the lowest and the meanest. But do go on.

Edw. Well, the people crowded in till there was no more room in the pews, and numbers stood in the passages. I began to think of coming out, it was so stifling; and an old laborer, who had drawn on his Sunday coat over all his week day filth, placed himself to stand and lean against the pew where I sat, with a coarse dirty hand, holding a greasy old hat just under my nose.

Ger. Oh Edward! Did you not think how much the poor old man must have loved the house of God, when, after a day of labor, he was contented to stand two hours that he might be present there.

Edw. Not till I had made a movement which made the old man look round. I suppose he saw disgust in my looks, for he immediately removed to a little distance, and putting his hat on the ground, stood without any support; no expression of displeasure passing over his mild but manly countenance. My heart smote me, but Mr. Percy at that moment appeared, and both my old man and I were instantly occupied. I confess, Gertrude, Mr. Percy's looks and manner are extremely prepossessing. He read prayers during which my mind became unusually calm and happy, though I cannot say I was attending to them, but softening thoughts, which have been strangers to my bosom of late, again visited me; and I believe they were excited in a great degree by the devout and happy looks of my poor despised old man, whose face was now a little turned to me, and expressed much feeling, and even elevation, while he joined in the service. 'How much fairer and purer his soul is than mine,' thought I. 'Were we both at this moment disembodied, and in the presence of our Judge, which of us should feel that he ought to shrink back, and give place to the other?' It was not difficult to decide that it would be the proud sinner, who had a few minutes before so unfeelingly insulted the poor saint. When prayers were over, I with great difficulty persuaded the old man to take my place, and I took his.

Ger. Dear Edward! and were you allowed to stand.

Edw. Oh, indeed I was. There was no room any where; but I felt very happy; and after Mr. Percy began, I had not a thought for any thing but his discourse.

Ger. What was his subject?—his text?

Edw. It was this—'Ye will not come to me that ye might have life.' I do not recollect what part of the Bible he took it from.

Ger. From St. John. Most gracious words! But proceed.

Edw. He began in a manner so calm, and dignified, and solemn, to describe those who would not come to the Saviour of the world that they might have life, that my attention was entirely fixed; and each description of character suited exactly some people who immediately came into my thoughts. He described our guardian, Mr. Lornton, to the very life—his regularity—his abhorrence and dread of whatever is disreputable—his rectitude in all worldly matters—and yet his utter forgetfulness of God. His nicety in fulfilling every duty to his fellow-men, and his absolute contempt of his duty to God. No appearance of love to God—neglect of his instituted worship. Profanation of his Sabbath by travelling—or seeing company—or doing whatever he chooses, in contempt of that express command, which says,—Thou shalt do no manner of work on the Sabbath day, thou, nor thy servants, nor thy cattle.—Oh, Gertrude, how boldly we all dare to disobey God! Only think of the manner

in which the Sabbath is usually spent, and how plainly the commandment forbids all we do.

Ger. Yes, dear Edward, he is a long suffering God, who bears with us. I sometimes tremble when I see the daring disregard of his plainest commandments, which my very dearest friends venture upon. It is an awful thought. But go on.

Edw. Mr. Percy described many characters. Our aunt Stanly most exactly—so formally exact in external religious observances, while her whole heart is engaged with this world.

Ger. Edward, how can you judge of aunt Stanly's heart? Those descriptions are not intended to lead us to judge of others; they are intended to lead us to self-examination, that we may ascertain in what respects our own characters resemble those portrayed by the servant of God, whose duty it is thus to search and probe the heart, that it may be healed.

Edw. Well, I only wish aunt Stanly had been there. She must have recognised herself—prayers in the morning, and theatre in the evening, and——

Ger. I will not hear aunt Stanly's character. Did he not describe Edward Aberley. (*Smiling.*)

Edw. Oh yes, and Mamma, too—so fond of her children, yet so—

Ger. No more, Edward. It is not right—indeed it is not.

Edw. Now, Gertrude, I have said nothing, so it is you who are wrong in anticipating an unfavourable character of Mamma.

Ger. I confess it is so; but I would rather hear Mr. Percy's character of you.

Edw. His character of Mamma, however, softened me to tears; and he concluded by saying there was the best hope of such characters; for they erred not from want of candour, but from want of light; and that they dreaded becoming truly and strictly devoted to God, not from indifference or enmity to real religion, but from a sincere apprehension that, in so devoting themselves, they would in some indefinite way be neglecting duties that they ought to fulfil.

Ger. Well, I do think so of Mamma sometimes. But no more of her. Why are you so long in coming to the character I most wish to hear described?

Edw. Oh, because it comes so close; but I want your advice, so you shall have all. Mr. Percy kept my character to the last; and when he began to describe it, the interest and feeling of his voice and manner seemed to increase. I think I remember his very words. He said—"There is still another class of persons to whom I must speak, and ask them why they do not come to Christ that they may have life? Or, perhaps, I may rather ask you, my young friends, (for to you I speak,) *Do you know* Him whom you disregard and reject? No, you know him not. I think I shall be able to convince you of this, if you will yield me your attention for a few moments, and let your hearts reply candidly to the questions I shall ask you. Do you not believe, that if you listened to the re-

monstrance of the text, and attempted to come to Christ for life, that the first step you must take would be to give up all earthly enjoyments—all that at this moment is most attractive to you?—and all this you imagine must be given up, for what?—you cannot say for what. To you the idea of becoming religious is altogether an idea of deprivation—of giving up—of leaving what is delightful. You see that those of your own age who become religious, immediately lose all relish for their former, and your present pursuits. You see that they immediately begin to love the house of God. They love to be alone, that they may pray, and read, and learn more of God. They see every thing in a new light; and their opinions and sentiments on almost every subject differ from yours; but all this, though an unaccountable something may lead you to respect and love them, does not convince you that they have in reality found that happiness which they assure you they have found. You only regard them as gloomy; or, as having been so alarmed, by the preacher or by some other means, respecting the future state of their souls in another world, that, under the strength of the impression, they become willing, in order to secure their salvation hereafter, to live a life of gloom, and wretchedness, and self-denial in this world. Is not this really your only idea respecting religion, that it is the enduring of gloom and deprivation in this world, to purchase by that means happiness in the next? But you entertain this opinion, because you do not know that Lord and Master for whom Christians give up all that he disapproves. If you knew him as they know him, you would feel as they do, that he, and he only, is deserving of that place in your hearts which he, and he only, can fill. These are perhaps words without meaning to you. Let me try to portray some faint traces of that all-glorious character; or, rather, let me ask you to look around on what you know and acknowledge to be his works, and say, do you trace nothing of his greatness, and also of his tenderness, on the face of his creation? Why is it all so fair and lovely? Why such profusion of all that is sublime, and soft, and touching? Why such perfection and beauty? and whence the power which these inanimate objects possess, to attract and charm the heart? and who formed the heart to feel that power? Is there no trace of the footsteps of one here, who, if we could find him, we would love with love unspeakable? But, my young friends, lovely and touching as his works of creation are, his work of redemption is still more lovely. His works of creation ought to lead us to seek after their all-glorious Creator, but in his work of redemption he has brought himself near to us. He has come in search of us. He has left that glory in which he dwelt with the Father, and where those highest spirits who are permitted to approach nearest to him are so overwhelmed by the brightness of the vision, that they veil their faces with their wings, and express continually their adoration, Holy, holy, holy, Lord God Almighty! This glorious Jehovah, in love to us, that he might bring

himself near, close to *us;* took our nature into his, that he might in that nature fulfil the broken law of God for *us;* that he might bear the punishment due to *us* for the breach of that law; and that he might experience and know all *our* feelings and griefs. He became our very nearest friend; for what other friend both sees our inmost feelings, and feels them also? He is the omnipotent God, and also man; and in that character he is at this moment present with us, reproaching us in those most tender and condescending terms, 'Ye will not come to me that ye might have life.' I have purchased eternal life for you, but you despise that for which I laid down my life. You have ruined yourselves—you have disobeyed the laws of God. 'There is none other name under heaven, given among men, whereby ye can be saved,' but mine, yet ye will not come unto me! I have left the glory of the Father—I have taken the form of a servant, and have endured the cross for you, and ye will not come unto me! 'Come now, let us reason together, saith the Lord; for what things are they that ye reject the Lord Jehovah?' And then, Oh, Gertrude! how forcibly Mr. Percy spoke; and what fools he made those appear who preferred the trifles of this world to the salvation, and friendship, and guidance of the Son of God. He described my character—in youth—health—with the advantages of education, friends, fortune, influence, and not a thought but to gratify the passion of the moment. He painted my guilt and responsibility so as to make me tremble, and inwardly to implore God to have mercy on me. He then described what such an one might be, if, convinced of his sins, he fled for refuge to Christ, who would receive him, and give him a new heart, and put his spirit within him, to lead him into all truth. Then, Oh Gertrude, such a character as he described! a blessing to society—happy in his own soul—his Master's image becoming more and more visible in him. I cannot say all he said, but I can never hope to be such a one. Oh, that I could! (*Covers his face with his hands, and bursts into tears.*)

Ger. And why not hope, my dearest Edward? Mr. Percy did not say you could make yourself such a character.

Edw. Oh, no! He said I could do nothing without Christ. It was on this point he so forcibly convinced me I had hitherto erred. He said we could no more produce even one good thought without Him, than a branch could produce fruit, if separated from its parent tree.

Ger. Then, my brother, to become such a character, you have only to come to Christ, to believe in him, to learn his will from his own word; and when you have learnt it, to implore him to enable you to obey it.

Edw. This is exactly what I wish to do, Gertrude; but, in town, I cannot. You know I am so engaged, I never have a moment to myself. Besides, I dread entering again into the Society of those with whom I have of late associated. Some of them are really worthless. I have told you that I was disgusted with them before

I heard Mr. Percy; yet I do not think I could shake them off; and I know were I to go to Calmly Lodge, they would follow me there. But I must have peace, and am determined to try to make myself acquainted with the will of my God and Saviour. I wish you could be with me wherever I am, Gertrude. You are thoughtful. Can you assist me in deciding what to do?

Ger. Suppose you should go to your estate in Scotland for a short time. You know Mr. Lornton wishes you to go and shew yourself to your tenantry there, as he says, and you have evaded complying with his wishes these two last summers. You could enjoy perfect peace there.

Edw. An excellent thought! Only I cannot have you with me.

Ger. Perhaps I may follow you. Mamma has several times, of late, said that she wished to visit Scotland. Possibly your going there may induce her to shorten our London gaieties and follow you. In the mean time, I am sure you will find a person who will be able and willing to assist you in your search after religious knowledge in the clergyman of the parish.

Edw. I remember him. He was very old, and I thought very stupid.

Ger. Oh! but there is a new clergyman, Mr. Dugald Ross, who I am certain is really a Christian.

Edw. How do you know about him, Gertrude?

Ger. I have seen letters from him to Mamma, about the education of the children on the estate.

Edw. To Mamma! Why did he not write to me?

Ger. He wrote first to Mr. Lornton, who answered coldly that you would soon be of age, and he would not interfere in such matters. Mr. Ross then wrote to Mamma in the gentlest and most Christian spirit, telling her of Mr. Lornton's reply, but urging the immediate necessities of the people, and their anxiety to have their children, and, indeed, some of their grown up young people, taught to read the word of life. Mamma employed me to answer the letter, and to say exactly what Mr. Lornton had said. I did so as gently as I could; but, at the end of my letter, requested him to let me know what the expense would be of beginning a school, and what his wishes were. I showed my letter to Mamma, and she did not object to my sending it. I very soon received an answer which delighted and astonished me. I found that such a school as Mr. Ross and the people wished to begin, would scarcely cost so much annually as I had formerly spent in trinkets and the merest useless trifles. All that was wanted was a school-master's salary, and some other trifling expenses. I intreated Mamma's permission to have it begun, and at last she yielded, saying, that when you were of age you might continue or stop it as you chose.

Edw. And you, Gertrude, out of your allowance, which is not an eighth part of what I receive, are supporting a school on my property. Dear Gertrude, you have begun my duties for me.

Ger. Oh, if you knew how it delights me to find that it is in my power to be the means of having so many young creatures brought to the knowledge of their God and Saviour, you would envy me my feelings.

Edw. And tell me, is this because you believe your doing so is pleasing to God.

Ger. Not exactly; there is so much evil in all I do—so very much of self—so much forgetfulness, that without Christ I can do nothing—so much of a feeling that I have some merit in my poor imperfect performances of duty, that I am constantly permitted in some way to feel how weak and sinful I am; so that, when I go to my knees, I have nothing but confessions to make, and pardon and mercy to seek. But I know that, if I sin, "I have an Advocate with the Father;" and if I confess my sins, God is righteous in forgiving my sins for his sake; and that his blood cleanseth from all sin.

Edw. But what then gives you such delight in having it in your power to begin this school?

Ger. Many things. I feel honored and softened in thinking that my Lord has shewn me a way of which I was quite ignorant, where I can employ his gifts so as to promote the knowledge of himself, and teach the way of salvation through him to some of my young fellow-sinners. And when I reflect on the different manner in which I have hitherto spent his gifts, I cannot express the love and gratitude which fills my heart to that Lord who has so manifested his glory to my soul, as to draw me from the world and all that is in it to himself. Such feelings, Edward, are unlike, and O how superior to, all other feelings! They soften, they purify, they elevate, they subdue and overcome the heart, and bring it into willing, irresistible captivity to Christ.

Edw. What ought I to do first, Gertrude?

Ger. First go to Christ in prayer. Pour out your heart to him. He knows you far better than you know yourself. Endeavour to open your whole heart and soul to him, as to a near, and present, and most tender friend. Give yourself to him. He commands you to give him your heart.

Edw. But I have been so sinful—must I not first repent?

Ger. You must repent, Edward—but are you not relapsing into that error from which you supposed Mr. Percy had freed you, in asking that question? If you can do *nothing* without Christ, can you *repent* without Him? No, my dear Edward, but, 'Him hath God exalted to give repentance.' You have no power but as you receive it from him. Go, wait on him—seek a new heart from him.

Edw. Good night, my dear Gertrude.

Ger. Good night, my own beloved brother—more than a common brother—a brother, I hope, in soul also—a brother and friend forever!" pp. 19—36.

After some time, the whole family meet at Edward Aberley's estate in Scotland. On the evening preceding the celebration

of his "coming of age" they are seated together in a grove, where they have a fine view of the river; and the following conversation ensues.

"*Ger.* This is indeed lovely! Oh, who would live shut up in a town, in whose power it was to be where so much of God is manifested in the glories of his creation! What a profusion of grandeur and beauty! Look, Anna, in this direction. See those mountains, how majestically they tower to heaven, their tops glowing in the beams of the descending sun. How lowly too, are the glassy waters of the loch, on which they seem to rest. Oh! I feel oppressed as I gaze at the extended glory of that view! How poor, how confined, how unworthy, all the adoration that our hearts can offer to that glorious One, who has created for us such profusion of objects to manifest to us his character, and win our affections to himself!

Anna. Hush, Gertrude. Some one approaches by that path in the wood behind us.

Edw. It is my friend.

Enter Mr. Ross.

Edw. Welcome, my dear Sir. Allow me to introduce my long-expected friends to you. My mother and eldest sister are not quite strangers to you, at least by character, and Gertrude, as a correspondent, was your first acquaintance.

Mr. Ross. (*with much feeling.*) I am happy to have an opportunity of expressing my own obligations, and those of many a grateful heart in Arnavoir, to Miss Gertrude.

Ger. (*blushing.*) Indeed, Sir, I am the person obliged, and I have to return you my most grateful acknowledgments for pointing out to me a way of being useful where all the trouble was yours, and all, at least much of the pleasure, was mine.

Edw. (*smiling.*) No one, then, is to have the merit of doing my duty for me.

Mr. Ross. We shall ascribe it where all merit is ever due—to Him who alone can so change any heart, as to incline it to love his service. I hope, however, that to-morrow Miss Gertrude will feel gratified in seeing so many young people who, through her bounty, are learning the way of salvation.

Ger. Shall I have that pleasure to-morrow?

Edw. Yes. To-morrow all the people belonging to the estate have been invited to assemble on the lawn before the house; and the children are prepared to exhibit their accomplishments to you.

Ger. I shall be delighted to meet with them.

Edw. This is an evening, my dear Mr. Ross, quite after your own heart.

Mr. Ross. And what heart, my dear Mr. Aberley, could resist the influence of such an evening? God speaks to us by his works;

and when their language is all gentleness and tenderness, shall our hearts not be softened, and reply in gratitude and love?

Anna. Many who are still dead to the power of religion, are yet exquisitely alive to the beauties of nature.

Mr. Ross. Certainly, Miss Aberley; many are so.

Anna. And they have expressed their admiration in language so powerfully impressive, that they have taken away all my pleasure in beholding those beauties. At this moment Lord Byron's lines, descriptive of his Lara's feelings on viewing the softness of moonlight, and his dark mind turning away from its loveliness, haunt my thoughts.

Mr. Ross. But, Miss Aberley, that description is beautifully just.

Anna. But I now dislike every association of ideas which leads my mind back to the state it was in when I almost worshipped these authors.

Mr. Ross. Perhaps it would have been better for the world had such authors never written: yet there are some passages, even in Lord Byron, which are exquisitely beautiful from their truth. His delineation of a mind, conscious of its guilt and darkness, and ignorant of the way of peace, do more than impress and excite the imagination—they confirm some of the most important truths of Scripture.

Anna. But still it is the imagination that is captivated by such works—and surely it ought to be forced or starved into subjection.

Mr. Ross. (*smiling.*) I am afraid it will not submit to be starved, Miss Aberley. It ought to have *proper* food; but if it is denied such, I fear it will become less nice, and be satisfied with what is poor and trifling. There is perhaps no other power of the mind which, in youth at least, requires such constant attention.

Anna. I feel so. I cannot get it suppressed.

Mr. Ross. (*smiling.*) No, I believe that is hopeless. But you can occupy it with what is really important, and really lovely, and really excellent.

Mrs. Aber. You will find, my dear Sir, that my poor Anna has some very peculiar ways of thinking. I am rejoiced to think she will have it in her power to receive instruction from you. Edward is already deeply your debtor; and I am afraid you will find us all anxious to encroach on your precious time, and on your patience.

Mr. Ross. It is the delight of a minister of Christ, Madam, to be occupied in his Master's service, when his labours are valued. It cheers his heart, and strengthens his hands.

Mrs. Aber. You are kind in thus encouraging us to trouble you, my dear Sir. I trust we are all in earnest, though my dear Anna is, I fear, in error on many points. I feel thankful that Gertrude, and not she, was the first of my family who became religious. I fear, had Anna been the first, she would have disgusted us all by her, what appears to me, absurd peculiarities. For instance, my Anna makes it a matter of conscience to dress in the most ridiculous

and particular manner, so that all her young friends regard her change on that point, as a part of her new religion.

Anna. But pray, Mamma, tell Mr. Ross how many precious hours I have lost in studying dress. Ought not such inclinations to be mortified? Besides, St. Paul says, that women professing godliness should not adorn themselves with costly array.

Mrs. Aber. I do not wish it to be costly, my love. All I ask is, that it shall not be particular, and throw an air of ridicule over us all. But, Mr. Ross, I must lay more of my poor Anna's peculiarities before you. During the last six or eight weeks we have been in London, she has considered it her duty to teach every person whom she had it in her power to speak to. Whoever was our visitor, Anna instantly attempted to introduce the subject of religion; and though the person she addressed might at the time be involved in the vortex of fashionable amusements, Anna would begin to condemn them all—dancing as folly and waste of time—concerts as the same—the theatre as utterly sinful—and going to admire Miss O'Niel as delighting in the sacrifice of a human soul, and consequently more inhuman than the Roman ladies were, who found pleasure in witnessing the earthly agonies of gladiators. She reproved every one; and, in short, has made every one dislike her; and all this, while she herself must necessarily have a very small portion of religious knowledge. Can all this be right?

Mr. Ross. Can Miss Aberley quote St. Paul's authority for all this, as she did respecting dress?

Anna. Not exactly, for each particular Mamma has mentioned. Yet how should I have known that any of these things were sinful, unless Gertrude had taken pains to convince me that they were so?

Mr. Ross. Were you convinced they were sinful, merely by Miss Gertrude's saying so?

Anna. No, certainly, unless I had seen that Gertrude had really lost all pleasure in such things, and really delighted in religion—I should not have attended merely to her opinions. But when I saw the change that had taken place in her, my conscience told me that what had produced that change, was a reality of love to God—a reality of wishing to please and serve him of which my heart was destitute—and I hope the consciences of others will speak to them the same language, when I speak truth to them. I am willing to be hated and scorned, provided I carry truth to any soul. You do not know, Sir, what I have suffered from the terrors of an awakened conscience; nor the anxiety I feel to lead others to leave that state of blindness in which I so lately was. Oh! what madness; what folly it now appears to me to spend hours, and days, and years, as I have done. Every thing respecting God and eternity seems now so awfully real! Why should I value people's opinion of me, in comparison with the chance of leading them into truth?

Mr. Ross. And have you, Miss Aberley, been the happy means of leading any one to the knowledge of the truth?

Anna. Not that I know of; but I resisted conviction too long myself to wonder at any one else doing so. But tell me, Sir, do *you* think I have been wrong? I beg you will speak truth—plain truth to me, however severe. Was I wrong in attempting to point out truth to others, while so ignorant myself?

Mr. Ross. (*Gently.*) I feel afraid, my dear Miss Aberley, to condemn what was done under the impressions you describe, and with so much indifference respecting the consequences to yourself. Yet the very kindest and best services may be performed in such a way as to defeat the very intentions with which they are done. We must ever remember, in attempting to lead people to think as we do, that we are human beings endeavouring to influence human beings, and must use those arguments which we know by experience are attractive to the human heart. A real change must come from God; but he uses means suited to the end. A plain declaration of truth is one means, and conscience will be on the side of that truth; yet if it is declared in a manner revolting to the heart, conscience has then to struggle against the disgust of the heart, and will not easily be heard. On the contrary, if the heart is won along with the conscience, all is won. St. Paul exhorts us to attend to what is lovely and of good report in all we do, and he himself is beautifully tender and gentle in his treatment of the ignorant. Now, my dear Miss Aberley, it is not *felt* to be lovely, neither is it of good report, for very young persons to presume to teach, particularly when they themselves have scarcely escaped from those errors against which they warn others.

Anna. But if we receive light, are we entitled to put it under a bushel?

Mr. Ross. (*Smiling.*) No, we are to let it 'so shine, that men *seeing our good works*, may glorify our Father who is in heaven."

Anna. But is it not a good work to warn others from your own experience that they are ruining themselves?

Mr. Ross. You cannot, my dear Miss Aberley, by mere words, convince any one that your experience is light from heaven.

Anna. But if I am utterly changed, they wilfully shut their eyes if they do not see that the change is of God.

Mr. Ross. That must depend entirely on the nature of the conduct exhibited. I would not discourage you, Miss Aberley; but when God opens your eyes to perceive what that really is which you now term an utter change, and when you come to look back on the present state of your heart and conduct, you will be less surprised at the slowness of others, and will wonder that you should have regarded yourself as 'utterly changed,' and that by the Holy Spirit. Forgive my plainness—what I say of you, I would say of any one who had come so very lately from a state of ignorance, into the knowledge of the first principles of truth.

Anna. I love what you say. The severity of truth has become

strangely agreeable to me. But then must I be silent? Must I never shew to others that way of salvation which I myself have found?

Mr. Ross. I do not say so: but it is not easy to lay down any rule on this point. What I would advise is this. As it is impossible that you should be otherwise than ignorant, study the Scriptures; might I say study them on your knees—at least with a praying heart, over every passage. Realize continually the presence of God in Christ. You know He is the only way to the Father. Search the Scriptures for those passages which reveal to you the character of your Lord, and in what relation he stands to you. Pray earnestly for his spirit to enlighten your mind, and reveal the character and work of Christ to your soul—rest not till you know what it is to 'abide in Him'—till you can say, He is your peace, and your righteousness, and your joy. This is the first lesson a young Christian has to learn. Live near this Lord—without him you can do nothing. Follow on to know him more and more—make yourself acquainted with his word, praying for his grace to enable you to walk according to it; and, instead of aiming at distinguishing yourself by some great effort, undertake nothing without bringing the matter to him in prayer, imploring his guidance and his Spirit to show you how unable you are of yourself to do any thing aright. Walking thus, you will not readily offend by speaking rashly or harshly to any one; and if you should offend by speaking truth in the spirit of love and meekness, you are then only in the path of duty,

Anna. (*Sighing.*) I know little of such walking. You have made me feel how poor, and blind, and miserable I am.

Mr. Ross. Do you recollect how our gracious Lord and Master concludes his address to those whom he accused of being poor, and blind, and miserable, while they thought themselves rich ?

Anna. I do.

Mr. Ross. How much comfort, then, may they receive from his words, who feel that they are so ? 'As many as I *love*, I rebuke and chasten. Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'

(*Anna's eyes fill with tears, and she turns away.*)

Edw. In what a variety of characters our Lord is represented in Scripture !

Ger. Yes: and how necessary we find these different characters to be to us in our different states of feeling.

Mr. Ross. And we shall continue to find them so to the last. There is no situation, no state of mind, no state of feeling, in which we can be, that we do not find him represented in Scripture as bearing the very character suited, in those circumstances, to be our most sympathizing, most powerful, and most tender friend. Oh! He is indeed the friend of us sinners, from the moment that

first in ignorance, and darkness, and fear, we apply to him, until that hour when he enables us without dismay, sometimes with joy and rapture, to meet death and enter eternity."—pp. 70—79.

On the following day, Mr. Lornton and Charles Ashton being added to the party, the tenantry are assembled; Mr. Aberley addresses them; and the school, for which Gertrude had made provision, is led forward by their teacher, to express their gratitude to their earthly benefactress, and their higher gratitude to their Heavenly Father, in a short and touching hymn. In the midst of this scene, Allan Cameron, an old soldier, who attended Col. Aberley during his last illness, appears, and presents the Col's Bible, which had filled him with peace and consolation, in his last moments. The soldier's story is deeply affecting: and when it closes, Edward approaches the company, and again addresses them.

"My dear friends, in speaking to you to-day I have felt conscious that in declaring my own determination to devote my life to the service of God, you could not feel much confidence in my resolutions, young and untried, and full of faults as you know me to be. (*Cries, 'We only know your goodness and kindness.'*) Hear me without interruption, my friends. I have now an example to offer you, that you will think worthy of following. You loved my father. (*People 'Aye as our own souls.'*") Look at this Bible. Your Master, when he came to die, felt that he needed from this to learn how. See, it is all marked with his own dying hand. (*The people gather close to look, and exclaim mournfully, 'His own hand!'*) Yes, his own hand. I shall read you some of the passages—here is one "There is none other name under heaven given among men whereby we must be saved, but the name of Jesus." I have told you that in this name is my only hope; but here is my father's own dying hand subscribing to the same single trust. You know the strict propriety of his life. If any man could have approached God in his own righteousness, he might. (*People, 'Aye at an earthly bar none could have laid a fault to his charge.'*) Yes my friends but when about to appear at an heavenly, even *he* found that he needed one to stand between him and the judgment he deserved there; and which of us then need hope? (*People, 'None, none.'*) Then I trust you will all flee for refuge to that Saviour to whom he trusted the salvation of his soul. I will read another marked passage from this Bible. 'God so loved the world, that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life.' And this, 'God sent not his Son into the world to condemn the world, but that the world through him might be saved.' These are some of the passages of this word of life, on which my father rested his hopes for eternity. My friends, shall we not follow his steps? This is my own Decision, in the strength

of God my Saviour. It is the Decision, in the same strength of all my family. (*The people are much moved.*) Mr. Ross, you are our guide and teacher—you will, I am sure also, be our faithful reprover. Now, my dear Sir, before we separate, will you entreat God for us, that he may enable us to obey his most gracious command, to believe in his Son for the salvation of our souls; and to awaken all of us to the vast importance of that which Christ himself calls, 'the one thing needful.' Pray, my dear Sir, that none of us may venture again, 'to give sleep to our eyes till we have found a place for the Lord in our hearts.'

(*Mr. Ross and Edward, &c. take off their hats, while Mr. Ross prays.*)

Here I shall stop. May the decision of my reader be the same as that of the family, from whose history I have selected a few scenes. *They* continue to adhere strictly to their choice; and though they no longer participate in many of those pleasures in which they formerly placed their chief happiness; and though some of those whom they loved have withdrawn themselves from their society, and joined in the ridicule their change of sentiments and conduct has excited, yet they date their knowledge of true happiness from the time they were brought to the knowledge of God—as truly, as clearly, as a man born blind would date seeing the light, and the beauty of creation, from the moment he received his sight. They, too, have found, that there is more real kindness, real love, sincerity and truth in religious society, than is to be found in the world; and that though there may, to a cursory observer, be less external charm where the heart is the chief subject of culture, yet that amongst such are to be found the truest and best friend, the kindest and most conscientious relation—in short, all that is most valuable in human character, and what really secures the confidence and love of the heart. They have had the delight too, of seeing some of those they love and esteem begin to reflect on the subject of religion. Amongst these is Mr. Lornton, who is now a regular attendant at Mr. Percy's church; and who has been observed to shed tears, when that clergyman spoke of the glory of *His* character, who condescends to *ask* the heart—the love of fallen man.

There can be no half-measures in religion. We are not religious—we know not what it is—we deceive ourselves, if we suppose we do, unless it is the subject that occupies our most serious and most anxious thoughts; unless all other subjects seem trifles compared to it; unless we see that we would gain nothing if we gained the whole world and lost our own souls. We do not love God, and have no authority from Scripture for supposing we do, unless He has a place in our souls and affections different from, and superior to, and altogether unlike the place any human being holds there. We do not know Christ, unless He hath so manifested himself to our souls, as to make us feel that He is supreme in all that attracts the love and adoration of the heart and soul: 'Whom,' as the Apostle says,

'having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice, with joy unspeakable and full of glory.'" —pp. 105—108.

If we have erred, in suffering our notice of this book to extend over so many of our pages, we shall endeavour to avoid a similar transgression in regard to the other volume, the title of which is prefixed to this article. We shall give some account of it, in our next Number. See p. 425.

For the Literary and Evangelical Magazine.

PSALM XLII.

As the hart panteth after the water-brooks, &c.

ARGUMENT.

DAVID driven from Jerusalem by the rebellion of his son Absalom, into the country beyond Jordan, and hiding from his enemies in the caves of Mount Hermon, laments his distresses with the deepest sorrow. In particular, he bewails his banishment from the Holy City, and from the service of the Tabernacle, which he had often celebrated with so much delight. At the same time, he does not yield to despair, but encourages himself to trust in God, from whose favor he confidently anticipates the recovery of all his former blessings.

As pants the hunted hart to see
  And drink the running wave,
So pants my soul, O Lord, for thee,
  And only thou canst save:
While pining still with inward care,
I cry with unavailing pray'r,
How long my God, shall I complain,
And languish for thy courts in vain?

Alas! I feed upon my tears,
  And live—I know not how—
While foes demand, with cruel sneers,
  'And where's thy Saviour now?'
O! how that season I lament
When to thy Holy Hill I went,
And mingled with the happy throng,
With cheerful heart and flowing song!

But why art thou cast down, my soul?
  Why mourning in my breast?
The God who bids the billows roll,
  Can bid the billows rest.

And tho' I roam in exile now,
O'er Jordan's stream, or Hermon's brow,
Thou art the God of Zion's Hill,
Thou art my God and Saviour still.

O Lord! these waves that rise again,
Roar o'er my breaking bark;
Thy water-spouts have burst—in vain—
My soul is in the ark.
And in the blackest shades of Night,
I wait for thy returning light,
While my true spirit, on the sea,
Pours out her midnight song to thee.

And still, unbroken by despair,
My faithful song shall flow.
O! make me Lord thy constant care,
And heal these wounds of woe.
For like the sword of Death to me,
That question comes, insulting thee,
When foes demand, still laughing on,
'And where's the God of David gone?'

But why art thou cast down, my soul?
Why mourning in my breast?
The God who bids the billows roll,
Can bid the billows rest.
And safe thro' all their angry foam,
My little bark shall bear me home,
And I will kneel upon the shore,
And bless my God for evermore.

NOTES.

As pants the hunted hart to see.

This figure paints the distress of the Psalmist, pursued and almost run down, as it were, by his enemies, in a very lively manner. The propensity of the hart, or deer, to take to the water when he is close pressed by the pack, is well known. The poor animal is at his last gasp, and his panting (or braying, as some have it,) very forcibly represents that vain longing with which David sighed for the house of God.

'And where's thy Saviour now?"

This was the very *acme* of his grief, that his enemies not satisfied with reproaching him, should even question the faithfulness of that God whose everlasting covenant, "the sure mercies of David," was still the source of all his hope. And indeed a true friend will always feel an injury or insult offered

to his friend, more than one to himself; and David was, like Abraham, "the friend of God."

O! how that season I lament!

Nam in omni adversitate fortunæ, says Boetius, *infelicissimum genus est infortunii, fuisse felicem.* And so Dante in his Inferno, makes Francesca say:

No greater grief than to remember days
Of joy when mis'ry is at hand.

And Southern:

Could I forget
What I have been, I might the better bear,
What I am destin'd to. I'm not the first
That have been wretched; but to think how much
I have been happier ——

But David had the hope of recovering his former joys to lighten his present sorrows, and he could say with his elegant paraphrast:

At rursus bonitas quum subiit tua,
Et menti auxilii certa fides tui
Illuxit trepidæ, temporis illius
Me consolor imagine
Festis quum populus me reducem choris,
Faustisque excepiet vocibus, et Dei,
Pompa cum celebri, me comitabitur
Augusta ad penetrabli.

Buchan. Lib II. Psalm xlii.

But why art thou cast down, my soul?

Here David addresses his own soul, and exhorts himself to trust in God, the only source of hope in his distress. The verse is a sort of chorus which is repeated again in the close of the psalm.

'And where's thy Saviour now?"

Hæret lateri lethalis arundo. He repeats the taunting question of his enemies, shewing how deeply it had gone into his heart.

O Lord, these waves that rise again.

It is impossible to do justice to the original in this place. It is indeed one of the finest specimens of the gloomy sublime in all poetry. The phrase "deep calleth unto deep," in particular, is absolutely terrific. The allusion is to a storm at sea, attended with the bursting of water-spouts which are frequent along the Jewish coast. (See Harmer's Observa-

tions.) And the "deep" of waters above in the clouds, is calling to the "deep" of waves below in the sea, to make a combined attack upon the poor foundering bark, and bury it at once in its grave. (See Horne.) "There is something dismal," says Clarke, "in the sound of the original: קורא תהום אל תהום *tehom al tehom kore.* It is like Homer's famous verse.

Be d'akeon para thina poluphloisboio thalasses.

"The rolling up of the waters into a swell, and the break of the top of the swell, and its dash upon the shore," (rather upon the vessel, I think,) "are surprisingly represented in the sound of the two last words."

And safe thro' all their angry foam.

After all the billows in which we saw the Psalmist almost swallowed up alive, it is delightful to see his little bark again mounting over the tops of the waves, and hear him singing his hymn of thanks, as he scuds away, for the friendly shore at hand. And so indeed shall it always be well with every one who puts his trust in God.

P. S. I ought perhaps to add, that I have borrowed the form of my verse, and some turns in the two first stanzas, from a French version of this psalm used in the church of Calvin at Geneva, and beginning, *Comme un cerf, &c.* See the Christian Observer for December, 1815.

CALVIN AND ECKIUS.

"Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horse at an inn, he inquired where Calvin lived; whose house being shewn him, he knocked at the door; and Calvin himself came to open it to him.—Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious man, and desired to know if he had not

a garden to walk in: to which Calvin replying that he had, they both went into it; and there Eckius begun to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality.—Eckius returned the compliment; and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect.—Eckius, after dinner, desired to know if he might not be admitted, to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church; as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused; Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse: and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom, Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon, they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from

this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house: but he replied that he must depart; so, thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Biblical Theology.—It is proposed to publish, *an Elementary course of* BIBLICAL THEOLOGY, *translated from the work of Professors* STORR and FLATT, *with additions by* S. S. SCHMUCKER, A. M. *Pastor of the Evangelical Lutheran Church, New Market, Va.: to be printed at the Codman Press, by* FLAGG & GOULD.

The prospectus states that, the work which is here offered to the public, is the result of the joint labour of two of the most eminent divines of the present age. Having been harrassed, by metaphysical, and speculative, and infidel systems of pretended christianity, they were taught the absolute necessity of building their faith exclusively, on the word of God; and the present work is purely of this biblical nature. It is confined to the doctrines which are taught in revelation *totidem verbis.* The various *inferential,* sectarian doctrines, which are used by divines of different denominations to connect and complete a system agreeable to their own views, are here omitted. The work is composed with the highest regard to exegesis: composed too, in view of all the objections which the liberalists of the last thirty years have been able to raise. That such a work is peculiarly needed in the present day, must be evident to every reflecting mind, acquainted with the course of Theological discussion in our country. To render the work more extensively useful, the translator has given, besides other additional matter, a version of all the Hebrew, Greek and Latin quotations contained in it; so that the intelligent layman may here have acces sto the ultimate ground of his faith, and be better qualified to give a reason for the hope that is in him.

This work has been published twice in Latin, and twice in German. It is from the German, edited by Professor Flatt, that the present translation is made. It is recommended by the Professors in the Theological Seminaries at Princeton and Andover, and by one of the Professors in the Theological Seminary at New York. Should it correspond with our expectations, it will prove a valuable acquisition to Students of Theology. The work will be printed in two volumns 8vo. of about 450 pages each, at $2 00, or $2 25 a

volume, according to the binding. The first volume may be expected in December next.

History of China.—A general history of China is said to have been completed by the Archimandrite Hyacinthus, who has lately returned from Pekin to Russia. It is supposed that it will be published by the aid of the Russian Government. It consists of nine volumes folio, and embraces a period of almost 4000 years; from 2357 B. C. to 1663 A. D.

Sunday School and Tract Magazine.—We have seen the first number of the American Sunday School Magazine, published under the patronage of the American Sunday School Union Society, recently organized in Philadelphia; as also the first number of the American Tract Magazine, published under the patronage of the American Tract Society. These publications will give an opportunity of presenting to the public, a condensed and connected view of all the important intelligence, on the subjects which they embrace; and we hope, will be extensively useful, in promoting the designs of the Societies, under whose direction they are issued.

Dickinson College.—The commencement, in this institution, was held on the last day of June. The Rev. Dr. Mason, who on account of ill health, has been compelled to resign his office of Principal of the College, presided on that occasion. Twenty-four young gentlemen were admitted to the first degree in the Arts; and the second was conferred on six gentlemen. The Board of Trustees expect soon to supply the vacancy existing in consequence of Dr. Mason's resignation. In the mean time, the Rev. Professor M'Clelland will officiate as President pro tem.

Lord Byron.—It is some time since the death of Lord Byron was announced in the papers. He had left his own country, and united his efforts, with those of the friends of liberty, in Greece. But in the midst of his days, he has descended to the grave. He died at Missolonghi on the 19th of April. The Greeks have testified their gratitude for the interest which he took in their fortunes, and for the services which he rendered to their cause. They have obtained his heart, to be deposited in a Mausoleum, by which he is to be commemorated; while his body is to be conveyed to England, where the intelligence of his death was received on the 14th of May. It would have been well for his reputation, if his powerful talents had always been employed in a cause as good as that, to which he devoted the last months of his life. The manuscript of his life, written by himself, and committed to Mr. Thomas Moore, for publication after his death, has since that event, been destroyed. This has been done in consequence of the decision of a council of his friends against its publication. The grounds of objection to this measure do not appear to be well ascertained. On the one hand, it is said, that the publication would pain the feelings of persons now alive, without, however, affecting the reputation of the noble auto-biographer: on the other, it is affirmed that the work was both immoral and libellous in its character. All doubt on this subject will be dispelled, if the improbable state-

ment which has been made, shall prove to be true, that there are other copies of this work, some one of which may be expected to find its way through the press, into the hands of the public.

Zodiac of Dendera.—The Zodiac of Dendera and other Egyptian zodiacs, which have been supposed to denote, on the part of that people, a very advanced knowledge of astronomy, even prior to the deluge, has been proved as it is said, by a very learned dissertation of M. Latronne to have been merely the horoscopes of individuals, and so far from being monuments of ancient science, are only additional proofs of the universal credulity which for ages bound the minds of men to the superstitions of astrology. The idea that such was their purpose and origin, was first suggested to M. Latronne by observing in the box of a mummy, a zodiac similar in general to that of Dendera, and which by the aid of other characters, and particularly a Greek inscription, he was enabled to make out to be a horoscope. AMER.

REVIEW OF RELIGIOUS INTELLIGENCE.

Richmond Society for Meliorating the Condition of the Jews.—This society held its first annual meeting in this city on the evening of the 5th inst. The Directors presented the following report, viz:

In the year 1820, a Society was formed in the city of New-York, and incorporated by the Legislature of that state, entitled "The American Society for Meliorating the Condition of the Jews;" the design of which is expressed in the Second Article of its Constitution.

"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 industry, 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."

A number of persons in this city, approving this object thus expressed, and desirous of promoting it, formed themselves into an Auxiliary Society. As the period for the first annual meeting of its members, has arrived, the Managers submit their Report. It is proper here to remark that the business of the Society is conducted, exclusively, by the Parent Institution. The agency of its auxiliaries is therefore confined to the contribution of funds; and their reports can embrace little more than a statement of the contributions which they have made. At the time of its organization, this Auxiliary consisted of 29 members. In the course of the year, forty-two names have been added to the list of subscribers. It appears from the Treasurer's account, as audited under the direction of the Board, that he has received on account of annual contributions and donations $96:14; of which $95 have

been transmitted to the Treasurer at New-York. Thirty dollars of this sum have been remitted, to aid in defraying the expense of sending an agent to Europe, who shall make arrangements there, deemed important to the accomplishment of the views of the Society. Although the sum contributed by this branch of the institution, is not large, the Managers perceive from the last report of the American Society, that it is considerably greater than the average contribution of the 213 auxiliaries now in connexion with it.—The whole sum received into the treasury during the last year is stated to be $7,663:30. Temporary accommodations have been provided for such emigrants from Europe as may be disposed to place themselves under the care of the Society, and as it may comport with their views to receive; the plan therefore, which has been adopted, is about to be brought to the test of experiment.

Instructed by the prophecies, Christians generally have anticipated the time when their elder brothers, the Jews, will acknowledge Jesus Christ to be *him of whom Moses in the law, and the prophets did write.* Sometimes means have unhappily been used with a view to this result, for which no apology can be made. The only compensation which can now be rendered for the civil and religious restraints that have been imposed upon the Jews, is to afford them equal privileges with the rest of their fellow-citizens, and to offer them the New Testament, in return for the Old, which their ancestors guarded with so much vigilance, and transmitted uncorrupted, to the present generation. Invaluable as this retribution is, its acceptance should be urged by no other argument, than the evidence of truth and the spirit of charity. In relation to the Jews, a course has been pursued in this country, of which the Old world furnishes no example. Here, with scarcely any exception, their rights are recognized and preserved inviolate. And here too, that species of benevolence, which contemplates higher than mere civil interests, has assumed a new and peculiar form. To those who dwell amongst us, the truths of Christianity are proposed only as they are proposed to the community at large. But in other parts of the world there are those of them who have professed, or evinced a disposition to profess the Christian religion. Their amalgamation with the Christian societies accessible to them, will not shield them from persecution on the one hand nor from suspicion on the other.—They must surrender the ties and benefits of their former associations, without an equivalent advantage in return. The necessity of some remedy for this evil is not diminished by a few exceptions to this state of things; if, indeed, such exceptions exist at all. Much good may result from forming persons of this description into a single Society or into separate Societies, who shall preserve at their option, their distinction from the other branches of the Christian Church. For such an establishment, no location can be found equal to that which this country afford. Here they may enjoy the civil privileges, and the religious freedom, which Europe denies them. And from time to time there may issue from among them, those who shall be qualified to preach the Gospel to their brethren after the flesh, as they may be disposed

to receive it; and to aid in gathering the Gentiles into the Christian Church, until *none need teach his neighbour, saying, know the Lord; for all shall know him from the least unto the greatest.*

Robert Greenhow, *President;* Nathaniel Sheppard, *Vice-President;* Thomas C. Howard, *Secretary;* Willis Cowling, *Treasurer;* and Henry L. Keeling, Ethelbert Drake, William I. Armstrong, James Caskie, John N. Gordon, David I. Burr, Benjamin Brand, and William Crane, *other Directors.*

Presbytery of Hanover.—An intermediate meeting of this Presbytery was held in Charlottesville, on the 15th, 16th and 17th inst. The time allotted for business was chiefly occupied with the examination of candidates for licensure and ordination. Mr. Thomas P. Hunt was licensed to preach the gospel. The Rev. Francis Bowman was ordained to the whole work of the ministry, in consequence of a call from the Presbyterian Church in Charlottesville and its vicinity. The Rev. James G. Hamner was ordained as an Evangelist. The ordination Sermon was delivered by the Rev. Dr. Rice; and the Rev. Mr. Paxton presided and gave the Charge. The Rev. Mr. Armstrong was appointed to preach the Sermon in behalf of the Education Society at the next meeting of the Presbytery, which will take place at the Church near Hampden Sidney College, on the last Saturday in September. During the meeting, divine service was performed twice on each day; and on the Sabbath the Lord's Supper was administered. The congregation was large, attentive, and serious during the whole occasion; and several members were added to the church.

Theological Seminary.—It is with no ordinary pleasure that we find ourselves authorized to announce to the friends of the Theological Seminary at Princeton, N. J. that the Professorship which the Synod of Philadelphia engaged to found, is likely soon to be completely endowed. The endowment is $25,000; and of this amount $18,000 are already secured. Of this latter sum, the Presbyterians of Philadelphia have contributed $13,000; the most of it within the last fortnight. The Presbyterians of Baltimore, within the same time have contributed $4,500. The remaining $7,000, there is every reason to believe, will be secured before the end of the year. If the other Synods that have engaged to found professorships shall act with equal spirit and liberality, as we hope they will, we shall expect that the directors of the Seminary, will be able to report to the next General Assembly, that their Theological Institution has all its professorships established on permanent funds. In the mean time, however, it should be remembered, that a considerable sum must be raised by congregational collections, to defray the current expenses of the year. We hope that these collections will be liberal; and if they are, there is a flattering prospect that they will be the last which will be needed for the support of the Professors. *Chr. Adv.*

Reformed Dutch Church.—The General Synod of this body, met recently in the city of New York. We copy the following documents from the Christian Herald:

Report of the Committee on the state of Religion within the bounds of the Reformed Dutch Church.

In taking a view of the dealings of Heaven towards us during the past year, your committee have deemed it to be their duty to call the attention of the General Synod to some of those benevolent institutions which adorn the age in which we live, and which have been more or less patronized by our churches for the salvation of the world.

Pre-eminent among these is the *American Bible Society.*—Our Reformed Dutch Church has not been backward in hailing the rise, and blessing the progress of that grand national institution, whose field of operation is the world.

The *United Foreign Missionary Society*, though labouring under several pecuniary difficulties, has nevertheless carried with success the banner of Jesus Christ to the aboriginal inhabitants of our country. When we contemplate the situation of the native tribes, driven from station to station, melting before the white population, and the remnant of them now lying, like Lazarus, at our very doors, hard must be the heart that does not feel for their situation, and contracted the hand which is not stretched out for their relief. Of their helpless misery, our church has not been an idle spectator.

Whilst attempts are thus making to pour light upon the heathen, the *descendants of Abraham* have not been forgotten. That wonderful people, dispersed among the nations, everywhere on fire and yet not consumed, have recently excited the sympathies, and called forth in no ordinary degree the counsels, the exertions, and the prayers of the church of God in our land. The first society contemplating the melioration of their condition originated in one of your own consistories in this city, and was patronized by the classis of New-York.

On the concerns of that interesting branch of the church of Christ, with which we are more immediately connected, your committee have to state, that while many things have occurred during the past year of a very cheering description, there are others of opposite character, and deeply to be deplored.

Among those of cheering description, we notice the situation and prospects of our *Theological College.* Thirteen young men, of approved piety and talents, and well versed in sacred literature, are ready to be sent forth to supply our vacancies, to build up our waste places, and to form new congregations in our destitute settlements. Never has our school of the prophets assumed a more interesting appearance than at the present hour.

The operations also of the *Missionary Society of the Reformed Dutch Church*, with its auxiliaries, afford subject matter of mutual congratulation. If our churches were generally aware of the incalculable good to be effected by prompt and energetic aid afforded to this institution, we are persuaded that they would all become cheerful and liberal contributors to its funds. In the city of New-York, beside the Parent Society, a Female and a Young Men's Missionary Society Auxiliary, have recently been organized, and are now in successful operation.

Although there have been but few instances of special revival in our bounds during the past year, yet by the great Head of the Church, we have neither been forsaken nor forgotten.

In the city of New-York, three new congregations have been organized, one of which is for people of colour, and all are in hopeful progress. A new congregation has also been organized within the bounds of the Classis of Montgomery.

In a very large portion of our church the word of God has been faithfully preached, and the Heidelbergh catechism regularly explained and devoutly attended—discipline maintained—prayer meetings instituted—catechetical instruction given—family visitations performed—and these generally connected with the precious fruits of harmony and good order.

Whilst your committee thus advert with delight to things prosperous in our churches, faithfulness requires that they should also notice such as are of an opposite character.—The unhappy secession which has taken place in our Church still exists, and there is reason to apprehend that no small pains have been taken to increase and extend the disaffection. We forbear to enter into all the causes of this state of things. We deeply lament its existence. Our whole church mourns over strife so unnecessary, so unnatural, so unrelenting, and so injurious to the Redeemer's name and cause, at the same time that it looks to him who is the living witness and the judge of all, who has all hearts in his hand, and who holds the helm of universal government, to reconcile, if it be his will, these jarring elements, these conflicting passions, and to say to this stormy sea, "Peace, be still."

On a review of this whole subject, your Committee beg leave to offer, for the adoption of General Synod, the following resolutions, viz:

Resolved, 1st. That it be earnestly recommended to all our classes and congregations to form Missionary Societies auxiliary to the Missionary Society of the Reformed Dutch Church, located in the city of New-York, and to forward the contributions that may be raised, with all practicable diligence, to Mr. Cornelius Heyer, Treasurer of the same.

Resolved, 2dly. That it be earnestly recommended to all our churches to cherish a holy concern for, and to afford liberal aid to those general institutions for the diffusion of the gospel, which have been noticed in this Report.

Resolved, 3dly. That it be earnestly recommended to all the pastors of our churches, that in connexion with the usual catechetical instruction, they institute Bible classes under their own immediate superintendence, for the instruction of persons more advanced in Biblical knowledge.

Resolved, 4thly. That it be enjoined upon all the classes under the care of this General Synod, to take prompt and efficient measures for obtaining from their congregations, statistical reports more perfect than have hitherto in many instances been rendered. All which is respectfully submitted.

PHILIP MILLEDOLER, *Chairman.*

PASTORAL LETTER.

Address to the Churches under the care of the Reformed Dutch Church.

The General Synod of the Reformed Dutch Church, to the churches under their care.—Grace be unto you, and peace from him which is, and which was, and which is to come.

Beloved Brethren,—It is with cheerfulness, in the close of our official duties, we devote a few moments to the purpose of addressing to you our Pastoral Letter, and that, not so much because we have many things to say, as because it is good to exhort one another daily, and especially that we may show you the continuance of our pastoral feeling and deep interest in your welfare.

We bless God that he has not dealt with us, according to our iniquities, but has continued to smile on our churches, blessing his word preached, and adding to the number of the saved. His past mercy is a security for the future, and encouraged by it, let us be more earnest and diligent in waiting on Him. There is special reason for it, also, inasmuch, as while the Lord has blest us as a body, individual cases present themselves where all is coldness and gloom. We look to some churches, where a short time since all was bloom, and beauty, and success, and ask with anxiety, why their situation is so changed;—others we hear of, where so little is done for Christ that we tremble, while we fear the master would say of them, they have a name to live and are dead. We would not have these things thus. Our God is a God who answers prayer. Let us therefore be pressing in our entreaties for the general pouring out of his spirit, that we may rejoice in him.

We recommend to your particular notice the reports which are found in the acts of Synod, and do most sincerely hope that you will all promptly attend to the injunctions contained therein. Let us not have the pain, of presenting to *you*, sworn servants of the Cross—to *you*, for whom God has done so much, opportunities of doing good, and having you neglect them.—It is our anxious prayer that you, beloved brethren, of all others, may omit no opportunity of doing good, that your charity may be an example to all around you.

If we might single out, as an object worthy the best place in your affections, and the first in your charity, it would be that which we have so often commended to you, in the strongest terms—*our Theological School.* We are now more firmly convinced than ever that our efforts for it have been more than experiment, and our anxieties and expectations fully correct—that we have never exhibited its importance to you in description too highly coloured. We believe, and the present with the past justifies the belief that it is the hope of our church that around it, as a great centre, the affections, and efforts, and charities of every minister, congregation, and member should rally. To the southern section of our church, we say—fall not back from the advanced post which ye have occupied in this cause. To the northern, imitate the example. A committee of our brethren have been appointed to visit you, who will furnish an opportuuity. They are commended to your fullest confidence, receive them graciously, hear them kindly, and send them away, only laden

with your liberality. For our beloved institution we also ask your fervent prayers; not that we think you have forgotten it, but that it may command more of your attention. Remember particularly our venerable father at its head. The churches are deeply indebted to him, under God. And as he is going down the vale of life, let him live amidst your tenderest sympathies and gratitude, and if God should take him from us, let him die amid a church's prayers.

On the general duties of Christian Churches, be exhorted to faithfulness. If there be any spring of Christian activity, any tender mercies for perishing men—any emulation of holy example, there is call for it all at the present day.

Beloved brethren, are these some who bear the name of Christ who are sons of strife, fomenters of discord and schism—come ye out from them, be ye of one heart and one mind. In unity of affection and effort are strength and success. Are any carried away with every wind and doctrine? Be ye strong and immovable in the truth. In this day of party feeling, we consider it our duty to exhort you to cherish and maintain the doctrines of our publicly adopted standards, in subordination to the word of God. We assure you, that those are now, as they ever have been, the true expression of the faith of the Dutch church. And though some of this day, to answer sinister purposes, may represent a conscientious attachment to, and defence of, the truth as bigotry—know this, that the abiding peace of a well-settled conscience and a sound, intelligent faith, is of infinitely more worth to you than either the smiles or frowns of any man, or any set of men.

Are any boasting the correctness and orthodoxy of their faith, while a great want of the practical detail of Christian duty and a departure from moral principle show the heresy of their heart? Be ye careful and anxious that the orthodoxy of your faith be seen in the holiness of your lives.

To you, pastors, we send the exhortation, to remember your very solemn responsibilities, that ye lead your people to the pure fountain of truth. Be ye first in duty, first in zeal, and first in Christian attainment. If there was ever a time when a ministry of truth should seek such eminence of character and attainment, it is the present, when so many errors are abroad, so much policy and finesse are exercised by the abettors of these errors, and when, on the part of truth, much is done, and much remains to be done, for the cause of Christ.

You, elders and deacons, we exhort to be at your post; see that ye hold up the hands of the Moses among you, and divide with him the responsibilities of his ecclesiastical charge, maintain the discipline of the house of God, be jealous, with a holy jealousy, over those committed to your care.

Soon the period of our duty will terminate. We who address you, and you who are addressed, will finish our course; perhaps before another Synod some painful breach may be made among us. How important that while we live, we live to God and for eternity. Wherefore, beloved brethren, let us be steadfast, immovable, *always abounding* in the work of the Lord. The grace of our Lord Jesus Christ be with you all. Amen.

FRIENDS' MISSION TO WEST AFRICA.—We are indebted to the politeness of a highly respected friend in this city for several interesting documents relating to the efforts which have been recently made in England for the establishment of schools among the Jaloff tribe on the river Gambia, in West Africa, no account of which has ever been published in this country. It seems that as early as the year 1819, Hannah Kilham, of Sheffield (England,) a member of the Society of Friends, who had been for some years under an impression that it was her duty, to employ her talents for the benefit of the African race, brought forward the subject in London; and a subscription was soon afterwards commenced, to defray the necessary expenses of educating some young Africans under her superintendence. Her views extended not merely to the personal instruction of individuals, but to the establishment of an institution for cultivating some of the unwritten languages of Africa; for reducing them to grammatical principles; composing elementary books; translating portions of the Scriptures, and diffusing them extensively through the medium of school-teaching, among the natives.

For these purposes, and with the concurrence of several friends, who agreed to act as a committee, Mrs. K. took under her care, early in 1820, two African youths, of promising character, as pupils; one named Sandanee, from Goree; and the other Mahmadee, from the banks of the Gambia. Both were of the Jaloff tribe, and spoke the Jaloff language, in which Mrs. K. by continued application soon became so much of a proficient, as to be able to commence the preparation of elementary school books.

Towards the close of the year 1820, the committee sent out an agent to the river Gambia, to visit and open a friendly intercourse with the chiefs of the Jaloff nation, and to collect further information on the state of the country, the language of the natives, and their disposition to receive instruction. The agent returned to England in the summer of 1821, with a favourable report. He found that the native tribes in the vicinity of the Gambia were disposed to encourage the establishment of schools for the instruction of the children in reading, writing, and the useful arts; and that the slave trade, which was the impediment the most apprehended, was not now so prevalent in the vicinity of the river as to offer reason for delay.—He found, however, that the selection of the Jaloff language had been unfortunate, as the Jaloffs are a domestic people, and little known beyond their own territories; while the Mandingoes not only inhabit a greater extent of country, but travelling much on account of trade, their language has, by this means, become more generally diffused than that of other tribes.

On the receipt of this intelligence, Hannah Kilham commenced the study of the Mandingo language, without neglecting, however, the Jaloff; and in the summer of the last year (1823) she had prosecuted the study of both languages nearly as far as it was possible to do it in England, and had succeeded in preparing for the press a set of elementary school-books, together with selections from Scripture in Jaloff. She then proposed to the committee

to go out to Africa, with suitable English companions, and the two native youth, who had been diligently and successfully employed for three years in preparing for the office of teachers. The committee consented, and towards the close of the last year, this interesting little band embarked for Africa. Early in December they arrived at Bathurst. From a letter written by Hannah Kilham, soon after her arrival, it appears, that she had determined to fix her station at Cape Mary, a high and healthy place at the mouth of the Gambia, about eight miles from Bathurst. Her prospects of success were as flattering as she had anticipated. The natives were desirous of receiving instruction, and Sandanee and Mahmadee appeared to be in general request.

The expenses of the education of Sandanee and Mahmadee and of the mission to Africa, are defrayed by Friends in England. In April of last year more than $3000 had been collected for this purpose, and efforts were making to raise a sum sufficient for the erection of a suitable building for a dwelling-house and school-room.—*N. Y. Observer.*

Progress of Christianity in South America.—The following article on this subject, from the Christian Observer, must be peculiarly interesting in this country.

The conductors of the Missionary Register have for several years furnished the public with an annual survey of the progress of Christian Missions, which has at length become the most complete and important table of missionary statistics to be found in any language. We present our readers, as a specimen, with the following synoptical view of the incipient efforts now in progress for the promotion of Christian truth and its accompanying blessings in South America. The chief facts have already appeared at different times in our pages; but our readers will not be displeased at a summary recapitulation of circumstances so fraught with the brightest hopes for that extensive continent.

The progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Colombia, between forty and fifty schools of mutual instruction have been established; one of which, at Santa Fe, contains six hundred scholars.—In Peru, the Government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay; but, in May last, it had been entered on with one hundred scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the Government

had issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own special authority and patronage. In Buenos Ayres, at Mendoza at the foot of the Andes, Mr. Thompson, who has rendered in this State, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage: at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared. That some judgment may be formed of the manner in which the subject of education is viewed in these lately emancipated portions of the New World, we shall quote the decrees, above-mentioned, issued by the Governments of Peru and Chili. In that of Peru it is said—

"Without education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the Government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those institutions which may be established among them. Of the various improvements which the government has been desirous of making, none has been more earnestly and constantly kept in view, since the moment of its commencement, than the reformation of public education. In those intervals of tranquility which have been enjoyed from the clamour of arms, this object has occupied their attention."

In the same truly wise and patriotic strain the Government of Chili speaks:

"The surest method of promoting the happiness of any country, is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the natives of Chili from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts: it is hence necessary now to strain every nerve to regain that time, which idleness and darkness have thrown away. We begin, then, by offering an opportunity of aequiring knowledge to all classes of the community, without respect of rank or fortune, of sex or age. The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness. The Government has resolved zealously to protect this establishment; and, as the best way of fulfilling its intention has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who at the same time possess that activity, zeal, and energy which this important matter demands. The object of this institution is, to extend, in every direction throughout Chili, the benefits of education—to promote the instruction of all classes, but especially of the poor—to seize all the advantages which this new system of

education holds out, and to open resources by which it may be adapted to the circumstances and necessities of the country."

Connected with education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures among its inhabitants. A Peruvian gentleman, at the seventh anniversary of the Bible Society of the United States, shewed, in an able and impressive manner, that the Scriptures are the great blessing which South America requires. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this continent in the order already adopted, we find it reported, that, in Colombia, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days; had their number been 5,000, they would have been disposed of. So great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned, was obliged to close his door upon the applicants: the number sold paid the cost of the whole. The New Testament is being translated into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of forty Testaments; but the state of things soon afterwards improved; one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of two hundred Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures. At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation: and, from that place, makes its way in all directions, into the surrounding country, and even into Patagonia. At Bahia, Pernambuco, and Rio Janeiro, in the Brazils, the Portuguese Scriptures have been circulated: at Pernambuco, they were admitted duty free, and were applied for by the people in crowds: at Rio, an American captain found them much esteemed, and thankfully received. In Guiana, the Negroes, in various places, willingly purchase copies and manifest the benefit derived from them.

In reference to the spirit of toleration in the New States, it is remarked, in an American publication—

"Although a bigoted attachment to Romanism is visible in all the South American provinces, still as much liberality of sentiment has already been manifested, with respect to the introduction and toleration of the Protestant religion, as, from their previous opinions and habits, could have been reasonably expected."

It is not, therefore, to be wondered at, that the hostility to the free circulation of the Scriptures, which all over the world now characterizes the Romish church and marks its apprehensions, should display itself in this

quarter; and that while, as was the fact, the people were eagerly crowding for the Scriptures in Lima, the public papers should break out into opposition: but it is certainly a ground of congratulation and thankfulness, that when some of the clergy in Chili endeavoured to throw obstacles in the way of their circulation, the Government was as ready to remove them.

Christian knowledge is, moreover, making its way among the people of this vast continent, by means of Scripture extracts and religious tracts.

Of the first of these it is said, in a letter from Lima—

"We have printed, at different times, lessons for our schools, consisting of extracts from the Scriptures; and these lessons are now used in the schools in Buenos Ayres and Chili. In this place, I am printing an edition of these lessons, consisting of 2500 copies, at the Government printing office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner; nor is there any interference in the manner of selecting the parts of Scripture for these lessons. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. Instruction will be communicated thereby, at that age in which the tender mind easily receives, and to a certain extent permanently retains, the impressions then made. From the slow progress of truth, of religion and virtue among men, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to children. There the great reformation must begin: upon this foundation must be built all that is noble in our species, by which God may be glorified: and the deeper this foundation is laid, that is, the earlier instruction begins, so much more majestic, and beautiful will be the edifice erected."

On the subject of tracts, we quote the last Report of the Religious Tract Society:

"Your correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. Increased facilities for the circulation of tracts have thus been given; and their distribution has become an object of the greatest importance. Wherever an increased desire for information exists, it must be of the utmost consequence to diffuse what shall prove food for the mind; even those leaves which are given for the healing of the nations.—Tracts have everywhere, been found to awaken a desire for the perusal of the holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the ministers of religion, have literally never seen that precious volume, which contains the words of eternal life."

SWITZERLAND.—In our last Number we inserted an interesting communication from Mr. Wilks, for the Evangelical Magazine. We now present to our readers, a letter addressed by one of the persecuted ministers to the Council of State of Lausanne.

Letter of M. Auguste Rochat to the Landamman and Council of State in the Canton de Vaud.

"I have long felt that the reasons for separation alleged by those who have seceded from the national church, had great weight, and merited serious consideration; and if I have continued in the communion of the national church, it has been only in the hope that, in time, the abuses signalized would be perceived and corrected by the majority of the pastors of this Canton, and that the body of ministers would, ere long, preach doctrines conformable to the gospel and to the Helvetic confession of faith.* I hoped —I prayed to God our Father, that he would hear the voice of the blood of his Son, in behalf of our national church, and by his Spirit revive among us the faith and zeal of our fathers the Reformers.—While continuing to preach fully the truth, as I found it in the word of God, I endeavoured to observe in all my actions a measure of prudence, which perhaps I even carried too far. I said to myself, we must be patient—perhaps the truth will yet prevail—perhaps the national church will yet acknowledge as true Christians, those whom she now treats as enthusiastic and dangerous sectarians. But God's ways are not as our ways, nor his thoughts as our thoughts. Your Decree of the 15th of January, and your Circular Letters of the 16th and 17th, which I yesterday received, have convinced me, that no remedy is now to be hoped for; and that every faithful minister of Christ ought to obey the exhortation of St. Paul, and 'go without the camp, bearing his reproach.'

"Persuaded that such is my duty, before God the Father, Son, and Holy Ghost, I resign into your hands the church of Biere, of which I am pastor; I renounce every claim that I may have on other cures of the Canton, and separate myself entirely from the clergy who exercise over the churches an ecclesiastical control. I request you, therefore, to appoint some one to receive the registers of the parish.—I shall cease the performance of all my pastoral functions on Saturday evening next. The justice of the peace, if he shall think proper, may remit your Decree, which I yesterday received, to the minister who may officiate next Sunday.

"I do not intend, Gentlemen, by this public measure, to justify every individual act of those who are insultingly called *Momiers*, that is, fools; though I esteem them in general as real Christians, and am united to them by affection and fellowship in Christ Jesus. Some individuals may have manifested on some occasions, an indiscreet zeal, and may even have acted reprehensively in a religious point of view; for so I consider the administration of the communion by the hands of a layman. But all are not to be judged by the conduct of one, nor a whole system by a single act. Such judgment would be manifestly unjust. Persons who are not actuated by the purest motives may associate themselves with true Christians, and even the most sincere are still imperfect. Without, therefore, pretending to jus-

* M. Rochat allows to the dominant church the title of National, that she continues to assume; but it is evident she has no longer a right to be considered national, as she has abandoned the confession and discipline on which the national church was established.

tify what may have been improper, I declare, that I consider, as the sound doctrine of the gospel, the doctrine that has been preached by my dear brethren Juvet, Chavannes, and Olivier, and by my beloved brother after the flesh and in Christ, Charles Rochat.*—I declare that I am united in heart and affection with those in every country, and of every denomination, who preach in its purity, the glorious Gospel of Christ.—I declare, and I offer to prove, that the impious consequences attributed to their doctrine, are so attributed only because it is perverted, or unknown. Allow me to cite as an example, that part of your circular letter, in which you accuse Mr. Juvet with having said—'that so far from being saved by works, men are exposed by their works to the curse of God.'

"In the first place: I do not perceive how any man who pretends that we may be saved by our works, can seriously call himself a Christian; because he directly opposes the declaration of the gospel: 'By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.'

"As for the second part of the assertion, 'that we are exposed by our works to the curse of God;' it contains nothing but what is perfectly consistent with the whole tenor of the gospel; for it must be observed, that the assertion respects the works of an unconverted and unregenerate man, who is not united to the Saviour by a living faith. The works of such a man, proceeding from a heart destitute of love to God, and in rebellion against him, are all tainted, by the principle from which they proceed, and instead of meriting the favour of God, expose him to his wrath: 'Without me, (says Christ,) ye can do nothing.'—'Without faith it is impossible to please God.'—'There is no difference; for all have sinned, and come short of the glory of God.'—'We are justified freely by his grace, through the redemption that is in Christ Jesus.'—'For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Our Liturgy asserts the very same truths; it says, 'we are inclined to evil; unable of ourselves to perform any good work; transgressing every day, and in various ways, the divine commandment; and, by the righteous judgment of God, bringing on ourselves ruin and perdition.' Our Confession of Faith also positively declares, 'That we do not participate of the benefits of justification, partly on the ground of our own merits, and partly because of the grace of God in Christ; for moreover, our charity, nor any of our works can please God, if they proceed from men still unjust; we must, therefore, be justified in the sight of God, before we can love God, or perform any works that are righteous and holy.'

"The good works of those who have a faith that justifies, are acceptable to God, notwithstanding their imperfection; because they proceed from hearts that love God through Christ, and are sanctified by the Holy Ghost; nd the doctrine preached by our brethren, instead of preventing the performance of good works, is the most sanctifying, and the only sanctifying

* M. C. Rochat was minister at Pyeva.

doctrine, that can be presented to the mind of man. It exhibits to us, the depth of our corruption, the extent of our misery, and the necessity of going to God through his Son, that we may obtain the pardon of our sins, and the renewal of our hearts.

"Before I conclude, permit me, most honourable Gentlemen, to say a few words on a calumny industriously propagated against a pretended sect which is now openly insulted and persecuted. It is publicly asserted that we are hired by the English, and that this furnishes the real reason of our conduct. Cast your eyes, Gentlemen, for a moment on my situation, and then ask yourselves, if any sum of money could induce me to take the step on which I this day resolve? I am placed in a comfortable living, under the protection of the laws. I have a school, which, with my small income, enables me to live at my ease. I enjoy the pleasures of a peaceful life with those most dear to me, my dear wife, and my two dear little girls. I am surrounded, I may venture to say, by the respect and the esteem of my fellow-citizens, and humanly speaking, I have nothing to desire. But by the step I now take, I expose myself to the opprobrium of the world, to the insults of the people, and, perhaps to evils still more serious. I am compelled to a decision very painful to my wife, who is in a state of pregnancy. I resolve to quit my living to go I know not where, in a season still rigorous in these mountains, and myself but partially recovered from a sickness of which my body still bears the marks. Is there, I demand, a man so wicked or so mad as to be induced by any sum of money to exchange the first condition for the second? No, no; I am not hired—I can walk abroad with a high and bold front. I can produce the private registers of my receipts and disbursements, and can prove not a *sous* has ever entered my coffers, or my pocket, from the hand of any individual, or the fund of any society whatever. I lose my cure and my school, but thank God I can live on little; and provided I can supply the wants of my wife and children, I shall be happy, and shall cheerfully endure any privations I may be called to experience. As to political intrigues: I deny before God, who searches the heart, all knowledge of any such intrigues. My opinion is warm in favour of the system of government existing among us. I love my country—I am as much Vaudois as any of my boasting fellow-citizens; and, whenever circumstances may render it necessary, shall be ready to make every temporal sacrifice for the happiness of my native land. But I have an immortal soul to be saved; and, deploring as I do the necessity of placing myself in opposition to the views and opinions of the government, I must still, at any price, remain faithful to him 'who hath loved me, and hath given himself for me.' 'We are not, (said the apostle) of them who draw back unto perdition, but of them that believe to the saving of the soul.'

"As I do not yet know where I shall go, will you inform me, how long a time will be allowed for my removal from the cure.—I request two months. Accept, most honourable, &c. &c. my respectful homage, &c.

"*Biere, Jan.* 22, 1824." "AUGUSTE ROCHAT.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 350.)

ACCORDING to the design with which these remarks were commenced, it remains to point out the powerful and happy tendency of the Bible in reforming the moral character of man,—and thus to save him, in a great degree, from the miseries of this life; and to furnish him the best consolation and support under those, from which he cannot escape. To improve the heart, indeed, is the purpose for which the Bible is professedly given: its fitness to answer this purpose declares the wisdom and goodness of its divine Author. Many of the afflictions which man is doomed to suffer in this life, are the necessary and immediate result of his own folly, imprudence and wickedness; of his wilful neglect of the lessons, taught him in the Bible, and his persevering disobedience to its precepts. From all these miseries, those who understand, believe and obey this holy book, will be preserved.

It is obvious that man requires a daily sustenance, adapted to his animal nature, and that this sustenance is to be provided by his own labour. Economy, in the management and use of the fruit of this labour, is therefore a duty which we owe to ourselves, to each other, and to God. We have no rules, laid down in systematic order on this subject; yet we have the words of our Saviour, which, taken in connexion with the occasion on which they were spoken, will furnish a complete, though compendious system of economy—*Gather up the fragments that remain, that nothing be lost.* Here was no immediate want, for all were satisfied; yet this is no excuse for criminal waste. The disciples might have supposed, after witnessing this astonishing miracle, that the broken pieces which were left, were not worthy of any care. He teaches them, however, a different lesson; these fragments are to be carefully preserved for future occasions. Was the spirit of this example and this precept in full operation, it would prevent a very great amount of perplexity and suffering. There are thousands who, with economy, might enjoy all the real comforts of life, and fill a respectable station in society; and yet by wastefulness and inattention to small matters, soon find their resources insufficient for their wants. A debt is contracted to supply the present deficiency. The same want of economy prevails, and prevents the acquisition of means to discharge, at the proper time, this debt. Another debt, however, is contracted to discharge the first, and to supply

another deficiency, arising out of the same wasteful habit. Though without economy, they are not yet, perhaps, without credit; another debt of still larger amount is contracted. Credit, at length, begins to fail; and payment is more and more urgently solicited, but cannot be conveniently made. Perplexities beginning to thicken around them, some other expedient must be tried; but not the expedient of economy and self-denial. There is a prospect of speculation, which may have a fortunate issue; prizes of large amount are floating in the lottery wheel; a ticket will not cost much, and it *may* draw a prize. The speculation however fails; the ticket comes out a blank. The amount of debt is increased by the means intended to discharge it. Creditors become more urgent; the civil officer is employed; property is sold, and the debts are not paid. Perplexity ripens into trouble; the terrible oath of insolvency is taken. Ways and means are suggested, and too often pursued, not consistent with strict honesty, but which, it is thought, necessity demands, and will, *perhaps*, justify. Their independence, their standing in society, and, in some degree, their regard to character, are lost; strong inducements to correct deportment are withdrawn; the door to injustice, fraud and vice is opened, and too often entered; and trouble matures into actual misery. We would not affirm that in every case, all this is the consequence of wastefulness alone; other causes, as will presently appear, may co-operate in commencing and hastening this progress to ruin and distress. Observation, however, will justify the conclusion, that much of it might be prevented by habits of economy, by gathering up the fragments, and taking care that nothing be lost.

Small matters are neglected and suffered to waste, merely because they are small. Separately considered, their value may be but little; yet collectively, they will amount to something of consequence. The fragments which our Saviour directed to be gathered up, were small broken pieces, separately of little value; but when collected, they filled *twelve baskets*—a very important provision for future want. If our resources be scanty, economy will enable us to derive from them the greatest degree of comfort which they can yield; if they be ample, by gathering up the fragments, we will be enabled to do so much the more good, and to taste so much the more of that blessedness which arises from giving, from preventing or relieving the sufferings of others. The man, whose moderate income is no more than sufficient for his own support, by economy, will derive more real enjoyment from

that income, and will maintain his independence, so dear to every human heart; and this noble independence will increase his influence, his respectability and usefulness in society. The man of more affluent circumstances, by exercising economy in the provisions of his table, in the expense of his furniture and his dress, without diminishing his rational comfort in the least, might increase the means of doing good, and elevate himself in the estimation of others. That man is mistaken who expects his respectability and influence to be in proportion to the sumptuous provisions of his table, and the expensiveness of his dress and his furniture. The epicure will admire his table, to which he will be drawn by all the power of appetite, and thousands will admire the elegance of his dress and his equipage. But what kind of feeling is this, and of what real value is it in the view of well improved minds? That of the epicure is merely an animal feeling, and has no regard to either intellectual or moral excellence as its object; that of others is evanescent, and if it has any object among human beings, it is, not the proprietor, but the artist by whom the articles which excite these feelings were made. Moral excellence is the object of the most valuable and the most desirable feelings of the human heart: this alone renders a man truly respectable and beloved by others. Active and persevering beneficence gives rise to that influence, and calls forth those affections most desirable to a good and a wise man. To such a man the blessing of those who were ready to perish is, a thousand times more grateful, than all the admiration wealth ever produced. Look at the man whose influence depends on his wealth: you will see him surrounded with multitudes who admire the glitter which affluence throws around him, and with other multitudes of obsequious and cringing dependents. But the man is no sooner in his grave than all this feeling is transferred to his successor; for wealth, and not moral excellence, is its object. Compare with this man the benevolent Howard, whose path was through the prison and the dungeon, whose home was with the friendless and distressed, the very fragments of whose fortune were preserved and devoted to the relief of human misery. The influence of Howard remains, indicated by that warmth of approbation with which the heart is drawn towards him. Posterity will feel and acknowledge the lasting influence of that pure and active benevolence with which his life was distinguished. Take the lady around whom wealth has shed its most fascinating splendours; compare the feelings associated with her name, with those which are strongly associated with

the name of Isabella Graham. The name of the one awakens the remembrance of the sumptuous collation, the tumult of the merry dance, the gaieties of the splendid drawing-room: the name of the other is associated with labours of love, with tears of sorrow wiped away, with the widow's heart singing for joy, with destitute orphans, clothed, instructed and cherished with maternal tenderness. Which of these would you rather be, in the estimation and feelings of posterity? which of them, in the view of our omniscient Judge? Without economy, neither Howard nor Mrs. Graham could have done as much good as they actually have done; and it is by the good they have done, they live in our hearts, and will continue to live in the hearts of unborn generations; when the name of those who squandered their wealth on mere animal gratifications, on the gaieties of life, shall be forgotten. When mere animal appetite is to be gratified, the table of the rich is welcome; when literary taste seeks for pleasure, the productions of genius are valued; but when sorrow and distress are to be relieved; when the wounded spirit is to be healed, the bleeding heart to be soothed and comforted, we naturally look to the man of economical habits, of benevolent dispositions, of tender and compassionate feelings. How strong and how endearing, then, should be our attachment to Jesus Christ, the friend of the helpless, the Saviour of sinners; and how unbounded the influence with which he should reign over our hearts and our lives!

A vast amount of human misery may be traced to idleness; all which would be prevented by preventing the idleness from which it flows. Those who observe the Bible as their rule of life will be preserved from this vicious habit, which, in that holy volume, is most explicitly reprobated, and its tendency to misery clearly pointed out. *An idle soul shall suffer hunger: That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without; and that ye may have lack of nothing.* From these and other passages which might be quoted, it appears that want, pinching want, is the consequence of idleness; and our own observation confirms the remark. The manna no longer falls from the clouds, nor does the earth yield her increase without the labour of man. His wants cannot be supplied without his own industry, nor can his appetite be long denied. Hence a state of want opens the door to vice of the most atrocious character. The prayer of Augur is as wise as it is pious—*Remove far from me—poverty; lest I be poor and steal, and take the name of my*

God in vain. That man whose moral principle does not restrain him from idleness, will probably not hesitate to steal, or resort to some dishonest method of procuring his daily subsistence. The next step will be, in order to escape suspicion and detection, to take the name of God in vain; either in false and profane asseverations of his innocence, or in actual perjury. He will not, however, be believed: he cannot live without the supplies which nature requires; if these are not provided by honest industry, they must be obtained in some other way. His idleness, therefore, will be a much stronger proof of his guilt, than his profane and positive declarations, or even his perjury, can be of his innocence. Sooner or later, he will be detected; and detection will be followed by punishment and disgrace. If none but the worthless idler himself was involved, the case would not be so distressing; but his family and his relatives are heirs to some degree of this misery and disgrace, and especially if among these there should be a pious heart, that heart will feel an anguish not surpassed by the piercing of a thousand daggers.

The human mind is naturally active, and will be employed; if not engaged in some regular and useful occupation, it will be employed in disturbing the peace of society. *Withal*, says Paul, speaking of certain characters, *they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.* Paul was a philosopher, as well as an inspired writer. Tell him the nature of a cause, and he would tell you the effects which will result from its operation. Tell him that a woman (and it is of woman he is here speaking) is neither employed in *looking well to the ways of her household*, nor in works of charity, nor in religious duties, but is idle; he will tell you, that if she is not led from a sense of duty to a life of industry, she will have no resources within herself to furnish the mind with pleasing employment, she will seek a refuge from the barrenness and solitude of her own vacant mind in the company of others; that as the company of such a person can neither be very useful nor agreeable, she will not be pressed to make long visits; she will, therefore, go from house to house; but as she wishes to appear of some consequence, and that her visits may appear to have some object, she will necessarily become a *tattler;* she will overflow with trifling, impertinent and mischievous conversation; and in order to collect abundant materials for this ceaseless *tale-bearing*, she will next become a busy-body, impertinently meddling with the concerns of others, officiously offering her advice,

insidiously tempting them to an unreserved expression of their opinion: with eagerness she will catch what they say; and what they do not say, she will supply from suspicion and conjecture: dressing up the whole with her own exaggeration, misrepresentation and coloring, she will fly from house to house, the herald of scandal, and the harbinger of strife and contention. Who has not witnessed the peace of families disturbed, whole neighbourhoods embroiled in discord and cruel animosities which terminate, perhaps, only with life, by the mischievous prattling of one such tale-bearer? Her idleness and her officious meddling, her empty, perhaps malicious loquacity, will soon recoil, with fearful effect, upon herself. When her character is known, her presence will impose a restraint on that free and unreserved conversation, which is the life of friendship, and which might flow with safety into bosoms under the restraint of religious principle. She will be the terror of society; and her visits will be dreaded by all families who wish to live in peace and harmony. *One sinner, destroyeth much good.* Contrasted with such an one, how *blessed is the peace maker!*

Compare with this latter, the character of the virtuous woman, given in the 30th chapter of Proverbs. The one has lost the confidence and affection of all; the other is highly esteemed and beloved; for *her price is above rubies;* especially does the heart of her husband, who knows her best, repose in her with perfect safety. The one is idle, *working not at all;* the other *looketh well to the ways of her household, and eateth not the bread of idleness;* she provides clothing for her family, and they *are not afraid of the snow.* Nor is it an excuse for idleness that her own family are abundantly supplied; she has other important objects to answer with the fruit of her industry; *she maketh fine linen and selleth it, and delivereth girdles to the merchant.* Thus she is provided with the means of doing good, of relieving the sufferings of others; *she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.* The tattler is wandering about, *speaking things which she ought not,* with an untamed, unbridled *tongue, full of deadly poison, setting on fire the course of nature;* the virtuous woman *openeth her mouth with wisdom; and in her tongue is the law of kindness.* How wide is the difference, perceived from this contrast! The one is idle, wandering about tattling, impertinently meddling, retailing scandal, sowing the seeds of discord; and as the consequence of all this, she is suspected, shunned, dreaded, neglected, and has not a sincere friend on earth. The other is industrious, a *keeper at home,* peaceful,

charitable, kind; and as the natural consequence of this, she is respected, esteemed, beloved, and finds a friend in every virtuous heart. Behold the fruits of idleness, in the one case, and avoid it; see the fruits of laudable industry, in the other, and pursue it. Obey the earnest command and exhortation of Paul, intended to prevent idleness with all its numerous and disastrous effects: *Now them that are such* [idlers, busy-bodies] *we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

Idleness is particularly dangerous to youth. At this interesting period the mind should be disciplined by regular attention to some useful occupation; the character should be formed and habits acquired, which will promise usefulness and respectability in future. At this season the thoughts are naturally vagrant, the passions are warm and impetuous, and readily follow the wayward thoughts which excite them. The more the mind is left without the influence of wholesome restraint, the more it loves this kind of freedom, and the more impatient of control does it become. When the youth applies to his daily pursuit, not from inclination, nor from a sense of his own interest, nor from confirmed habit, but merely from a regard to the authority of his parents or instructors, the effects of idleness for one month, or even one week, will be very perceivable. The loss will be, not simply in proportion to the number of days or hours for which attention has been suspended, but also in proportion to the dissipation of thought, which has been the result of this intermission. At the end of this month or week the mind will not return to its regular pursuit with the same facility of application, with the same force of habit which it possessed at the commencement. The boatman, ascending the stream, who intermits his exertions for ten minutes, will have lost, not simply the distance which he could have ascended in that time, but the distance also by which the current has carried him farther from the point of his destination: several minutes will be required to reach the point where his efforts ceased. The youthful mind is carried forward chiefly by authority operating on it from without, and not by motives which exist within itself. The moment authority ceases to operate, the mind is borne away by the current of its own thoughts and passions in a different, and most probably, in an opposite direction: time is, therefore, required to regain the point from which it has thus been carried away.

Now, if we are not greatly mistaken, this shews the reason why many a youth is ruined, who might have been a respectable and useful member of society, and a comfort to his friends

—An injudicious exercise of this authority. It is absolutely a burlesque on human nature to suppose, as some, claiming the character of philosophers, have done, that a child is not to be subjected to any control, but be left to its own reason for a guide; as this strengthens, it is alleged, it will more and more clearly perceive and pursue the correct course. Long before reason can be supposed to have reached that maturity which would answer this purpose, thought is awakened, and passions are called into exercise. These passions are the current by which the mind is first moved. The child has yet no reason to guide this current, and the philosophy of the father will not permit his reason to interpose; the current is, therefore, suffered to take its own course. These passions are all to be indulged, for denial would be the exercise of authority, and every indulgence increases their strength. When reason, at length, casts its first feeble view on the world, through which it is to guide the child, the youth, and the man, it sees that world not as it really is, but as it appears through the perverting medium of the passions. Reason begins to unfold and to act under the full and established influence of the passions. If the reason of the father, with all his knowledge and experience of the world, did not attempt to control these passions, can the reason of the child be expected to turn their strong and impetuous current? The singularity of this philosophy is, that the child, whose passions are strong, whose reason is weak, whose knowledge of the world is extremely limited, should be expected to accomplish a task, which the father, whose reason is fully matured, whose knowledge of the world, both from observation and experience, is extensive, has not attempted to do. The first conclusions of reason in the child will most probably be of this nature—My father who loves me, and who is much better qualified than I am to judge of the course I should pursue, has never denied, but always indulged me; I therefore conclude that this is the proper course. Reason comes into exercise, the pupil, or rather the subject of the passions. The reports which the understanding receives from the world without, of what is right and wrong, good and evil, honourable and dishonourable, proper and improper, are all made by the passions. These reports are the materials with which reason forms its first decisions; and it is easy to see that they will be in favour of the passions: indeed, according to the constitution of the human mind, they cannot be otherwise. A character formed on the principles of this philosophy is one governed by the passions; reason has no other province, in

fact, is permitted to do nothing else than to devise ways and means for the indulgence of these sovereigns of the mind. Yet some profess to admire this system as a great improvement in education; as a method calculated to raise the human mind to the highest point of perfection, and thus promote, by rapid strides, the prosperity and happiness of society. We have known a few characters formed after this model; and certainly we could not envy the parents the satisfaction they derived from the experiment; nor could the community very loudly boast of them as a valuable acquisition. A few weeks, during the late revolution in France, exhibit on a large scale, the genuine tendency of this philosophy. May the loud trumpet of the angel summon this world to its last account, before another such exhibition is witnessed! You might as well take the reins of civil government from the enlightened and the wise, and place them in the hands of the ignorant, headstrong rabble, and call this a great improvement in political science. You might as well require a man to view every object through an instrument composed of glasses highly discoloured, and of different convexities, and call this a wonderful improvement in optics. You might as well deprive the ship of its compass and its rudder, leave it to drive before the wind and the tide, and call this a great improvement in navigation. Neither of these cases involves a greater absurdity than it does to withdraw entirely the judicious exercise of parental authority, and commit the government of a child to its own blind and impetuous passions.

Either in conformity with this preposterous theory, or from criminal and inexcusable negligence, parental authority often interposes at a period entirely too late to produce any good results. When the character has received its cast; when habits are formed; when the thoughts have taken their direction; when the passions are confirmed in unresisted dominion; the restraints of interposing authority will be spurned away; and the attitude of defiance, which the youth himself will, no doubt, call noble independence, will be assumed. It is now too late to mould the character into any other form than that which the passions will give it. The gentle rill may easily be led into another channel; but when swollen into an impetuous torrent, it defies such efforts, and rushes forward in its accustomed course. This youth is the disturber and the pest of schools and academies, and the patron of tumult and rebellion in colleges. Reaching the years of manhood, without mental discipline to render him useful, without virtuous principle to restrain him, he lives only to gratify his licentious

passions. This indulgence is sought, regardless of the rights, the peace or the happiness of others. His example spreads around him a contagion more dangerous than that of the most deadly disease. Female innocence and honour are never safe in his presence; they will be destroyed for his indulgence without hesitation and without compunction. The life of his most intimate friend will be sacrificed to gratify the pride of his haughty and resentful spirit. He moves through society like a volcano; the bursting forth of his passions will blast every vestige of virtue within its reach, and whelm in indiscriminate ruin every thing that stands in its way.

Sometimes this authority commences at a period sufficiently early; but it is too feeble to produce any good effect. The child soon learns to estimate the strength of that arm by which it is to be governed; and by a few trials, will ascertain the degree of importunity and perseverance which will obtain permission to take its own course. A system of judicious rules is laid down, but not enforced with sufficient firmness: the child soon learns the art of transgressing with impunity, and of obtaining the forbidden indulgence. The parent may think that he is discharging his duty; but the child is its own governor: there is the name and the appearance of authority, but not the reality. The only habit formed in the child, is the habit of seeking and contending for its own indulgence. The authority of others is irregular and capricious. One day it is exercised with decision; but the next, it is in a great measure, if not entirely relaxed. The child, while under the influence of this authority, is anticipating the hour of relaxation, when it will enjoy the freedom of unrestrained indulgence. All that is gained one day is lost the next; no habit of regular application, or of submission is formed. One day authority urges the child forward in the correct course; the next, it is led by inclination and passion. These fluctuating efforts are not calculated to form a character for usefulness or respectability. There are others who exercise their authority only under the impulse of anger or resentment, which they either cannot, or do not take pains to conceal. Correction is sometimes administered with a severity altogether disproportioned to the fault; a slight offence is sometimes harshly reprimanded, while at another time, one of more dangerous tendency, under a less degree of feeling, is suffered to pass with impunity. The child soon learns to associate this authority, not with its own advantage, but with the gratification of the parent. It is not taught to consider its own passions as worthy of blame or correction; but the parents irritation is

blamed and regretted as the only obstacle in the way of its unbounded pleasure. Such a government, dictated, not by reason, nor by that *wisdom which cometh down from above*, but by the displeasure and resentment of the parent, will issue in no happy result; for *the wrath of man worketh not the righteousness of God*. To such authority the youthful mind will submit with the greatest impatience, and the hour of escape from its unwelcome restraints will be anticipated with eager delight, as the hour of freedom, independence and happiness. That hour will come before this youth is prepared, by proper discipline of mind, by habits of application, industry and self-control, for a life of usefulness and respectability.

Many a youth, otherwise promising, is materially injured, and not a few are utterly ruined, by some radical defect in the training of their early years. Application to any regular business is, to them, irksome and intolerable. The gratification of their passions, the supreme law of their life, cannot be obtained without invading the rights, disturbing the peace, and destroying the happiness of others.

We cannot but notice the wisdom and goodness of those precepts of the Bible which relate to the education of children. They are adapted to what human nature has been found to be in all countries and in all ages. Instead of countenancing the opinion that the infant mind is a mere blank, without tendency to either good or evil, and susceptible of impressions alike from both, we are taught that from the very birth, the mind is depraved, or has a decisive tendency to that which is wrong; that its very first actings and emotions are evil. For several years the child is utterly incapable of governing itself; yet during these years, much of the arduous and difficult task of education may be accomplished, by forming habits of cheerful submission to the dictates of parental wisdom and prudence. The Bible recognizes the parent, under whose care the child is placed, as the person whose duty it is to perform this task. The great object which the parent should aim to accomplish is the judicious controul of the passions. In most cases, it is easier, and requires less effort, to prevent passion, than to manage and subdue it when excited. When they are excited, and this, after all the caution which can be used, will too often be the case, parental authority should interpose and prevent their indulgence. *Fathers, provoke not your children to anger.* The wisdom and goodness of this precept is forgotten or disregarded by those who, for their own amusement, unnecessarily teaze and provoke children to fretfulness and anger. These persons may be amused with such needless

in his own immediate sphere, it must be salutary. It improves the order, the peace, the general welfare of society; and exerts a happy agency over the interests of the life that now is, as well as of that which is to come. This opinion is supported by indubitable facts. It is fully justified by a comparison of the state of things, where this institution has been long possessed, with that which exists, where it still is wanting.

An extensive acquaintance in Virginia, enables me to say, with confidence, that the whole number of Ministers of the Gospel, of every sort amongst us, is very disproportionate to the whole number of our population. And these, are so unequally diffused, that there are extensive tracts of country in which scarcely any are to be found; while in others, they are assembled, in a proportion, perhaps not undue in itself, but certainly too great, when the deficiency just mentioned, is taken into view. It will not be pretended, that every one who has assumed the ministerial office, is therefore qualified for it, and likely to be useful in it. Some may have mistaken their vocation. And others, may have their usefulness greatly limited, by circumstances, which they have no power to controul. The conclusion is therefore safe, that the number of actual, and of effective Ministers, is not precisely the same. Nothing invidious, is intended in this remark. Its spirit is equally applicable to other professions. While I disagree with many, respecting the qualifications requisite for a Minister of the Gospel, and would try them by a standard higher, than the one in general use, I have the utmost respect for the motives and the character of those pious men, who falling very far beneath that standard, desire and endeavour to promote the best interests of their fellow-men, in the character of religious teachers. But without pretending to decide for others the questions which naturally arise, on this subject, I may be allowed to maintain that every neighbourhood ought, if possible, to be furnished with Ministers, who, in the language of the Apostle, are *faithful men, able to teach others also.* Now, how is this measure to be effected? Whoever attends to this subject, will perceive that there are several difficulties to be overcome.

One difficulty arises from the fact, that there are not among us, a sufficient number of Ministers of the Gospel to meet the demand which is actually made, much less, to meet that which might, and should be made. I know that there are some, who are disposed to commit this matter entirely, to the care of Providence, without making any effort to supply a deficiency,

which is manifest and undeniable. They do not reason thus, however, in regard to matters in which their worldly interests are at stake. Yet the Providence of God extends equally to both cases; and in both, employs the instrumentality of means. Suitable means should therefore be faithfully employed in the present case. I regard Education Societies, and Theological Seminaries, as belonging to this description of means; and consequently eminently entitled to the patronage of the friends of religion.

But were there, at this moment, in Virginia, a sufficient number of well qualified Ministers, to justify the allotment of one, to every neighbourhood, there would remain other difficulties to be managed. The labourer is worthy of his hire. This maxim is universally true. Other professions respect the temporal necessities of mankind; and he whose services are necessary for the relief of these, will not fail to gain, at least, a subsistence. The spiritual necessities of men are however, generally greatest, where they are least perceived and felt; and of course, where one, whose office has relation to them, is least likely to obtain those means, without which, it is impossible to devote himself to the performance of its duties. Now, I am not one of those who advocate the measure of making a legal provision for the support of the Ministry. I prefer that whatever contributions are made for this purpose should be entirely voluntary. It would indeed be easy in almost every neighbourhood, for the people, without imposing any heavy burden on themselves, by adopting a proper system, to provide a mere subsistence for one who should minister to them in holy things: but I fear the time is yet distant when such a provision will be generally made.—Many persons have a very erroneous impression on this subject. They fancy that in supporting a Minister of the Gospel, they are conferring on him a very great favour; and that it is by a sort of public charity, that the order to which he belongs is maintained. Now, one who embraces this profession, can expect from its exercise, nothing more than a bare subsistence for his family, if he obtain even that. And if he have the talents and attainments necessary to make him respectable in it, the greatest possible favour that could be done to him (I mean in a worldly point of view,) would be, to prevent him from entering upon it, or to compel him to abandon it. The compensation which he usually receives, merely renders it possible for him to devote himself to the employment which he has chosen: while, as a mechanic, a farmer, a merchant, a lawyer, or a physician, he might not only have been

able to meet all present demands, but to make a provision for the future.—In the present state of things, however, Missionary Societies should exert all their energies, and they are encouraged to exert them, by the prospect of the most important results. The United Domestic Missionary Society of New-York has accomplished wonders. There is a Missionary Society in this state, which has already effected some good, and I trust, is destined to effect much more.

There are doubtless cases, in which, young men who enter the Ministry, without the aid and direction of a Missionary Society, might find it extremely difficult to engage in that work for which their preparations have been made, and to find the sphere in which their ministry may be exercised with advantage. But there are certainly many cases of a different description. And, I cannot but think, that a young man would often do well, to rely entirely on himself, or rather, on the Providence of God. I cannot believe that, one who is unfettered by the cares of the world, of good talents, and attainments, enterprising, active, zealous, relying on Heaven for guidance, and success, who should cast himself upon the care of Providence, and go forth in whatever direction the path of duty seemed to open before him, would fail of success. There certainly is no country in the world, where the Ministers of the Gospel evince less regard for worldly considerations, and exhibit more self-denial than in this. And yet I have heard it sometimes whispered, that some young Ministers have manifested a stronger disposition to find a situation that would promise them great comfort and ease, than one which would offer them, even a wider field of usefulness, with the encumbrance of more labour and more self-denial. In any other profession, this would be well enough. But to this course, the conduct of that Minister, who makes the sacrifice, of what, every other man considers himself uncalled to surrender, for the sake of higher usefulness in the Church, presents a beautiful and striking contrast.

But there is a difficulty of another sort, to which, I had it in view, to allude. It arises from the different denominations into which our population is distributed. In adverting to this subject, I hope my design will not be misunderstood. I most cordially approve the doctrine of religious freedom. Every man, and every body of men, have a perfect right to think and act for themselves, on this interesting subject. In the exercise of this right they may indeed, fall into the most pernicious errors; but for these errors they are irresponsible to their fellow-men. God alone is their judge. To him, their

own, and only master, they stand or fall. I have no faith in the practicability of any scheme, which should propose, to bring about entire unity of opinion and of action, among Christians, in the present day. It is manifest indeed, that they are now nearer together, than they were some years ago. There is more of the unity of the spirit among them. And their intercourse with each other will show them with growing evidence, that their opinions are less at variance, and that the causes of their alienation are of less magnitude, than they had fancied them to be. Still, I am not prepared to say that, in the present state of the church and of the world, it is desirable that all distinctions of religious denomination should be abolished. Let Christians of every name, impartially and patiently search for truth, and faithfully follow its lights whithersoever they lead; let them live in constant and unreserved obedience to the new commandment, which their master gave to all his disciples; and, notwithstanding the evils which we have, sometimes, cause to deplore, this whole matter will work right at last. In the mean time, wherever it is practicable, let every religious society maintain its own organization, have its own minister, consult its own edification, and dismissing, as unworthy of the high calling of a Christian church, the miserable jealousies, which have often been witnessed, embrace in the arms of Christian affection other societies, aiming with sincere and operative zeal, to promote the same holy cause. Let the branches of the Christian church, strive for pre-eminence only in piety and usefulness: let them be rivals only in glorifying God, and in doing good to men.

But there are many parts of our country in which, under existing circumstances, each society cannot maintain its own organization; or at least cannot have its arrangements so made, as to promise extensive and continued usefulness. Here is a considerable neighbourhood, for instance, where there is no Minister of the Gospel, and no place of public worship. They have wealth enough to erect the one, and to support the other. There is even a disposition discovered to do both; but neither is done. Why is this? There are a number of professors of religion, the most of whom give evidence of their sincerity. Others appear in the attitude of serious inquiry. And others again, if they evince no personal interest in the matter, are friendly, and disposed to encourage the institutions of religion. But the secret is this. The professors of religion belong to several denominations; and the preferences of the people generally are divided in the same manner.

They therefore find it impossible to agree in any plan that is proposed. And the members and friends of any one society are so few that without the aid of the rest, there is no hope of their success. The experiment perhaps is made, and fails, and the end is worse than the beginning. Year after year passes away, and nothing is done. The persons most interested in such measures die, or remove. That religious interest which once appeared, dwindles down. The spark goes out in darkness. Another generation arises. In the absence of every resisting influence, ignorance, unbelief, indifference, vice, have struck their roots deep into the soil; have sprung up in rank luxuriance; and have covered the whole field with a thick and melancholy shade, which the light of heaven can scarcely penetrate. Such has been, and such is likely again to be, the history of more neighbourhoods than one.

In view of such facts and of such prospects, the solemn question is offered to the friends of religion of all denominations,—What shall be done? It is easier to propose than to answer the question. Is it better that each one should rigidly adhere to his own peculiarities and refuse all co-operation with others, at the manifest hazard not only of retarding, but of preventing all success in the good cause, in any form whatever, than that by some compromise and mutual understanding, all hearts and all hands should be united under circumstances that promise the best possible result? I confess that, with all my preference for a particular denomination, my judgment and my conscience reject that opinion. But the question must in every instance be decided by the people concerned; and therefore it ought to be brought before them. Nor, in case some such compromise as that which I have hinted, could be effected, would any particular denomination have cause for complaint, since that measure would probably work as often in their favour, as against them. And what if it did not, provided its operation on the religious interests of the community was favourable? I am no stranger to the clamour which some persons would raise against this measure, charging it with indifference to truth and order in the church, with the sin of approving error, and denying the faith. Mere clamour on this subject deserves but little regard, especially as it would come from opposite points of the compass. But I do not ask for the abandonment of one particle of what, any individual, after a careful examination of the subject, shall perceive to be either truth or duty. Besides, it is well known that the opinions of many persons on these subjects are not the result of a diligent perusal of the Holy Scriptures. They

believe so, because they have been taught so, never having taken the pains to inquire for themselves. If any sacrifice were made, it is, at least, as probable that it would be the sacrifice of error, as of truth. It is an undoubted fact that in the early ages of the church, differences of opinion which now divide persons by the whole earth, if not the whole heaven, did not prevent co-operation and even communion among Christians. If they were at one extreme, it is possible that we are too near the other. I would then respectfully suggest some such remedy for the evil complained of, as this. Let all those who in such a neighbourhood as I have described, are willing to accommodate little matters, for the sake of a great, and I will add, everlasting good, unite their councils and their efforts. Let them reflect how feeble they will be divided, and how strong united. Let their union be based on distinct and satisfactory principles. Let them erect a temple to the honour of their God and Saviour, or having one, agree to use it, for the common good. Let them determine to employ a Minister of unquestioned piety, of competent talents and attainments, and of a catholic spirit, who will regard the success of religion as a more precious object than the triumph of a party; one who, whatever be his denomination, will teach them the way of salvation through the obedience unto death, of a divine Redeemer, and the sanctification of the Holy Spirit; who, in a word, will preach plainly and faithfully the peculiar doctrines of the Gospel. As there is no need to multiply divisions, let him be a member of some one of the religious denominations known, and established amongst us. When the choice is made, if it be not unanimous, let the minority acquiesce, and endeavour to derive advantage from the ministry which has been selected. Let a church be organized, if there be materials, in which those who choose not to become members, but to maintain their attachment to another denomination, may nevertheless be admitted to its privileges, as they express their desire, and evince their preparation for this admission.—But it is not my design to sketch the details of the plan which would be best. On further reflection I might possibly change or modify some of the views which I now entertain in regard to these details. I wish only to hint the importance of some such plan, leaving it to be formed and matured by those who may have occasion to act in relation to it. I am satisfied that by some such expedient, one flourishing church, and perhaps eventually more, might be formed in many places where, without it, there is no such prospect.

I will here add, because it has some connexion with this subject, that it might be well if the authorities of the religious denominations amongst us, could have some understanding with each other, in regard to their plans of operation. These should as far as possible avoid not only the reality, but the appearance of collision. There is no occasion for it. There is more ground lying vacant, than all are likely to cultivate speedily. I speak not now of the pitiable spirit of proselytism, which I would be slow in imputing to any ecclesiastical body. The question with all should be, how shall we most effectually and extensively promote the interests of religion? And this is likely to be best done, not by weakening the hands of any branch of the Christian church, but by gathering in from the world, those who own no ecclesiastical connexion. Such acquisitions are so much clear gain. It is a fact, that in some neighbourhoods ministers of different denominations are crowded together, out of proportion, if not to the religious necessities, at least to the religious dispositions of the people. None of them are supported. Their labours are scattered and rendered less efficient than they would be. The congregations are small, and do not thrive. The whole process wears a discouraging aspect. I have no remedy to propose for this state of things, except merely to hint, that if a Minister, instead of settling in such a situation, could establish himself where other prospects are equally favourable, and where the mass of the community is unprovided with religious instruction, he would have the prospect there, of doing the most good. In this case, he supplies those who would otherwise be unsupplied; which cannot be said in the other case. I will moreover remark, that if the people could prevail on themselves to think so, it would be better to retain one Minister in usefulness and comfort among them, than to bring two or three, who might in their turn be compelled to leave them, to themselves. But in making these remarks, I do not mean to express the opinion that it is improper to form new churches, where churches already exist, when the population, and circumstances of the case warrant the calculation of eventual success. If that opinion had been acted on, many of the most flourishing establishments of the present day, had never existed. The great, and the only principle which I maintain on this subject, is that we should never seek to make the interests of a particular denomination prevail, at the expense or the peril of the general interests of Christianity.

A CATHOLIC VIRGINIAN.

TO THE PUBLISHER OF THE LIT. AND EVAN. MAGAZINE.

A REVIEW which I read in the Magazine some time ago, of a Discourse on the Duration of Future Punishment, reminded me of an old Manuscript Sermon on Universal Salvation, which had fallen into my hands; and the existence of which, I had forgotten. It was written probably thirty years ago. The circumstances of the case were these. A gentleman who had a remarkably good memory, having returned from hearing a Sermon on *Isaiah* xxv. 8, delivered by a Universalist preacher, repeated to a few of his friends, the substance of the discourse, interposing occasionally some illustrations of his own. At the desire of some others, who had heard of this circumstance, he undertook to reduce it to writing. It was handed about, and read with some interest, in the circle of his friends and associates; and then consigned, as he supposed, to oblivion. The Universalist preacher, and his amanuensis, are both gone to that state, where, no controversy can be maintained, about the doctrine of universal salvation. I need not disclose the circumstances which threw the MS. into my hands. In looking over it, the other day, it occurred to me, that it might not only amuse, but instruct some of the readers of the Magazine. It would probably occupy too much space, to publish it entire: I therefore, send you a part of it; and if those who have the controul of the publication, agree to its insertion, I will furnish the rest in due time. From the notes affixed to the manuscript it appears, and I am perfectly assured that the statement is correct, that in some places, not only the sentiment, but the language of the preacher is faithfully preserved; in others, only the substance is retained; in others again, the real amount of his argument is given in a different form: while throughout the discourse, the intelligent and attentive reader, will not fail to detect the illustrations of the writer.

A CONSTANT READER.

Communicated for the Literary and Evangelical Magazine.

THE DOCTRINE OF UNIVERSAL SALVATION SET IN A JUST LIGHT:

Being the Spirit of a Sermon delivered at ——, on Isaiah xxv. 8.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

ISAIAH XXV. 8.

DEARLY BELOVED BRETHREN,—With a heart overflowing with extatic joy, do I now address you, I do not come unto you like that great enchanter, that arch impostor Balaam, to curse you. Nor like the Apostle Paul, who could assume any character, and act any part, that suited his purpose, do I come denouncing the terrors of the Lord under the specious pretence of persuading you to flee from the wrath to come.

No: I am a true son of consolation. I bring unto you the glad tidings of great joy which shall be unto all people, and to all devils!

My dear brethren, I am really glad to find that you are alive, and even appear to be in your senses. I am sure that the terrible things which you have heard, again and again, about hell and damnation, are enough to frighten you out of your senses,—nay enough to frighten you to death. I hope, however, that you will be in no danger of being frightened so any more. For I am come to prove to you, that there is no hell. What, are you alarmed at this. I think you would have much greater reason to be alarmed, if I were to prove that there is a hell. "If there be such a place your chance is bad indeed. For be assured that very few are fit for heaven when they die."* And no one can be admitted into heaven, until he is fit for it.

But you need not be afraid of *hell*. "The great God made you for himself: made you that you might be his servants. And are you so vain, as to think that you can rob your *Maker* of a part of his own property! Entertain no such wild apprehensions. Away with all such idle dreams. The great God made you for himself, and he will not be defrauded of his property by the feeble efforts of puny mortals." He also made you that you might be both holy and happy, and do you think that you can make yourselves both sinful and miserable? "What are you stronger than the Almighty? O the intolerable arrogance of vain mortals, to think that they can baffle and defeat the purposes of Almighty God." Be no longer deceived, God is not—will not be mocked. Whatsoever a man sow, he shall reap happiness, and whatsoever a devil sow, he shall reap happiness too!

How is my bleeding heart torn with anguish, when I view the dreadful portrait which a number of perverse men have given of our God of love. They tell you that he is a God of *justice*. And though they cannot deny that God is good to the righteous, yet they most perversely allege that, if the wicked do not amend their ways, he will inflict upon them that punishment which their sins deserve. And thus they try to frighten poor mortals from their dearest pleasures, yes, they try to frighten us all from sin!

* Though it is often left to the reader's own discernment to distinguish between the sentiments delivered by the preacher himself, and what is added by way of illustration; yet in some instances his sentiments are so remarkable that it is thought best to have them discriminated by the mark of a quotation. Whatever, therefore, is thus distinguished, may be considered as containing the sentiments, often nearly the express words of the preacher.

I confess that such men seem to deserve that punishment which they so presumptuously denounce against the impenitent sinner. But our God is too good to inflict it. He is a God of love. He loves all men. Yes, and what may seem a little strange to some narrow minded selfish bigots, he loves the devil too. To give you a proof of this, "For I don't want you to put your faith in man, I am but one of your fellow worms. The Scriptures are the only rule of faith." And from the Scriptures we learn that the devil was once an angel of light, but that he rebelled against his Maker. It is probable, that by the most daring emulation he attempted to establish to himself an independent throne in heaven. What would you have done to the devil, for such insolence and wickedness. Would not you have struck him out of existence at once? The great God could have done this but did not do it—No, he only sent him to purgatory that he might there be purified from all his guilty stains and prepared for heaven again. In this dismal region he has not yet, I suppose, been more than six or seven thousand years, and it is probable that in about three or four thousand more, he will be pure enough to go to heaven again. But here some adversary will object, that if the fire of purgatory cannot purify the soul from the deepest stains of sin in less time than one thousand years it can never do it. But how can a poor blind adversary know this. However, if you don't like this instance, I will give you another.

The great Creator saw our first parents innocently enjoying all the happiness which Paradise could afford. He also saw the devil, concealed in the disguise of apparent innocence approaching Eve, with the malicious design of seducing her, and by her means Adam too, from their allegiance to their great and good Creator. These things he saw, and could with the utmost ease have despatched an angel to warn them of their danger, or by his power have restrained the tempter. But he did neither one nor the other. He permitted the devil to proceed in his malicious enterprise. This I suppose seems a little strange to the advocates of divine justice. And indeed it is not easily accounted for upon their principles. They tell us that as man is a moral, he is necessarily a free agent, and therefore must necessarily be permitted to sin if he shall choose to do so. That as the great God had already given our first parents the most solemn warning of their danger, should they yield to any temptation and transgress his righteous law, it was not necessary to repeat the warning as often as a new temptation should occur. And that as God was determined to over-rule the apostacy of man, to answer valuable

purposes in the moral world, it was better to permit him to fall than to use any measures, which were not used to prevent him from sinning.

These things, and much more that appears very plausible, do they advance to account for the fall of man. But not half so plausible as the reason I have to assign. It is this. Our God *loves the devil*, and as he was not permitted to ascend the throne to which he aspired in heaven, he was permitted to establish to himself a kingdom on earth; as he was not permitted to be a god in heaven, he is permitted to be a god on earth.

That God loves all men in some sense, even our adversaries will admit. But I will prove that he loves all men, as well as all devils, in a peculiar sense. It was that they might be happy and not for his own glory, that they were created. And the great God is never disappointed in the accomplishment of any of his purposes. Take a survey then of the present state of both men and devils and say are they not happy. If men are not happy, why are they so unwilling to remove to another world? If the devil is not happy in his present state, why does he try so much to persuade us to act a part that will render our state similar to his! If it be a fact, that all men and all devils will, some time hence, be very happy and live together in perfect friendship in heaven, the devil no doubt, knows this: and if so, it is not at all reasonable to suppose that he would try to do us an injury now, or go about like a roaring lion to devour us.

Permit me to add that the sufferings of this life, if there be any such thing as suffering, are all disciplinary, and the sufferings of Purgatory are disciplinary too. So that all the sufferings of men, and devils, both here and hereafter, are very strong expressions of the love of God; are intended to purge the soul from sin; and as soon as this is accomplished, the soul shall be immediately delivered from Purgatory and received into Paradise. Of this our text is a sufficient proof. "For he, that is, the great Jehovah, will swallow up death in victory. Now death is the effect of sin. It is the curse contained in that awful mandate, Thou shalt surely die." Therefore, this one word, death, includes Hell, or rather, Purgatory, that lake that burns with fire and brimstone, to purify the soul from sin; which vast lake, with all the miseries which result from sin, "the great Jehovah will ingulf as it were, that is, he will invalidate or destroy them. I know that there is great opposition to this sentiment in the

world. But you need not doubt it, for greater is he that is with us, than he that is with the adversaries of the truth."

"But before I proceed farther, I must remove the rubbish out of my way. I have commonly a great deal of rubbish in my way; and I commonly preach long, because I have a great deal to preach."

"No sooner do we begin to unfold the truth, than the devil, the great adversary of the truth, goes to work—he goes to work and tells us that by all, we are to understand only a part. Therefore I must prove that the word all in our text means what it expresses. The great God does not surely intend to cheat or cozen his poor creatures by saying one thing and meaning another. The word all then must mean all—every man and woman upon earth. Nothing need be plainer than this. The word all in our text must mean either the Jews only, or the Gentiles only, or the whole world. Now wo be to those cavillers if it mean the Jews only, for they are not Jews." Nor can it mean the Gentiles only, for the prophet was speaking expressly of the Jews. "Therefore it must mean all mankind. Ah, but says the adversary, (for there is no argument so conclusive that sophistry will not carp at it,) the adversary tells us that it means all the people of God. But it is easy to confute this objection, for faith consists in a belief that Christ died for me. Now if Christ did not die for all mankind, it is impossible to know that he died for me."

There is, I know, a mischievously sophistical way, which seems to have been lately invented, to obviate the force of this argument. It is said that Christ died for all, so as to remove every legal obstruction which stands in the way of any sinner. If this be admitted, it will lay a foundation for every appropriating act which the nature of faith can imply. But remember that sophisms never prove any thing. Permit me therefore to illustrate the force of my argument thus: if a king offers a pardon to a number of rebels provided they will lay down their arms and submit to his authority again, it is evident that none of the rebels could obtain the benefit of such a proposal, for each rebel must know that his crimes are pardoned before he would venture to lay down his arms.

"But that sophistry itself may be confounded, I shall proceed to prove that Christ died for all men, in a strict and proper sense; and consequently that all men will be either saved or restored. Of this we have a very clear proof in Isaiah liii. 6: All we, like lost sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquities of us all." It is true that the

prophet only says we, and us all, and might mean only the people of God, or any number, however small, of whom he had been speaking before. But it must mean all mankind, or it will not prove universal redemption, which I am determined it shall prove before I am done with it. Cast your eyes upon the last verse of this chapter, and there you will find that Christ bore the sins of many; and that must be all mankind, for all mankind are many; and as the prophet uses the term many, so soon after the term all, when expressing the same idea, there is no doubt but that by these two terms he intended precisely the same thing. That all men are redeemed by Christ, appears evidently from Rom. v. 18: 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. What a gracious declaration is this. It proves that all your fears of future misery are groundless. For we cannot admit the term all to be limited here. Should we do this, it might be limited in all those texts where it is brought to prove universal redemption, in our sense of the term. And thus our whole superstructure, which rests much upon this little monosyllable, taken in an unlimited sense, might fall to the ground. And if it is not limited, it will prove that all men are justified in this life. For justification implies an acquittal from all obligation to future punishment. It implies that such as are justified, shall never come into condemnation. Thus it appears, that at the day of final judgment, all, without exception, shall be received into heaven. But perhaps some of you who have been taught that the wicked shall at that day go away into everlasting punishment, may think that I mistake the meaning of the apostle. But will you not admit that by the offence of Adam judgment came upon all men unto condemnation? Now the free gift is opposed to the offence of Adam, justification to condemnation, and all to all. Therefore it is evident that the blessed effects of the merits of Christ are as extensive as the effects of the fall; consequently all men are justified in this life, and will at the day of final judgment be received into heaven. But it is objected, that the apostle is only speaking of Christ, as the head of his people, and in that view comparing him to Adam, the federal head of all men. And it is alleged the context leads to this opinion. But when the words I have quoted suit my purpose most exactly, do you think that I will be fettered by contexts? Whatever the context may imply, I can prove that the sense I have assigned the text is, or at least ought to be, the true sense.

"Shall we suppose that Adam, a poor worm, was more powerful than Christ? Now Adam could destroy all men; and cannot Christ save them all?" You know that it is much easier to destroy than to repair; to throw down than to build up; to kill than to make alive.

"That Christ will accomplish whatever he wills to accomplish, you cannot without blasphemy deny, for he is able to do it: and from 1 Tim. ii. 4, we learn, that he will have all men to be saved." Now to be saved, is to be preserved from Hell, consequently no one will ever go there.

"Another proof of this you may find in 1 Cor. xv. 22: For as in Adam all die, even so in Christ shall all be made alive." The apostle is here speaking of the resurrection from the dead. And in verse 43, we are informed that the dead, of whom he is speaking, are all raised up in glory. A plain evidence that they are raised up to be happy, and not miserable. From this circumstance, however, when taken in connexion with the context, the adversaries most perversely allege, that it is only of the resurrection of the righteous that the apostle is speaking in this chapter. But have I not told you that I will not be fettered by contexts? Our Lord assures us that all mankind will be raised from the dead:—John v. 28, 29: Marvel not at this, for the hour is coming in the which all that are in the grave shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Don't be frightened at that hard word damnation. For after our Lord suffered for sinners on the cross, he repented of the evil he thought to do unto sinners, I suppose, and revealed this unto the great apostle Paul.

"You may also find a clear proof of universal redemption in Heb. ii. 9: But we see Jesus, crowned with glory and honour, that he by the grace of God might taste death for every man." It is indeed objected, that in the sixth chapter we read of some who cannot be brought to repentance, and whose fate is represented by earth which beareth thorns and briers, which is nigh unto cursing, whose end is to be burned. What do the adversaries mean? Have I not declared more than once, that I am not agoing to be fettered by contexts? If Christ died for every man, and this I have proved again and again, every man will be saved. And that the term every man is not limited as some suppose, we may learn from 1 Cor. iv. 5, where we are informed, that when brought into judgment, every man shall have praise of God. "A striking proof of the truth of our doctrine you may find in John

ii. 2: And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Now the whole world must signify all mankind." To what pitiable shifts are our adversaries driven by this text? Some of them say that the word *world* is often limited. Thus they observe, that in John xii. 17, the *whole world* is said to be gone after Christ, when his followers were but a *small number* when compared with the rest of mankind. That in Luke ii. 1, a decree is said to go forth from Augustus, that all the world should be taxed, when not one half of the world was under his jurisdiction. And, that the faith of the Roman Christians is said to be spoken of through the whole world, when but a small part of the inhabitants of the world had heard that there was a Christian at Rome. These things I mention, not with a design to give myself the trouble to refute them; but only to let you see how absurdly our adversaries talk.

Others say, that if Christ opened the way for the reception of one sinner into favour, he must have opened the way for the reception of all who will accept of his salvation: so that if God can be just and the justifier of one sinner, he can be just, and the justifier of any number who come unto him by Jesus Christ: and that on this account he may very properly be said to die for *all mankind*. But this sense I have already reprobated as sophistical, and I must warn you again to beware of it, for it saps the very foundation of all our arguments in favour of universal salvation, as far as they are founded upon universal redemption. And upon these arguments we rely most.

(To be Continued.)

Dec/r. 473.

For the Literary and Evangelical Magazine.

HUTCHINSONIAN THEOLOGICO-PHILOSOPHY.

In the year 1795, Mr. Jones of Nayland published, Memoirs of the Life, Studies, and Writings of Bishop Horne. To the second edition of this work, in 1799, he prefixed a brief explanation of the theological and philosophical system of Mr. Hutchinson; a man distinguished by his genius and research, as well as by the eccentricity of some of his opinions. A system adopted and supported by such men as Horne, and Jones, and Parkhurst, might be supposed, as a matter of literary curiosity, to deserve some attention, even if it had no important bearing on the discussions, which are occasionally carried on, at the present day. I therefore send, the follow-

ing exposition of it, for insertion in the Magazine, supposing that it will be new, and gratifying to many of its readers; and if it should excite any of them to examine this subject, more at large, I am persuaded, that they will not be entirely unrewarded for their toil, although they may not become converts to the system. No HUTCHINSONIAN.

"1. In the first place, the followers of Mr. Hutchinson give to *God* the pre-eminence in every thing. *His* authority with them is above all authority: His wisdom above all wisdom: His truth above all truth. They judge every thing to be good or bad, wise or foolish, as it promotes or hinders the belief of Christianity. On which account, their first enemies are to be found among sceptics, infidels and atheists. Their next enemies are those who are afraid of believing too much: such as Socinians and their confederates, who admit Christianity as a *fact*, but deny it as a *doctrine*.

"2. They hold, that only one way of salvation has been revealed to man from the beginning of the world; viz. the way of faith in God, redemption by Jesus Christ, and a detachment from the world: and that this way is revealed in both Testaments.

"3. That in both Testaments divine things are explained and confirmed to the understandings of men, by allusions to the natural creation. I say *confirmed;* because the Scripture is so constant and uniform in the use it makes of natural objects, that such an analogy appears between the sensible and spiritual world, as carries with it *sensible evidence* to the truth of revelation; and they think that, where *this* evidence is once apprehended by the mind, no other will be wanted. They are, therefore, persuaded, it may have great effect towards making men Christians, in this last age of the world; now the original evidence of miracles is remote, and almost forgotten.

"4. They are confirmed *Trinitarians.* They became such at their baptism in common with other Christians: and they are kept such by their principles; especially by what is called the *Hutchinsonian philosophy of fire, light and air.* Nature shows us these three agents in the world, on which all natural life and motion depend; and these three are used in the Scripture to signify to us the three supreme *powers* of the Godhead, in the administration of the spiritual world; notwithstanding the judgment which our new biographer hath passed against them. Let any philosopher show us one single effect, of which it may be proved, that neither fire, light, nor air contribute to it in any of their various forms.

"5. On the authority of the Scriptures, they entertain so low an opinion of human nature, under the consequences of the fall, that they derive every thing in religion from revelation or tradition. A system may be fabricated, and called *natural;* but a *religion* it cannot be; for there never was a religion, among Jews or Gentiles,

Greeks, Romans, or Barbarians, since the beginning of the world, without sacrifice and priesthood: of which natural religion, having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite disservice to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and divine grace. It has no *gift* from God, but that nature, which came poor, and blind, and naked out of Paradise; subject only to further misery, from its own lusts, and the temptations of the Devil. A religion, more flattering to the pride of man, pleases his fancy better than this; but it will never do him any good.

"Hutchinson himself had so strong a sense of this, that he looked upon natural religion as Deism in disguise; an engine of the Devil, in these latter days, for the overthrow of the Gospel; and therefore boldly called it *the religion of Satan or Antichrist.* Let the well-informed Christian look about him and consider, whether his words, extravagant as they might seem at first, have not been fully verified. I myself, for one, am so thoroughly persuaded of this, that I determine never to give quarter to natural religion, when it falls in my way to speak of the all-sufficiency of the Gospel of Jesus Christ. We know very well how the Scripture is brought in to give its countenance to the notion of a natural religion: but we know also that dark texts are drawn to such a sense, as to render all the rest of the Scripture of no effect; as hath happened in the doctrines of predestination and natural religion; by the former of which we lose the *Church*, by the latter its *Faith.* Facts bring a dispute to a short issue. If Voltaire were alive, I would be judged by him, whether Christianity hath not been going down ever since natural religion came up. And we know, by what his disciples, the French, have done, that natural religion comes up, when Christianity is put down. These facts teach us, that they will not stand long together. Whether they possibly *might* or not is not worth an inquiry; because he that has got Christianity may leave natural religion to shift for itself.

"6. Few writers for natural religion have shown any regard to the types and figures of the Scripture, or known much about them. But the Hutchinsonians, with the old Christian Fathers, and the Divines of the Reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world; and so much of the wisdom of revelation is contained in them, that no Christian should neglect the knowledge of them. All infidels abominate them. Lord Bolingbroke calls St. Paul a *Cabbalist* for arguing from them; but the Hutchinsonians are ambitious of being such cabbalists as St. Paul was.

"7. In natural philosophy they have great regard to the name of Newton, as the most wonderful genius of his kind. But they are sure that his method of proving a *vacuum* is not agreeable to

nature. A vacuum cannot be deduced from the theory of resistances: for, if motion be from impulsion, as Newton himself, and some of the wisest of his followers, have suspected; then the cause of motion will never resist the motion which it causes. The rule, which is true when applied to *communicated motion*, does not hold when applied to the *motions of nature*. For the motions of nature change from less to more; as when a spark turns to a conflagration: but communicated motion always changes from more to less: so that there is an essential difference between them, and we cannot argue from the one to the other. Mr. Cote's demonstration, it is well known, is applicable only to communicated motion: I mean such only as is *violent* or *artificial*. There is no need of a vacuum in the heavens: it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it.

"They cannot allow *inert* matter to be capable (as mind is) of *active* qualities; but ascribe attraction, repulsion, &c. to subtle causes, not immaterial. There may be cases very intricate and difficult; but they take the rule from plain cases, and supposing nature to be uniform and consistent, they apply it to the rest.

"8. In natural history, they maintain, against all the wild theories of infidels, which come up, one after another, like mushrooms, and soon turn rotten, that the present condition of the earth bears evident marks of an universal flood; and that extraneous fossils are to be accounted for from the same catastrophe. Many of them are therefore diligent collectors of fossil bodies, which are valuable to the curious in consideration of their origin.

"9. What commonly passes under the name of *learning*, is a knowledge of *Heathen* books: but it should always be admitted with great precaution. For they think of all Heathens, that, from the time when they commenced Heathens, they never worshipped the *true* God, the Maker of heaven and earth; but, instead of him, the elements of the world, the powers of nature, and the lights of heaven: that the love of vice and vanity was the real cause of their ignorance: they did not *know* the true God, because they did not *like* to know him: and that the same passions will give us an inclination to the principles of Heathens, rather than to the principles of Christians; and that most of the ill principles of this age come out of the Heathen school. The favourers of Mr. Hutchinson's scheme are, therefore, reputed to be the enemies of learning. But they are not so. They are enemies only to the *abuses* of it, and to the corruptions derived from it. To all false learning, that is, to human folly, affecting to be wisdom, they have indeed a mortal aversion in their hearts, and can hardly be civil to it in their words; as knowing, that the more a man has of false wisdom, the less room there will be for the true. Metaphysics, which consist of words without ideas; illustrations of Christian subjects from Heathen parallels; theories founded only on imagination; speculations on the mind of

man, which yield no solid matter to it, but lead it into dangerous opinions about itself: these, and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghost, or the splitting of an atom.

"10. Of *Jews*, they think that they are the inveterate enemies of Christianity; never to be trusted as our associates either in Hebrew or Divinity. No *Philo*, no *Josephus*, no *Talmudist*, is to be depended upon; but suspected and sifted, as dangerous apostates from *true Judaism*. It is plausibly argued, that Jews, as native *Hebrews*, must, like other natives, be best acquainted with their own language. But the case of the Jews is without a parallel upon earth. They are out of their native state; and have an interest in deceiving Christians by every possible means, and depriving them of the evidence of the Old Testament.

"11. They are of opinion, that the *Hebrew* is the primæval and original language; that its structure shows it to be divine; and that a comparison with other languages shows its priority.

"*The Cherubim* of the Scriptures were mystical figures, of high antiquity and great signification. Those of Eden, and the Tabernacle, and of Ezekiel's vision, all belong to the same original. *Irenæus* has enough upon them to justify the Hutchinsonian acceptation of them. The place they had in the Holy of Holies, and their use in the Sacred Ritual, sets them very high. Their appellation, as *Cherubim of glory*, does the same; and the reasoning of St. Paul, from the shadows of the law to the priesthood of Christ, sets them highest of all; obliging us to infer, that they were symbolical of the divine Presence. The τεσσαρα ζωα in the Revelation of St. John (improperly called *beasts*, for one of them was a *man*, and another a *bird*,) must be taken for the same; where the figures of the old law bow down and surrender all power and glory to the evangelical figure of the Lamb that was slain. Here the doctrine is thought to labour a little: but, if the ζωα are considered only as figures, the case alters. And if this great subject should have parts and circumstances not to be understood, we must argue from what *is* understood. They seem to have been known in the Christian church of the first centuries; but not with the help of the *Jews*. So also was the analogy of the three agents (φως, πυρ, πνευμα,) these being expressly mentioned by Epiphanius, as similitudes of the Divine Trinity.

"In their physiological capacity, so far as we can find, the Cherubim seem never to have been considered before Mr. Hutchinson; who very properly derives from them all *animal-worship* among the Heathens. This subject is of great extent and depth; comprehending a mass of Mythological learning, well worthy of a diligent examination.

"These things come down to us under the name of *John Hutchinson;* a character *sui generis*, such as the common forms of

education could never have produced: and it seems to me not to have been well explained, how and by what means he fell upon things, seemingly so new and uncommon: but we do not inquire *whose* they are, but *what* they are, and what they are good for. If the tide had brought them to shore in a trunk, marked with the initials J. H. while I was walking by the sea-side, I would have taken up, and kept them for use; without being solicitous to know what ship they came out of, or how far, and how long, they had been floating at the mercy of the wind and waves. If they should get from my hands into better hands, I should rejoice; being persuaded they would revive in others the dying flame of Christian faith, as they did in Bishop Horne and myself. And why should any good men be afraid of them? There is nothing here, that tends to make men troublesome, as heretics, fanatics, sectaries, rebels, or corrupters of any kind of useful learning. All these things a man may believe, and still be a good subject, a devout Christian, and a sound member of the Church of England: perhaps more sound, and more useful, than he would have been without them. For myself I may say, (as I do in great humility) that by following them through the course of a long life, I have found myself much enlightened, much assisted in evidence and argument, and never corrupted; as my writings, if they should last, will long bear me witness. If these principles should come into use with other people, I am confident they would turn Christians into scholars, and scholars into Christians; enabling them to demonstrate, how shallow infidels are in their learning, and how greatly every man is a loser by his ignorance of Revelation."*

* See Preface to the second edition of Jones' Life, &c. of Bishop Horne.

REVIEW.—*Continued.*

1. *The Decision: or Religion must be all, or is nothing.*
2. *Profession is not Principle: or the Name of Christian is not Christianity.*

HAVING quoted so largely as we did in our last number, from the Decision, it remains that we give our readers, some account of the other work, which we proposed to notice. In both, the author has aimed to illustrate the influence which clear and strong impressions of religious truth have upon the character. In the volume before us, that truth is brought into contact with minds of superior vigour, and comprehension, and refinement; and the development of its peculiar effects has roused the author, to a higher exertion of his own intellectual powers. His graphic pen has drawn an admirable

delineation, on the one hand, of that nominal, unreal creation of the fancy, which often assumes the name, while it repels the spirit of Christianity; and on the other, of Christianity as it is in fact, the creation of God in the soul, a living, glowing, transforming principle of action. In stating the design of his work the author says,

"In the following pages, an attempt has been made to delineate the effects that necessarily follow the introduction into the soul, of a principle characterised as that 'which overcomes the world;' and which is declared to have its origin direct from God. It is not surprising that such effects should appear extravagant to those who are unacquainted with the powerful principle from whence they proceed; or that they should regard them with aversion, as the proofs of a state of mind utterly at variance with their own. The important question, however, is,—Which is indeed the right state of mind? In attempting to answer this question, the delineation of character has been chosen, as most likely to convey that answer with force and interest to the reader. Those who are acquainted experimentally with the all-powerful principle alluded to, will perceive, that only its most common and universal effects have been ascribed to the characters introduced. If the reader feels himself still ignorant of its nature, and of its power, it is hoped he may be induced to examine whether it is safe to remain in that ignorance." pp. 3, 4.

Howard and Conway, the principle characters in the volume, were intimate friends. They were men of highly cultivated minds, and according to the scale of the world, of unblemished moral worth. For a considerable time they had been separated: the former remaining in England; the latter residing on the continent. During this period an important change took place in the character of Howard, of which Conway heard the most exaggerated and contradictory accounts. He was told, for instance, that by a spell of sickness his friend had been frightened into fanaticism; that he had changed his party politics; that he prayed *extempore* in his family, heard fanatical preachers, received no visits, and transacted no business on the Sabbath; that he treated his family, particularly an unmanageable son, with severity. These rumours seemed to derive some confirmation from the altered character of Howard's letters; and he seized the first opportunity of coming to England, to see and know for himself, how it was with his friend. On his first interview with Howard, the reasons of his visit were explained: Howard admitted, that he was not what he had been, and proceeded to give his friend some account of the change which had occurred in himself.

"*Con.* What then, my dear Howard, has so changed your opinions and feelings with regard to God?

How. I shall describe to you, as exactly as I can recollect, what has passed in my mind, Conway; and you shall stop me, and we shall reason on any opinion I have adopted, which to you appears irrational.

Con. I am all attention.

How. I need scarcely remind you, Conway, of the warmth with which I have loved Emelia and my children, nor of my plan in their education, to make the character of the father, and his authority, merge as early as possible into that of the friend and confidential guide. You know I succeeded, and that I enjoy a large share of their love and confidence. They all gathered to me when I was ill. Even poor Arthur, to whom travelling was so difficult and painful, came directly to London. You know, Conway, that I have arrived at my present age with very little experience of misfortune, but in the misfortunes of that poor boy. I remind you of all this, that you may be able to enter into the train of thought and feeling I mean to describe to you. It was on perceiving myself, as I was convinced, out of danger, that I began to reason on what I had felt when I believed myself near death. Now, Conway, listen, and object to the smallest error in my reasoning. I felt conscious of extreme pleasure and lightness of heart, in the prospect of being restored to health and to those I loved, and almost unconsciously I uttered internal thanks. 'Great God, I thank thee! Merciful, gracious, pitying Creator and Preserver, accept of my gratitude!'—were for a time the constant feelings and internal utterings of my soul. Was this irrational, Conway?

Con. Assuredly not, dear Howard.

How. Well, then, this was my reasoning on these feelings.—If I am so powerfully moved by a sense of that kindness which restores me to life and all its blessings, and if this feeling is a right one, which the very pleasantness and sweetness of it would alone almost convince me that it was, can I have been innocent, while enjoying all those blessings so long without a feeling of gratitude? Certainly not. Am I right, Conway?

Con. I cannot vindicate ingratitude, Howard; but surely making the very best and highest use of the health and talents bestowed upon us, is the truest way of proving our gratitude.

How. But what is the highest and best way of using our talents, Conway?

Con. Surely *you*, Howard, need not ask that question, while your every moment is given to your country, or your friends, or to the unfortunate and miserable:—whose integrity in public, and worth in private life, are almost a proverb,—who is the beloved friend of the first and best men of the day, the benefactor of hundreds, the kindest master, the———.

How. Stop, Conway; that character is drawn by a most partial friend. Let me now describe, as it really is, the character of your most proud,—most blind friend.

Con. (*Rising hastily.*) I have no patience for this. How can you, Howard, condescend to such mere cant of a sect? Will you next tell me that all men are alike,—the honourable,—the noble,—the upright, and the base,—the corrupt,—the profligate? What incomprehensible infatuation!

How. Hear me, Conway; I have not said all men are alike,—it is absurd to say so. Some men, in natural dispositions, are almost angels compared to others; and, Conway, to please you, I will allow, that I did receive from nature a mind that loved to soar the highest height in honour and integrity, and scorned all that was mean and base. Nature also gave me a taste exquisitely alive to perfection and beauty in all things, and added to all this, warm and constant affections.

Con. (*Sitting down again.*) Well, Howard, and do you mean to say such a character is not a virtuous one?

How. No, I do not. Such dispositions form characters that are naturally approved of in society. They also lead to an high value for the love and approbation of society. Those are therefore contented happy men, who possess such characters.

Con. And deservedly so. But what then, my friend?

How. This, Conway. They are characters who generally pass on to eternity without fear or dread, while they are really utterly unprepared for eternity.

Con. How can you prove that, Howard? Is a virtuous life an unfit preparation for eternity?

How. Who formed my mind, Conway? Who bestowed on me those dispositions which gained your love? Who gave me warm affections, and good taste? Who gave me rank, and friends, and influence, and all the sweets of life? And why did I, more than so many others, receive them all?

Con. (*Smiling.*) You have indeed been treated as a favoured child, Howard; but you have shown your gratitude, by abusing none of the gifts bestowed upon you.

How. Oh! Conway, God is not God, unless he is as perfect in justice as in goodness. Such gifts require a vast return, and what return have I made?

Con. I must just repeat what I have said; you have made a good use of all those gifts.

How. (*Smiling.*) Now, Conway, I must retort, and say, 'What incomprehensible infatuation!' I do not know in what language to clothe what I would say,—religion has worn out all language. In the simplest words, Conway, do you think that a person who has received favours without number from God, and yet lives without seeking to know or to love him in this world, can be prepared to live with him through eternity?

Con. What do you mean by living without the knowledge and love of God in this world?

How. I mean, living with scarcely any recollection of his existence,—without considering whether our opinions, and feelings, and actions, are such as he approves,—without candidly examining the evidence of what claims to be a revelation of his character and will;—In short, without knowing as we may know if we will, and loving as we would love if we knew him, that glorious Being who is the source of all perfection, and of all loveliness."—pp. 13—17.

Having stated, that the train of reasoning was perfectly just, which led him to conclude that he was guilty of ingratitude to God, and not less guilty of folly in disregarding the only book in the world, whose pretensions to inspiration had borne the test of ages, Howard proceeds,

"*How.* Well, my friend, you know me well enough to believe that I would no longer continue in this state of ignorance, at least of the Bible, which it was in my power to examine. As to my ingratitude, I prayed to God to forgive me. When I sought, however, for a plea to urge, that I might obtain forgiveness, I could find none. I said, 'Merciful God, forgive me, for hitherto I have not been aware of the guilt of this ingratitude;' but why have you not been aware? was a question I could not answer, but by going a step further in acknowledging guilt,—'because I have been so much occupied with thy gracious gifts, that I have forgotten Thee the giver.' I felt that I had no excuse to plead. I had from my youth been my own master. Time for investigation, and a disposition for research on other subjects, had been gifts of God bestowed on me. How then could I be excusable in having found God himself the only subject of no interest? Conway, I cannot describe to you the utter change which was produced in my soul by this strong feeling of self-condemnation. I had been accustomed to regard myself as one above the common level in character; but all appeared a vain dream, when I discovered that I had been a fool on the only subject in the world which is in reality of any lasting importance. In those moments, Conway, our speculations regarding God seemed to have as much resemblance to the truth, as the setting sun has to death,—the one is a beautiful image,—the other an awful reality. I felt as if I had brought myself near to God by my heartfelt attempts at thanksgiving; and the idea of his presence was awful to me beyond expression. I had always, I supposed, believed in the omnipresence of God. I now felt what really believing it was. I felt continually, as it were, surrounded, and wrapt in the presence of One, so pure in holiness, that I shrunk from my own character in comparison, as from what in His sight must be pollution,—One so incomprehensible in the wisdom and vastness of his ways, as to make me feel the utter, inexpressible insignificance of every pursuit that did not lead to the knowledge of his character and will. I longed

to read the Bible, for I felt that the little I knew of its language suited to my feelings, could alone express them,—such as these words of Job, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent—'

Con. What an expression, Howard! abhor yourself! Can you be serious?

How. If you recollect the character of Job, Conway, you will allow that mine never could have borne a comparison with his; yet these were his feelings on receiving a clearer manifestation of the character of God, than he had enjoyed before his days of adversity. It is ignorance, and inexperience of the vividness, the at times appauling vividness, with which the Spirit of God manifests truth to the soul, that makes us regard such language as extravagant. You are silent, Conway, but you look dissatisfied. Do you now, (*smiling,*) think me mad?

Con. My dear Howard, did you, at the time you experienced those vivid impressions you describe, imagine yourself under the influence of supernatural agency?

How. No, my dear friend. Such an idea had never then entered my mind. I have since learned from Scripture, to ascribe to the Spirit of God all manifestations of religious truth to the soul.

Con. Proceed then, my friend, I intreat you.

How. Well, Conway, I wished to read the Bible. I was then, however, still unable to sit up above a very short time, and my poor Emilia continued to watch me with an anxiety which proved to me that she did not consider me out of danger. When I begged her to bring a Bible to me she became as pale as death. Only she and Arthur were in the room with me. He instantly started up, and clasping his hands together, rung for his servant, and hastened out of the room. 'You feel worse, Howard, said Emilia, attempting to appear composed. I assured her I did not, but she would not believe me; so unusual is it for us who call ourselves Christians, to consult, when in health, the source of our pretended faith. Emilia gazed on me with looks of apprehension, as if the time of our separation must be near. I felt that I had not strength for the exertion that a real avowal of my feelings would have occasioned; so soothed, and rallied her, till at last she was persuaded to leave me alone with a Bible which Arthur had brought to me. On opening this Bible, I found written on a blank leaf at the beginning, 'Arthur Howard, my first read Bible, though styling myself a Christian, and in my twentieth year.' So my poor boy has also discovered his criminal ignorance, thought I. Or rather your criminal neglect, said my now vividly awakened conscience; for I had never seriously attempted to instruct, or lead him to inform himself on the subject of religion. Poor Arthur's reflection on himself spoke volumes to me. All my other children had been equally neglected. They had all, you know, Conway, been educated in the observance of the forms of religion; but further I had taken little charge on the sub-

ject, thinking it a part of their education in which their mother would succeed better than I. This unfortunate boy, who, by the carelessness of those to whom we had entrusted him, had been rendered an object of painful anxiety to his friends, and unable from his childhood to participate in any of the pleasures suited to his age; and who, from extreme sensibility, shunned society, in which, he said, every eye changed its expression when it turned to him,—this dear boy, for any thing I had taught him, was as little fitted for another world as for this. While my heart condemned me, it was at the same time inexpressibly softened; and though I felt unworthy to raise my thoughts to God, still I adored his goodness in thus having been a father to my neglected boy. Arthur's Bible had many passages marked."—pp. 19—22.

This afflicted son, who had received no religious instruction from his parents, was, as the sequel of the narrative will show, prepared in some degree to be the religious teacher of his father, who was not aware until that hour, that he regarded the subject of religion with any interest. Having given Conway some account of his first religious conversation with his son, the discussion which followed, afforded Howard an excellent opportunity, for presenting some important views of the office of reason in matters of religion.

"*Con.* If you said, contrary to our reason, instead of contrary to our standards, my dear Howard, I believe you would speak with more of your usual candour.

How. No, my dear Conway, I am calling things by their right names. Of what use is reason, without some light to guide it, separate from itself? Reason alone is no more light than the eye is light. The eye cannot discern an object unless light is present; neither can reason discern what is truth, but by the light of experience or revelation. True philosophy is merely the light of experience. All that reason can do with regard to what claims to be a revelation from God, is to examine on what it grounds that claim. Jesus Christ simply appealed to reason under the light of experience, when he said,—'The works that I do in my Father's name, they bear witness of me. If I do not the works of my Father, believe me not.' The Jews knew by their own experience, and by the evidence of the experience of all former ages, that the miracles of Christ could only be wrought by supernatural agency; they therefore acted contrary to the dictates of reason in rejecting him. What our reason has to do now, is, by the light of experience, or true philosophy, to examine the evidence respecting the manner by which the Bible has been preserved from generation to generation, till it has reached us,—the evidence respecting the writers of its different parts, the credibility of those writers, and the certainty of their testimony, according to experi-

enced rules of judging on the subject. When our reason has examined all these, and we have perceived truth step by step in our progress, till we have arrived at the conclusion, that 'all Scripture is given by inspiration of God,' as the Bible itself says, then we act contrary to reason, if we do not receive the Bible as the light and guide of our reason.

Con. I think, Howard, you have confined the powers of reason within very narrow limits. I do not feel convinced that you are right; but I am not prepared to argue this point, as I have not been thinking on the subject.

How. But I, my dear Conway, have been thinking much upon it; and have discovered, from my own experience, that one great impediment to our ever acquiring the knowledge of true scriptural religion, arises from an indistinctness respecting the place which the usual light which guides our reason ought to hold in the inquiry: and if you will examine the subject, my dear Conway, you will find, that we attempt to elucidate revelation, by bringing with us a light inferior to it, and which only darkens it. We reject the truths revealed in scripture, not, as you say, because they are contrary to reason, but because they are unknown to experience. In proof of this, you will find, that we fully acquiesce in any part of revelation which has also been proved by experience. Experience, however limited and frequently most imperfect as it is, must be inferior to revelation; and it is folly to make it a test by which to try the wisdom of God, for we make it nothing less.

Con. Well, now, my dearest Howard, let us be perfectly candid. Do you think, even allowing that the authenticity of scripture cannot be disproved, that it is possible to believe absolute inconsistencies, or to see those inconsistencies, and believe they proceeded from God?

How. Can we, Conway, be justified in rejecting the authority of what cannot be disproved to be a revelation from God, on account of its supposed inconsistencies, when, at the same time, we avow ourselves not masters of its contents? Are we wise,—or rather, are we not absolutely mad, in risking our lot for eternity, by negligently adopting unexamined opinions on a subject so momentous?

Con. But, my dear Howard, can the most zealous advocates for the inspiration of the Bible, agree respecting its meaning? Why are there so many sects, each positive that it alone understands the scriptures? Why should I, or any man, now hope to understand or reconcile what has kept the world in contest for centuries?

How. The number of sects, my dear Conway, only argues the imbecility of the human understanding with regard to sacred things. Each sect attaches a meaning to some particular, and perhaps unimportant, part of scripture, which to it appears plain, and of great moment, and regards the neglect of it, or its being understood in a different sense, as a sufficient cause to separate from those whom they conceive to be in error. Did all men's understandings agree in finding

the Bible incapable of being understood, then we might perhaps trust to that power as a guide; but while all sects conceive that they understand it, though they continue to differ as to the meaning of some parts, we must believe that the defect is in men's understandings, not in the scriptures. No sect, Conway, rejects the Bible as unintelligible, but that one which is satisfied to risk all that is involved in rejecting it, rather than take the trouble to examine it.

Con. My dear Howard, you press me very closely on this point. I acknowledge that I have not studied Scripture with the attention which perhaps I ought; yet I believe my ideas of God are gathered chiefly from thence. But is it not true wisdom on this subject, to adopt opinions, let them be gathered from Scripture or experience, or wherever you will, which all men agree in thinking worthy of God, and not to interfere with mysterious, and disputed, and incomprehensible dogmas? Can I be wrong in forming as high an idea as I am able of perfection, in clothing the divine Being in this exalted idea, and then proving my devotion of heart to this all-perfect Intelligence, by attempting to resemble him as far as I can?

How. There is only this objection, Conway, that you have as much authority for worshipping the sun or stars, as for worshipping this Being of your own ideas.

Con. But I have said my ideas are chiefly gathered from Scripture.

How. At least you suppose so; but without certainty, and without any firm persuasion that Scripture itself is a revelation from God. My dear Conway, your religion is what mine was two years ago. I have not forgotten the state of my own mind and feelings then. I, too, supposed that I had adopted the truly wise and moderate part in such matters."—pp. 27—31.

In reply to a question which Conway had proposed respecting the origin of Arthur's opinions, Howard remarks:

"*How.* I soon asked him that question, and found that he had been led to examine the subject of religion, by a young friend who lived in his neighbourhood in the country. You know his health prevented his residing in London, and for three years he had spent his time chiefly with my sister in Cornwall. We had all seen him frequently during that time, for short intervals. He told me that his prejudices against some of the doctrines of Christianity had been very strong,—that his friend had laboured with the most unwearied interest and kindness to overcome these prejudices; but that it had only been within a few months before he came to me, that he fully, and from his heart, became a Christian. You know, however, how modest and reserved he was, respecting what concerned himself. He several times succeeded in changing the subject, when I attempted to lead him to tell what had passed in his mind, previous to his adopting these religious opinions; and when I at last plainly

avowed to him the new and deep interest I myself felt on the subject, and asked to be acquainted with the manner in which his mind had overcome its prejudices, and attained the settled and happy state in which it then seemed to be, he promised to write me all; adding, that he must leave me in a few days, (for his health was then beginning to fail,) and that he could not employ them in speaking of himself. 'If,' said he, 'God has in mercy called me, the first of my family, to the knowledge of himself, it is, I trust, because he knows my time to seek to glorify him on earth will be the shortest."—pp. 36, 37.

But we cannot follow these friends through their interesting dialogue. Howard continues the history of the operations of his own mind, under the influence of divine truth, removing at every step the objections and difficulties with which Conway met him. His progress, though marked by individual peculiarities, was essentially like that of others, in the same circumstances. That vague anxiety by which he had been, at first, impelled, became more distinct in its object, and more efficient in its character. To an attentive examination of truth, he added earnest prayer for illumination and sanctification. Discovering the vanity of the hopes which he had previously indulged, and ceasing to establish his own righteousness, he rested entirely on the Scriptural foundation. The path of eternal life opened before him, and he pressed forward in it. And he adopted the resolution of an ancient patriot, "As for me and my house we will serve the Lord."

The hour for family worship arrives; and we have an account of the manner in which that service was conducted. Supper succeeds; at which, Charles, Howard's graceless son, plays off incessantly his flippant railleries upon the subject of religion. The affected good humour, and playfulness of his manner, is but a thin veil for the hostility that rankles in his heart. And as we listen to him, so familiar were we with all he said, that we could not restrain the fancy, that on sundry occasions we had seen and heard him before. His father discovers great forbearance, but at length administers a stern rebuke; and Charles feeling himself insulted quits the table. Conway remonstrates with his friend on his severity, who replies that he dare not suffer his dark-minded boy to sin thus boldly and not reprove him; alluding at the same time, to the tremendous warning given to parents in the fate of Eli, whose "sons made themselves vile, and he restrained them not." The portrait of Charles, drawn by his father, has not a few originals.

"His soul is perfect enmity against true religion; yet he seems unable to think on any other subject, and always finds means to introduce it into conversation, apparently for the very purpose of expressing his bitter feelings against it. His warm affections, and really amiable dispositions, are miserable and uneasy under the influence of these bitter feelings; yet he cannot get rid of them. I believe in his heart he blames me for all his uneasy sensations, and has attempted to live absent from us, but seldom remains away above a week or two. There seems to be a strange and powerful struggle between light and darkness in his soul. I can only pray for him, and, as far as in me lies, oppose every evil sentiment which my silence might lead him to suppose he could innocently indulge." pp. 67, 68,

Howard's son Arthur, has already been introduced, as the first of his family who was brought under the influence of Christian principle. This event, as we have seen, occurred during a period which on account of the infirmity of his health he spent in the country. According to his promise, he communicated, in writing, to his father, the history of the origin and progress of his religious impressions. The papers containing this account, were put into Conway's hands by Howard, when they separated for the night; and were perused before they met again in the morning. They were deeply interesting. Well might Conway say, "Dear Arthur!—blessed spirit!—there is no gloom in thinking of his departure to another state:" for Arthur was now no more; rather he was translated to a more exalted state, where he should suffer no more, from infirmity of body, or conflict with sin. The following fragment may be offered as a specimen of many found among his papers after his death.

"My whole soul is changed, and all things are changed to me. Nature,—the condition of man,—time,—futurity, all appear under a new aspect. In nature I see, wherever I turn my eyes, a manifestation of the power, or wisdom, or beauty, or tenderness of the Divine Mind, and now know what that aching void in my soul proceeded from, which formerly saddened and embittered the pleasure I received from all its glory. That void is now filled by the faith of his presence, who created all I gaze upon. In tracing his works, I have communion with him. When my soul intensely feels the beauty of any part of his creation, it is, in a measure, of one mind with him in whose image it was originally formed. O how elevating, how rejoicing to the heart, is this communion! I cannot see a flower with its soft pencilling, or a light summer cloud, without my soul being led to him, who in them manifests the tenderness and softness of his character. The wide expanse of heaven, with all its stars,—its worlds,—manifests attributes, in the contemplation of

which my whole powers of soul are deeply, and intensely, and joyfully engaged, and yet seem but on the verge of their fulness. What is man without the knowledge of God? What I was,—a being separated from the source of happiness to all his powers, and to all his affections; feeling the unsatisfying unfitness, the vanity, of whatever else he looks to for that happiness, yet ignorant where to turn. I see this separation from God stamped on almost all the pursuits of man. What a weary, what an unsuccessful pursuit after happiness, does all I hear, or all I read, of the busy world, now place before me! What a turning away from the true source of that which they still are panting after! What neglect of all that is of any value! Time, so awfully important, so rapid in its flight, how disregarded!—murdered! Futurity seems unveiled, and faith sees Him from whose face the heavens and the earth flee away,—and the dead, small and great, stand before God, and the books are opened; and all that passes between that moment and this day, seems of importance, only as it is employed in preparation to meet with God. And where is this preparation? Who is making any? One here, one there, but how tremendous the proportion of those on whom that awful meeting comes unawares!"—pp. 134, 135.

After perusing these papers, recently as he had regarded every thing which they contained as the wildest enthusiasm, Conway had reason to say, and he said it with a sigh, "There must be something real in all this!"

But we must bring our notice of this interesting volume to a close. The character of Travers, the instrument of Arthur's conversion, had we room for it, would deserve to occupy a prominent place. But that, with the succeeding conversations between Howard and Conway we must reluctantly exclude. The interest of the reader is sustained to the last. And if his heart own the power of Christian principle, it is an interest which the most transcendent genius, by even magic combinations of mere earthly incident or fancy, can never produce. For the sake of those of our readers who expect to meet in every thing that approaches the form of a novel, something about love and matrimony, we suppose we are bound to state, that this volume will not altogether disappoint them. Before she had evinced her solicitude about the one thing needful, Emma had made an impression on the heart of Travers—an impression which he resisted until he discovered that, she too, had chosen the good part which should not be taken from her. They are destined to pass on through life together, not only in the communion of earthly affections, but of heavenly hopes and joys. Theirs is a union not only for time, but for eternity. And Conway too is persuaded by all that he saw, and

heard, and felt, to interest himself about this great subject. He had expressed to Howard a wish that he might soon see all his children of one mind with Emma and himself.

"*How.* And you also, Conway, do you wish the same for yourself?

Con. From my soul, I do.

How. And you will 'seek that you may find?"

Con. I will."

Reader! go and do thou likewise.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Anglo-Chinese College.—This infant establishment, the object of which is the diffusion of the Christian religion, by means of English and Chinese literature, is but little known to the public in this country. The College has, however, been much indebted to several ladies and gentlemen, both in England and China, who have given liberal contributions to it, for which, as President of the College, Dr. Morrison returns his sincere thanks. These contributions have helped to defray the expense of the College buildings, and have supported on the foundation several Chinese youths ever since the year 1819. By the latest accounts, there were in the College about twenty native Chinese students, from ten to twenty years of age. One Chinese, who studied in the College under the late Dr. Milne, has been ordained to the office of an evangelist in his own country, and has himself baptized his wife, and had his son baptized. This man is about forty years of age, and his sincerity is the more probable from the circumstance of his having two or three years previously to his adopting these measures, endured imprisonment, scourging, and the loss of his goods on account of his profession of Christianity.

At the College the native youths study Christian Theology daily, under a Chinese professor, the Rev. D. Collier, who makes the Chinese Bible the foundation of all his instructions. They read also English religious books, and, during Dr. Morrison's visit to the College in 1823, they committed to memory some of the collects in the English prayer-book, the metrical paraphrases of the Scotch church, &c. At morning and evening prayers they sing a hymn in the Chinese language, and have read to them with Bibles in their hands, by one of the Chinese masters, a chapter in the Chinese version of the sacred Scriptures, which is commented on by the professor.

The Chinese printers of the Scriptures and other religious books, under the superintendence of the professors, come into the College hall at morning and evening prayers, and attend to hear a sermon or exposition of Scripture in Chinese, on Sundays; and to these hearers are added sixty or eighty charity scholars, for whose education the London Missionary Society pays.

The Principal of the College, the Rev. J. Humphreys, and the Rev. D. Collier, visit the Schools and Chinese villages in Malacca, accompanied by native readers of Dr. Milne's Chinese Village Sermons and other tracts.

The senior students, attended by the junior boys, meet on Sunday evenings in the Principal's room, and themselves engage in prayer, partly *memoriter* and partly *extempore*, agreeably to the practice originated by Dr. Milne.

There is a native Roman Catholic Chinese, who is acquainted with Latin, now at the College, translating into Chinese *Stockii Clavis Sacra*, for the use of Chinese Missionaries. And a few of the senior native students are intended for under-masters in the College, and teachers of schools; or, as we pray and hope, preachers of the Gospel to their own countrymen. A Missionary to the Chinese colonies, the Rev. Mr. Kidd, from the London Missionary Society, is directed to study one or two years in the Anglo-Chinese College. This brief statement will show to the friends of the divine Redeemer, the direct bearing of this Institution on the diffusion of Christian knowledge; and it is open to all denominations of Christians from any country in the world. To facilitate the acquisition of the Chinese language in this country, Dr. Morrison has brought to England a library of original Chinese books, in every department of literature, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese language. It will only be required to deposit the estimated value of the book, till it be returned. In this library there are about ten thousand Chinese volumes.

It is known to the public, that Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of fifteen thousand pounds sterling, is now completed; and by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who however may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands. When arrangements are made for the library, the public will be informed of the mode of application for the books. [*Evangelical Mag.*

Bulletin of the Sciences and Industry.—A prospectus has appeared, of a work proposed to be published in Paris, entitled the *Universal Bulletin of the Sciences and Industry.* It is to be divided into eight sections, and a number for each section is to be published monthly, and at the end of the year appropriate tables are to be furnished to each section, so that they may be bound separately. The several sections will form distinct works, and they may be subscribed for separately. The eight sections will form seventeen volumes 8 vo. each year, viz. Sec. 1, devoted to the Mathematical and Physical Sciences, 2 vols.; Sec. 2, the Natural Sciences and Geology, 3 vols.; Sec. 3, the Medical Sciences, 3 vols.; Sec. 4, Agriculture, economics, &c. 2 vols.; Sec. 5, the Technological Sciences, 2 vols.; Sec. 6, Geography and Voyages, 2 vols.; Sec. 7, History, Antiquities, and Philology, 2 vols.; Sec. 8, the Military Sciences, 1 vol. Matters purely political and literary are

excluded. The object of the publication is stated to be to present to the reader an analysis of all works; the substance of all academical memoirs, of all periodical collections which are published in the civilized world, and to form a methodical repertory of all facts, and a monthly picture of the successive efforts of the human mind among all nations. The work is to be published under the direction of Mr. de Ferussac. The prospectus enumerates a great many of the distinguished men of science in Europe who have engaged to assist in the several sections of this work. Among them are the names of Laplace, Humboldt, and Cuvier. To each section one or more principal editor is assigned, the names of whom are given in the prospectus. The price of subscription for the whole, at Paris, is 120 francs a year. Journals and Memoirs of Societies, coming within the scope of the work, will be received, according to their respective prices, in exchange for one or more sections of the Bulletin. [*Chr. Spec.*

History of all Religions.—A work, with this title, by David Benedict, A. M. is about to be published immediately in Providence. The preface gives the following account of it.

One main object of this work has been to exhibit the actual state of the Christian world; to reduce the denominations of Christians, to the fewest possible number; to form a new classification of them; to show that the differences, the splits and parties among them, are by no means so great as has generally been supposed; and to dissipate, as far as possible, that vast and overwhelming obscurity which has generally rested on the minds of the illiterate and uninformed, in view of the almost endless divisions which are said to exist in the world.

All who bear the Christian name are here represented under fourteen general heads, viz. 1. The Church of Rome. 2. The Greek Church and its branches. 3. The Lutherans, or the Evangelical Lutheran Church. 4. The Church of England and its branches. 5. The Presbyterians of all classes. 6. The Independents. 7. The Moravians, or the Protestant Episcopal Church of the United Brethren. 8. The Congregationalists. 9. The Baptists of various kinds. 10. The Methodists, or Protestant Methodist Episcopal Church. 11. The Quakers, or Friends. 12. The Universalists. 13. The Swedenborgians, or the New Jerusalem Church. 14. The Millennial Church, or the United Society of Believers, commonly called Shakers. These are again sub-divided into forty or fifty heads, and under these few simple divisions, (many of which refer to precisely the same kind of Christians, in different countries and conditions,) it is confidently believed, are fairly included, without any exception, worthy of notice, all the denominations of Christendom.

John Paul Jones.—A letter addressed to this distinguished hero was accidentally discovered in a Baker's shop in this city, a few days since, which induced the examination of several chests of old manuscripts, when upwards of 700 papers were found, such as drafts of his official communications, and letters to the most distinguished persons of the age, and their letters to him,

from the year 1775 to 83—many are in the hand-writing of Franklin, Hancock, La Fayette and John Adams, which prove beyond doubt their authenticity. We understand that the gentleman whose perseverance recovered them from destined destruction, has handed them to the author of the Pilot, with a view to the publication of a part, by Mr. Wiley.—[*N. Y. Ev. Post.*

Sermons.—The following Sermons are announced as lately published.—*Charity at Home*, a sermon preached for the benefit of the United Domestic Missionary Society, in the Church in Murray-street, New-York. By John H. Rice, D. D. Professor of Christian Theology in the Theological Seminary in Virginia. *A Plea for Ministerial Liberty;* a discourse delivered by appointment, to the Directors and Students of the Theological Seminary at Princeton, May 17, 1824. By John M. Duncan, Pastor of the Presbyterian Church, Tammany-street, Baltimore. *Two Discourses on the Atonement;* by Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover.

Marshall's American Colonies.—Just published, a History of the Colonies planted by the English on the continent of North America, from the settlement to the commencement of that war which terminated in their independence. By John Marshall. 1 vol. 8vo.

Garnett's Lectures.—Just published in this city, Seven Lectures on Female Education, inscribed to Mrs. Garnett's Pupils, at Elmwood, Essex county, Virginia. By James M. Garnett, Esq.

REVIEW OF RELIGIOUS INTELLIGENCE.

General Association of Connecticut.—This Association met on the third Tuesday of June, at Goshen. Besides the Delegates from the District Associations, and from the Conventions and Associations of the neighbouring States, there were present as Delegates from the General Assembly of the Presbyterian Church, the Rev. Drs. Hill and Leland, and Rev. Mr. White. We have no room at present, for any other part of their proceedings, than the following Report on the state of Religion.

A review of the past year furnishes much that may admonish, humble, and animate the Ministers of Christ. The removal by death, of some whom we loved as fellow-labourers, reminds us of the declaration of our Divine Master, *I must work the works of him that sent me while it is day, the night cometh in which no man can work.*

While we have many things to admonish, there are not a few which ought to humble us. Truth requires us to state, that intemperance, Sabbath-breaking, profane swearing and ruinous amusements are very prevalent. Nor can we look without pity and alarm upon that numerous class of persons, who, though decent in external deportment, are, as we have reason to believe, destitute of the power of godliness. We may also see much to alarm our

fears with respect to the rising generation, in many customs which are prevalent on days devoted to festivity and carnal mirth; and in the settled opposition which is made to vital religion.

But whatever cause we may have for mourning and humiliation, we have none for despair. The Lord is gracious, his promise is sure, and his truth endureth for ever. The testimony of his word, on which his people rely, is so clearly confirmed by his Providence, that not a reasonable doubt can be indulged that the cause of evangelical religion is advancing, and that eventually the whole earth shall be filled with the glory of God. The following facts are worthy of special recognition, as cause of thanksgiving and praise to the great Head of the Church.

General peace and harmony prevail in our churches; the faith once delivered to the saints is maintained, and gospel discipline is administered. The institutions of the Gospel, though too much neglected, are by the greater part respectably supported and attended.

The existence of Sabbath Schools; the education of pious young men for the Ministry; the successful operations of the Domestic Missionary Society; the blessing of God on the Cornwall School, and upon our Seminary of Learning, should be gratefully acknowledged. These, it will be readily seen, have a most encouraging aspect upon the interests of pure and undefiled religion.

Our Churches have also been blessed with numerous revivals, and the salutary fruits of former revivals are still apparent. The following places have shared the special influences of the Holy Spirit, viz. Burlington, Canaan, Cornwall, Columbia, Torringford, New-Hartford, Mansfield, Lebanon, Hampton, Chaplin, Harwinton, Haddam, East-Haddam, Colchester, Lyme, Hartland, Danbury, Montville and Hebron. In some of these, the revival has been unusually extensive, and in all of them of a very happy character.

And in this connexion let us not fail to bless the God of mercy, that his grace has been wonderfully displayed in our State Prison. Whatever may be our fears as to the genuiness of this work, in relation to some of those who have experienced a hope of reconciliation, there is no good reason to doubt that a number have really passed from death unto life.

The friends of Zion have much reason to rejoice in view of what God is doing through the instrumentality of the General Assembly of the Presbyterian Church. The brethren in that connexion, occupying a most important and a very extensive field in our country, are exerting a powerful and salutary influence upon the morals and religion of the United States.

In Vermont, the operations of divine grace, though less extensive than in some former years, are sufficient to assure us that the faithful preaching of the Gospel, and the united prayers of the saints shall never be in vain.

From New-Hampshire and from Massachusetts, we have received much intelligence that is encouraging. The special influences of the Spirit have visited many towns, and the city of Boston has largely shared the blessing.

The Colleges at Hanover and Williamstown, and the Collegiate Institution at Amherst are in a flourishing condition, each of them containing a considerable number of pious students designed for the Ministry.

The report made by the Delegate from Rhode-Island induces the belief that the cause of truth is advancing in that State. In its moral aspect there is both light and shade, but we indulge the hope that, through the influence of their Domestic Missionary Society, and the prayers of the people of God, the dark places will become "light in the Lord."

We have therefore much cause for thanksgiving and praise to God, that many *ready to perish*, still hear the word of life, and that divine truth is efficacious in the salvation of sinners.—And here it may not be improper to suggest, that the time has come, when the Ministers in our connexion, and the Churches under our care, should draw more closely the bonds of Christian affection, and unite more earnestly in defending the great doctrines of Christianity. We all ought to feel that we have a common cause and common enemy. It implies no want of charity to say, that the spirit of the world, which is ever hostile to the religion of Jesus, may be, even now, in some disguised form, exerting an influence in opposition to sound doctrine, and laying a foundation for the corruption of our youth, and for disunion in our Churches. The open attacks of infidels we have little reason to fear; our greatest danger lies in the insidious and disguised efforts of our common foe.

When we cast our eyes over a map of the world, and notice the reign of spiritual death, in those sections of the globe, where once the people of God sang his praise, and the ambassadors of Jesus proclaimed his unsearchable riches; and when we consider the causes which have led to this disastrous change, can we fail to take alarm—or can we, without aggravated guilt, neglect to heed what the Spirit, through their examples, speaks to the Churches? Shall we through the influence of an undefined charity, or from the hope of conciliating the world that lieth in wickedness, suppress or attempt to modify those humbling truths which have ever been the power of God unto salvation? No, brethren, let us not forget that the truth as it is in Jesus, is still mighty through God—let us never indulge the hope that this truth will be cordially received by men, till they have felt its power in subduing their depravity. The word of God and the experience of many centuries teach us that this truth is the instrument, by which the Divine Spirit translates the sinner from the kingdom of darkness into the kingdom of God's dear Son. Let us then be vigilant and strengthen the things that remain; ever mindful of our high vocation—ever feeling compassion for a lost world, and keeping our eyes stedfastly fixed upon the *glory which is hereafter to be revealed.* Humbled for our imperfection, and thankful for the grace which "has brought life and immortality to light," let it ever be the language of our hearts—*If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*

MONTHLY REVIEW.—We copy the following summary of religious intelligence, for the last month, from the Boston Recorder. A few particulars will be given afterwards.

Every week brings with it refreshing intelligence of Zion's prosperity—and every month brings accumulated evidence of the presence of the Lord with his Church.

Since our last *review*, accounts have been received of the anniversaries of the several benevolent institutions in England, all of which furnish grounds of encouragement, and motives to steadfastness in the work of the Lord. The receipts and expenditures of the greater part of these institutions, if not all, have been greater during the past than preceding years. There is yet a well sustained zeal apparent, among the rich as well as the Poor, among the noble as well as the humble. Eloquence, wealth, honour, and PIETY combine to impart interest to these annual celebrations, and success to the cause of benevolence and religion.

The instruction of the poor Irish is advancing rapidly under the auspices of several distinct, yet harmonious Societies, and the beneficial results are so striking, as to command admiration even from the enemies of religion. At least two millions of this unhappy nation are made partakers in the blessings diffused by schools established on the principles of Christian charity.

On the continent of Europe, where gross darkness for ages has covered the people, Bibles and various other religious publications are spreading, not without opposition, but with steadiness and effect. Several departments of France, the Netherlands, the west of Germany, Switzerland, Genoa, and Spain, are happily sharing in the labours of the "Continental Society." To use the language of the Report—"One of the officers of the Society has made an incursion into Spain against superstition, with a small army of five hundred Bibles and Testaments, beside a number of light troops in the shape of Tracts. He penetrated to the walls of Madrid, and discharged into it his five hundred copies, under the protection of the French military."—These exertions are attended with the perils of imprisonment and death to the agents; but men are found who count not their lives dear, in a cause of such magnitude and value.

Only one or two of the Reports of the Foreign Societies have yet been received. Of course we cannot descend to particular statements of their operations and successes. But from the summary accounts before us, of anniversary meetings, we are warranted in giving assurance that the cause of missions, and moral improvement generally, was never more ably advocated, and never more deeply interested Christian feeling, on British ground, than at the present moment.

There is no diminution of interest in behalf of the nations of Asia. The presence of Dr. Morrison, after seventeen years of Missionary labour in China, and of Mr. Townley from India, at the late meetings in London, was a circumstance highly advantageous to the Missionary cause in those benighted regions. China, hitherto regarded as the most impregnable fortress of

superstition and idolatry, will very soon find all her gates thrown open, or her walls crumbling to make way for the free introduction of that Holy Book which casteth down imaginations and every high thing that exalteth itself against God.

The Moravian Missionaries, 171 in number, are smiled on in their unwearied labours. In *Greenland*, the places they have hitherto occupied, are become too strait, and a new settlement is forming. In *Surinam* many of the negroes have turned unto the Lord, and the good work among them advances. In Antigua and St. Kitts considerable numbers have been added to the Churches.

Missions among the Jews, scattered over Europe and Cochin in India, are assuming a more fixed and elevated character every year. Conversions are becoming more frequent—prejudices are subsiding—the Gospel is more abundantly studied—tracts, suited to the state of the Jews, are sought with avidity—schools are extending a happy influence over the rising generation—several of the recent converts are young men of talents, respectable connexions, and of ardent zeal.

The Foreign Missions supported by the Christian liberality of this country, are regularly advancing, through the favour of God, toward the accomplishment of their great object. From *Bombay*, we learn, that the influence of the Gospel on the minds of the natives generally is increasing, though no special convictions or conversions are mentioned. There is an increased number of hearers at the Chapel, and many of the Schools are enlarging. At Oodooville, in *Ceylon*, three instances of hopeful conversion have occurred, and in a few other instances serious impressions are produced. At the *Sandwich Islands*, twenty-four chiefs (all but one or two) favour the mission. The Church now consists of twenty-eight members. The improvement of the natives in knowledge and morality, is already such as to encourage the missionaries in the expectation, that ere long the Spirit of the Lord will breathe on the slain, and raise up for himself a great army from the dry bones. The *Palestine* Mission encounters many difficulties arising from the heterogeneous character of the population, and from the capriciousness of the existing government; but neither concealed nor avowed opposition have diverted the Missionaries from the path of duty marked out by Providence, and at their different stations they are pursuing the great object of their mission in quietness, and with unwearied diligence. The *Indian* Missions within the limits of the United States, carry with them overwhelming evidence of the power of the Gospel over the ferocity of the savage heart, and over the evil habits of uncivilized life. At Hightower, in the Cherokee nation, there have been sixteen instances of hopeful conversion—at Carmel thirty-eight—at Brainerd, at Willstown, and Creekpath, there are humble inquirers. The progress of civilization keeps pace with the progress of religion. Among the Choctaws there is *less* to gratify the heart of the Christian philanthropist than among the Cherokees; yet civilization and religion are advancing among them. The Missionaries to the Osages regard the

recent establishment of a garrison under Col. Arbuckle, near to them, as a providential favour, by which order and stability will be given to the nation, and permanence to the mission. Their schools are increasing, and their influence over the tribes extending.

The Domestic Missionary Society of Connecticut employed eleven Ministers the last year in the waste places of the State. Some desolations have been repaired, and additions have been made to most of the feeble Churches assisted: in some of them precious revivals have been experienced. The funds of the Society also are increasing.

The Massachusetts Missionary Society has employed seventeen Missionaries the past year, who have been instrumental in bringing many souls to Christ, and in exerting a salutary influence over a widely extended population. The United Domestic Missionary Society of New-York has commissioned seventy-eight Missionaries the past year, who have formed Sabbath Schools, Bible Classes, and various benevolent associations, within the sphere of their labours, beside sowing the incorruptible seed of the Word from Sabbath to Sabbath. "In some cases revivals of religion have ensued, and righteousness flowed as a river into regions destitute of the fear of the Lord."

It ought to be noticed as an auspicious occurrence of the past month, that our National Independence has been celebrated in numerous instances in a Christian manner, and that numerous, though too small collections have been made, to promote the great object of African Colonization. Nor should the providential opening of the rising Republic of Hayti for the reception of our free coloured population, be unnoticed in the prayers and the offerings of Christians.

Revivals of religion, there is reason to believe, are multiplying. We have understood that one hundred and seventy persons have attended the united inquiring meeting in Salem, and that the revival is progressing. In Maine, Vassalboro' and St. George are graciously visited, in addition to the towns mentioned in our last review. In New-York, Evans Mills, Antwerp, and Plattsburg, are sharing in the effusions of the Holy Spirit, particularly the first mentioned place, where all manner of wickedness has heretofore abounded. Detroit, in the Michigan Territory, exhibits at present much evidence of the resistless power of Divine grace.

May the prayers of Christians, at the ensuing Concert, ascend with acceptance to God, in behalf of a world lying in wickedness—and especially for the success of a *preached Gospel*, at home as well as abroad,—this is the power of God, and the wisdom of God to the salvation of men,

"Jehovah here resolves to show
What his Almighty grace can do."

MISSIONARY INTELLIGENCE—*Communicated at the Monthly Concert.*—A letter was read from the Students of the Dutch Missionary Seminary at Rotterdam, ten in number, to the Students of the Foreign Mission School in Cornwall, which gives a more encouraging view of the state of vital religion in Ger-

many, than we have been accustomed to hear in former years. Instances are not unfrequent, of the conversion of Jews and others, whose case is usually regarded as nearly hopeless. There are two Missionary Schools on the continent of Europe; one at Berlin, with twelve students, and one at Basle, with thirty-three.

Several very interesting facts, many of them drawn from actual observation, were communicated by the Secretary of the American Board, in relation to the character of the Cherokee and Choctaw Indians. The following traits were mentioned as among the most striking:—1. Their fondness for eloquence, and possession of it in a high degree. 2. The mildness of their manners, in their general intercourse with each other. 3. Their love of war.

There are several speakers among the Cherokees and Choctaws of considerable eminence. Eloquence seems, in many cases, to be almost a gift of nature. And it is remarkable that, with the disadvantages of an unwritten language and an aversion to deep thinking, their orators should speak in a style entirely above that of common conversation. Yet such is the fact.

As to manners and tone of voice, the Indians are peculiarly mild, at all times and on all occasions except when intoxicated. Spirituous liquors make them perfectly insane. They are then dangerous. Happily there is reason to believe that intemperance is at present less prevalent among them than formerly. They have very few words of contempt in their language—*never scold.* The most deadly hatred is indicated by such mild language as this, in the usual tone of voice:—"we are not friends: we do not wish to live any longer." [*Telegraph.*

Revival in Salem, N. Y.—For several weeks past, our friends in distant parts of the country have repeatedly asked why we are silent respecting the revival of religion with which this town has recently been favoured. To gratify such inquirers, we shall now detail a few facts, on this interesting subject; and in doing so, we cannot fail to rejoice the hearts of all who love the Lord Jesus in sincerity. Early in January last, an unusual seriousness, and attention to religion, appeared in one district of the town, where weekly meetings for prayer and conference had, for some months, been maintained by a few Christian brethren, under a deep impression of their obligations to labour and pray for the salvation of those who were perishing around them. This seriousness was soon followed, in two or three instances, by deep convictions of sin. An increasing solemnity seemed to pervade each succeeding meeting. Professors of religion became more fervent in their supplications for the promised Spirit; and the careless and profane gave an attendance upon the means of grace which encouraged the people of God to redouble their diligence. About the 1st of March several new cases of conviction occurred, and several new meetings, for prayer and conference, were simultaneously established in the village and various other parts of the town. There was, also, a visible increase both of the number and seriousness of those who attended upon the preaching of the Gospel. The

Churches were thronged, not only on the Sabbath, but whenever they were opened for public worship. Armed with the Spirit's power, the word carried conviction to the heart of the impenitent, while it brought peace and joy to the believing soul. Meetings of inquiry were appointed for the anxious, which were well attended, and seemed to be signally blessed. The Lord graciously smiled upon every attempt to excite attention. Whole families became awakened; and in some neighbourhoods, the inquiry of the prophet seemed literally applicable—"*Who are these that fly as a cloud, and as doves to their windows?*" Instances of hopeful conversion were multiplied in every direction. The mourning of the true penitent was succeeded by the gladness of the true believer; and while many remain anxious, many "have made the name of the Lord Jesus their refuge, and their resting place," and are rejoicing in the hope of the Gospel.

The first communion season since the revival commenced, has just occurred in both our Churches; in Dr. Proudfit's on the last Sabbath in May, and in Mr. Tomb's on the first Sabbath of the present month; days which will long be held in grateful remembrance by God's people in this town.

About *two hundred new converts* made public profession of their faith, and for the first time approached the table of the Lord. Of these, one hundred and forty-nine united themselves with the Presbyterian Church under the pastoral care of the Rev. Mr. Tomb, and about fifty with the Associate Reformed Church, under the Rev. Dr. Proudfit. In the latter *fifteen*, and in the former *sixty adults received the ordinance of Christian Baptism.* A more solemn and affecting scene was never witnessed in Salem. Among these subjects of divine grace were some of all ages, from the child just entering upon his teens, to the gray headed pilgrim of three score years and ten. Grand parents, children, and grand-children—three generations came forward at once to dedicate themselves to the Lord, and receive the seals of his covenant. Surely "*this is the Lord's doing; it is marvellous in our eyes.*" "*Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy and for thy truth's sake.*" [*Salem Post.*

American Colonization Society.—Although the objects of this Society are not directly religious, yet, as their accomplishment would, there is reason to believe, give a wide extension to the blessings of Christianity, we deem it not unsuitable, under this general head, to notice this institution.

Since our notice of the last Annual Report, which stated that a reinforcement had been sent from Virginia to the colony, the Society have heard of the safe arrival on the coast of Africa of the ship Cyrus, with more than an hundred emigrants. The substance of the intelligence received is that, in general, the affairs of the colony are going on prosperously. Dr. Ayres having left it on account of ill health, and it being understood that the Society has, at present, no Agent residing there, Mr. Gurley has been commissioned to visit it; to examine fully into its situation; and to make such arrangements as its present necessities may require. On his return, it is

expected that the Board will be able to adopt effectual measures for its superintendence.

We have seen two letters, very recently received by a gentleman in this city, from Lot Cary. In the first of these, dated February 25th, he expresses his confidence of the success and final prosperity of the colony. In reference to the impression which prevails in this country, that the climate is unfavourable, he remarks, that Cape Monrovia is as healthy for coloured people as any of the uncultivated parts of America; that there did not exist a single case of sickness "among any of the three first expeditions;" and that his own health is better than it was here. There had died, in more than a year preceding the date of his letter, five or six adults, two of whom died by casualty. He says the best thing that can be done for the free coloured people is to send them to the colony as fast as possible; only he does not want convicts, or other noxious persons. The colony he regards as safe from the hostility of the surrounding tribes; and the government which they maintain is modelled after ours.

The second letter is dated June 2d. It is chiefly of a commercial character, and contains almost a merchants' *price-current*. They need, he says, labourers, farmers, merchants, and a physician. He thinks it important that men of capital should go out; as he looks forward to a considerable trade with this country. Of "the last expedition," they had lost one woman, one lad, and several children. They have succeeded in establishing a Sunday School for native children, which numbers at present seventeen scholars. They meet three times on the Sabbath, and twice during the week, for religious worship.

Colonization in Hayti.—In a correspondence with Mr. Dewey, recently one of the agents of the American Colonization Society, President Boyer has expressed his disposition to receive any free coloured people, who may choose to emigrate from this country; and to make a comfortable provision for their settlement. He has also sent an agent, with funds sufficient for the transportation of six hundred persons. A respectable Society has been organized in New-York, for promoting this object. And as many of the coloured people are said to be friendly to the measure, it is probable that its expediency will soon be subjected to the test of experiment.

We are satisfied that the objects of these two Societies should, for the present at least, be kept entirely distinct, but we see no reason to apprehend any collision between the Societies themselves. If the religious liberty and improvement of the Haytian colonists can be secured, we are aware of no serious objection to the scheme of the New-York Society. On the other hand, so long as they can hope to be instrumental in imparting civilization and Christianity to Africa, and in suppressing the slave-trade, the American Colonization Society, have sufficient encouragement to persevere in their scheme. In the mean while, there is no reason to suppose that the common object of both Societies, the removal from amongst us of the free people of colour, will be effected too speedily.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 405.)

INTEMPERANCE, often the consequence of idleness, is another pregnant source of human misery; all of which would be prevented by observing the wise and salutary precepts of the Bible. It is a proof of the divine goodness, that provision is made to satisfy the appetites of our animal nature; and a proof, not less obvious, of the same goodness is seen in prohibiting the indulgence of these appetites, beyond what nature requires. When sanctified by the word of God and prayer, and when received with thanksgiving, *every creature of God is good, and nothing to be refused.* But the moment these limits are disregarded, and our gratification is carried to excess, that moment it becomes pernicious to ourselves, and criminal in the sight of God. The law of Moses, given immediately from God himself, who is the author of our nature, and who knows what is inconsistent with our happiness, punishes with death, a stubborn, rebellious and intemperate son—Deut. xxx. 20: *If the parents shall say to the elders of the city, this our son is stubborn and rebellious, he is a glutton and a drunkard; all the men of the city shall stone him with stones that he die.* The will of God is good; and every departure from it, will, sooner or later, be productive of misery, in proportion to this goodness. Intemperance is followed by a train of incalculable sufferings. It is open and deliberate rebellion against God; leads directly to poverty, wastes the health of the body, and destroys the life of thousands. Temperance, which is self-government, or moderation in the enjoyment of animal pleasures, is conducive to the health and vigour both of mind and body. *He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich: for the drunkard and the glutton shall come to poverty.* The observation of every person will convince him of the truth of these declarations. Hence the goodness of the following cautions, prohibitions and warnings:—*Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this world: when thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite: be not desirous of his dainties, for they are deceitful meats: let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness: make no provision for the flesh to fulfil the lusts thereof: use this world as*

not abusing it. The numerous and disasterous consequences of intemperance have proclaimed, and do loudly proclaim that goodness which exhorts us to be temperate in all things.

The intemperate use of ardent spirits, particularly, so frequently and so pointedly condemned in scripture, is an evil without a parallel in our beloved country. All the highway robbers, all the thieves, all the pilferers in the union have not produced a tenth part of the misery which marks the progress of this insidious foe. All the flames which have threatened desolation to our cities, towns and villages have not destroyed a thirtieth, and probably not a fiftieth part, of what is wasted, and worse than wasted, by this dæmon of destruction. It generates some of the most painful diseases to which our system is liable; quenches the eye of genius in darkness, and degrades the most brilliant talents into mere drivelling childish imbecility; turns the wise man into a fool, and the peaceful and good-natured into furies of discord and contention. It destroys all sense of shame and moral obligation, and thus opens a wide door to every species of vice. It is the precursor of disputes, of quarrelling and feuds, which often terminate in bloodshed. *Who hath war? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixt wine.*

Intemperance can boast a greater number of victims, and by far a greater amount of misery than the sword of war. Could the calculation be accurately made, and was it to commence with the moment when the first American blood was shed on the plains of Lexington, embracing all whose life, during the revolutionary contest, was the price of our liberty; all who fell, by land and by sea, during the late war; all the trophies of the Indian tomahawk and scalping-knife; together with all the grief occasioned by these deaths, in the bosom of surviving friends: and could a similar calculation be made, commencing from that moment down to the present, of all the deaths and all the sorrows occasioned by the intemperate use of ardent spirits, there is no doubt but the number of deaths would be greater, and the amount of grief more complicated and more poignant in the latter than in the former case. The records of every year, since that time, of every city, every town, every village and every neighbourhood in our country would add to the catalogue of deaths and swell the amount of gloomy distress. During most of those years, the implements of war have remained unemployed; but the angel of death has continued the work of destruction, by day and by night, without intermission.

The same effects may be expected, in time to come, from the same cause, unless it shall please a gracious God to arrest its progress. Let the miseries arising from this source, for twenty years to come, be grouped before the mind. You will, in that group, see the man, who, by correct deportment, by industry and by temperance, rises to respectability and usefulness, sharing the merited esteem of numerous friends, seduced at length by this foe to the human race, tottering and falling, to rise no more; leaving a worthy family the victims of corroding sorrow, and the heirs of indigence and want. You will there see the young man, whose cultivated mind, whose promising talents, whose brilliant genius, have excited the joy of his parents and the hope of his friends, incautiously frequenting the haunts of intemperance, caught in the fatal snare, fast verging to disgrace, becoming a perfect nuisance in society, and rushing into a premature grave; exchanging the joy of his parents for anguish more intolerable than death, blasting the hope of his friends with all the bitterness of disappointment. How many wives will you there see, at the hour of midnight, to them a sleepless hour, suffering a torture increasing with every moment their husbands are absent, and yet dreading their return with apprehensions not less intolerable than this torture itself! How many children will you see, left orphans in a world of unfeeling neglect, doomed to a life of unpitied want, perhaps to beggary! The pencil of West has immortalized his name by adorning the canvass with the Saviour, giving strength to the feeble, limbs to the maimed, soundness to the lame, sight to the blind and health to the sick. But of this group the figures requiring the strongest light, and claiming the most conspicuous place in the foreground; the insidious advances and desolating ravages of this monster; the convulsions of death, and the premature graves; the disappointed expectations and blasted hopes; the touching scenes of grief; the haggard forms of woe and despair, are too numerous and too complicated for the canvass to receive, and for the pencil of human skill to paint. Intemperance will hold the pencil; our country is the canvass where all these scenes will be exhibited; and Omniscience is the eye that will take them all in at one view. Let us beseech Almighty God to give success to his Gospel—the only effectual remedy for all these nameless miseries.

The Bible not only requires the moral virtues of truth, justice and honesty, but enforces them with all the authority of heaven, and thus raises them to the rank of religious duties. From the frequency and earnestness with which these princi-

ples are inculcated, we may infer their beneficial tendency in promoting human happiness: observation and experience prove the correctness of this inference. We see and we feel the disappointment, the mischief, the embarrassment, the distress arising from misrepresentations intended to deceive, from wilful falsehood, from injustice and fraud—all which evils would be prevented by a conscientious regard to the precepts of the Bible which censures and condemns these vices—*Ye shall not lie one to another. Putting away lying, speak every man truth with his neighbour. Lie not one to another, seeing ye have put off the old man. A righteous man hateth lying. Ye shall not steal, neither deal falsely. If thou sellest aught to thy neighbour, or if thou buyest aught of thy neighbour's hand, ye shall not oppress one another.* The Gospel teaches us to *live righteously; to do justice.* This is the will of God, *that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.*

That departure from these evangelical principles which does the greatest mischief in society, is found in those who claim a respectable standing for truth and honesty; who would kindle with resentment at the insinuation that they were any thing but men of strict veracity and justice. The notorious liar will deceive but few; for *a lying tongue is but for a moment.* The greatest injury is done to society, not, perhaps, by the thief and the robber, but by the numerous train of speculators, sharpers, swindlers, and those who carelessly or wilfully fail in fulfilling their promises, in complying with their contracts, in paying their debts. There are two classes of men whose honesty is not doubtful; the one embraces all those who never pay their just debts, until they are compelled by the civil law; the other, all those who *owe no man any thing*, who pay their debts punctually, and agreeably to their promise. There is a third class, embracing, probably, a large majority, of whose honesty the best, perhaps, that can be said, is, that it is doubtful. A obtains and appropriates to his own use the property of B, and promises that on a particular day he will make a satisfactory compensation to B, for the use of his property. The promise is reduced to writing, is signed, and sealed and witnessed. The specified day arrives which is to test the faithfulness and honesty of A: if the payment is made agreeably to promise, he is a man of sound integrity. Yet how often is it the case, that the day arrives and passes away, and the payment is not made, the promise is not fulfilled. Where is the truth of this promise, and the justice of this delay? The promise was that B should receive his com-

pensation on a particular day; but he does not receive it; of course the promise was not true. B consented that A should have his property without payment till a certain day; but no longer. Every day, therefore, after the one specified, which A delays the payment, he holds this property not only without, but contrary to the consent of B. Can this be justice? If it be, what, then, is injustice? Our opinions on these subjects may be thought old-fashioned; we know, indeed, they are not fashionable; because they are not very common. But in our humble opinion, there is neither truth in this promise, nor justice in this transaction. Nor can we deem it a sufficient excuse for A to allege that he was ready, on the appointed day, to make the payment, if B had called on him for this purpose. It is, at least, implied in the promise of A, that he will go to B for this purpose. Still less satisfactory is the plea of forgetfulness. If he was to receive the payment, his memory, in all probability, would not be so treacherous. If truth and justice are matters of so much indifference with him, that he can so easily foget them, it is evident he is but little concerned to deserve the character which he claims. If A, when he made the promise, depended, for the means of fulfilling it, on his own industry and economy; and he, at the same time, is idle and wasteful, he is culpable, of course, in the same proportion: such idleness and prodigality are with the forfeiture of his fidelity and honesty. He indulges himself at the expense of another, contrary to his consent. After the promise is made, and before the day arrives, if any occurrence should take place, which A could neither prevent nor foresee, and which puts it out of his power to comply with his engagement, then he is clear of suspicion; provided, as soon as possible, he makes B fully acquainted with the fact: the failure is owing to the providence of God, not to his want of principle. If, however, no such event has occurred; if all the resources on which he depended have answered what might have reasonably been expected from them; or if he made the promise without any reasonable prospect, known at the time, of being able to comply with it; then, in addition to falsehood and injustice, no ingenuity, nor even sophistry, can save him from the charge of wilful deception. Had these improbabilities and uncertainties been known, B would not, at least on the same terms, have given him possession of his property, nor placed the same confidence in his promise. This concealment, therefore, was fraudulent and criminal. It is not *walking honestly to them who are without*, nor who are within the church. It is not *providing things honest in the sight of all men*, still less *in the sight of the Lord*, our Judge.

B makes a similar promise to C, and trusts in the fidelity and honesty of A for the means of complying with his engagement. C, placing confidence in B, makes a promise to D, and D again to E, and E to F, and so on. If A deceives B, the failure with all its consequences will roll on to C, and from C to D, and to E and to F. F is urged for payment which he cannot make without a sacrifice. He is perplexed, and embarrassed, and his property is sold for one third of its value. F commences a similar process with E, and E with D, &c. all of whom are involved in trouble and loss. Each of them have families who are involved in the same troubles; and whose reasonable expectations of future support and provision are blasted. Had A been a man of truth, and honesty, all this trouble and distress would have been prevented. Had the precepts of the Gospel governed his heart and his life, he would have spoken the truth and acted honestly.

This case is the representative of ten thousand others which bear to it a greater or less degree of similarity, and produce greater or less degrees of those evils which always attend the violation of truth and justice. We know, indeed, that a thousand excuses will be offered to shield the character from the charge of falsehood and fraud. This proves that there is an indifference, truly alarming, towards the authority of God, and to all that portion of human happiness which depends on the influence of truth and justice. The very excuse that is offered, does homage to the high importance and beneficial tendency of these sacred principles. He who offers it wishes to enjoy the advantages and the pleasures which he supposes may be obtained by falsehood and dishonesty, while he shrinks from the reproach they deserve. The person who is the guilty cause of miseries extending beyond his knowledge, perhaps generations yet unborn, lulls himself into indifference, and quiets his mind with the most frivolous excuse. *As a madman who casteth firebrands, arrows, and death; so is he that deceiveth his neighbour, and saith, am not I in sport?* As if society ought to suffer without complaint, for the pleasure of a base and fraudulent deceiver.

One day, or one week later than the time specified, in performing a promise, is considered a matter of too little consequence to deserve any blame. This, however, is as certainly a departure from truth as would be the delay of ten weeks, or of ten years. One drop contains all the properties of water as certainly as does the whole ocean; for the whole ocean is made up of single drops. One inch from a given line is as certainly a departure from that line as ten inches, or even

twenty miles are. Add inch to inch, and at length you will make up the twenty miles, which consist of a definite number of inches. The greatest instance of falsehood, and which affects most deeply the interests of society, differs, not in nature, but only in degree, from falsehood relating to small matters. If one day involves no blame, neither does two, nor four, nor eight, nor any definite number you please to mention. Add together as many cyphers as you please, and the amount will still be nothing. If one day involves no blame, neither does a year, nor even ten years, which are made up of a certain number of days. The injustice is more flagrant, the falsehood is more palpable and pernicious in proportion to the time for which the fulfilment of the promise is delayed; of course, each day, the first, as well as every other, has its due proportion of blame. Sound intergrity of character is a unit; it cannot bear the slightest diminution, without injury.

The violation of matrimonial vows is attended with a train of evils which it is not easy to express, though thousands are doomed to writhe under them. The bare suspicion of infidelity fills the bosom with disquietude, and preys, like a vulture, on the heart; the proof of guilt destroys the happiness and embitters the future life of the injured party. The magnitude of the mischief arising from this species of unfaithfulness, is literally incalculable. The loss of affection, once solemnly pledged, the cold neglect, the bitter disappointment, the cruel insult, which is involved in every case of conjugal falsehood, make up the complicated injury, bequeathed to the miserable sufferer. The breach of this promise has in it all that is calculated to give aggravation to guilt in the sight of God, and all that is calculated to give poignancy to grief in the human heart. The promise of fidelity is generally, and ought universally to be made as the result of affections, excited and cherished by the view of qualities, at once amiable and desirable in their object; it is generally accompanied with those religious ceremonies which bring the parties to recognize their invisible Judge as the witness of their mutual sincerity. The deliberate and wanton violation of such a promise is marked with a dereliction of principle, and with a turpitude of character which cannot easily be surpassed; and is productive of that complicated anguish which can find no refuge, and admits of no relief in this world. Even the kind hand of religion cannot pluck this thorn from the heart, and heal the wound which it inflicts. The grave is the only refuge to which the victims of this base infidelity can look for complete deliverance. Multitudes who are the authors of this exquisite suffering, who deserve the deepest brand of infamy, yet dare to show their

shameless faces in decent society, and look for that respect which is due only to the virtuous and the good: and it is a melancholy proof of the want of correct principle, and of the low state of moral and religious feeling, that they do not meet, wherever they appear, those indignant frowns which would be too intolerable for them to bear.

No man can read the Bible without perceiving with what just severity this species of falsehood and injustice is censured and condemned. Criminals of this description generally disregard the discipline of the church; and for various reasons too often escape the penalties of the civil law: thus they pass with triumphant impunity. They can, however, escape but for a short time: such transgressors GOD WILL JUDGE: He alone can inflict a punishment proportioned to their guilt, and to the sufferings they occasion to others. If the frowns of society do not repulse them, the frowns of Jehovah will pursue them with everlasting disgrace.

Universal experience and observation will justify us in affirming that much, very much of the miseries of this life may be traced back to the sinful and wicked passions of men as their cause. By observing that darkness uniformly retires before the rising sun, and returns again when he is withdrawn, we conclude that the sun is the cause of light, and of day, and that darkness is the consequence of his absence. In like manner, by observing that suffering, in a greater or less degree, is the concomitant of these guilty passions, we infer that the one is the cause of the other.

The bosom in which these passions exist is not, and cannot be happy. The proud man is not happy. He spurns with contempt the adulation of the vulgar, as unworthy of his notice; his pride is nourished by the approbation of those alone, whose weight of character has raised them to the more elevated grades in society. Hence those who can minister to his gratification are comparatively but few; and of this few, many of them will be his competitors for public applause. Two men governed by the spirit of pride, are said to be the most disagreeable companions to each other. They advance their mutual claims, to meet with mutual denial and disappointment. Each one expects to receive what the other is not disposed to give. Pride is ever ready to receive, but never to bestow approbation; except perhaps, with the view of receiving the same in return, with more than legal interest. This, however, is more the artifice of that paltry kind of pride, called vanity, than of that lofty, though diabolical feeling of which we are speaking. Vanity, which feeds on

the flattery of all without discrimination, and soon recovers from the pain of disappointment, is the feature of a weak mind: pride is the vice of a great mind, and can relish nothing but that applause which is unconstrained and sincere. The slightest suspicion that the incense offered on its shrine is nothing but mere formality, not seasoned with sincerity, produces the bitterest disappointment and chagrin. If he sees others receiving those respectful acknowledgments which he covets, this excites in his bosom jealousy, envy, hatred, malice and resentment; passions which, like a host of furies, prey upon his peace. Proud men are not disposed to gratify him, because they consider him their rival and opponent; men of real worth are not disposed to gratify him, because they consider it wrong to furnish indulgence for any vicious passion. Hence, his arrogant claims meeting with repulses from every quarter, his haughty spirit becomes, in his own breast, a source of vexation and disquietude. God and man agree in this one thing; that is in *resisting the proud.* If there is on earth a human being whom you could wish to see devoid of peace, and unhappy, infuse into him the spirit of pride, and your object will be accomplished.

The ambitious man is not happy: his insatiable spirit, like the daughters of the horse-leech, is continually crying, *give, give*; and like the grave, never saith, *it is enough.* He enters the public arena with numerous competitors, who labour to elevate themselves by thrusting him down. They scrutinize his character, suspect his motives, call in question his talents, thwart all his purposes, and view him as a public and licensed mark for the shafts of slander and reproach. Viewing them with the troubled eye of jealousy and envy, he contends with the same weapons, and employs the same methods for his own advancement, and derives the same enjoyment from their discomfiture. Through these tumultuous conflicts, along this perilous path, he urges his way towards the object of desire. Every ascent which he gains increases his desire, and redoubles his efforts to rise still higher. At length his eye fixes on the very summit of fame, and on the very highest post of honour, as the only limit of his boundless ambition. Nothing below this summit will quiet his restless spirit; and if this should, at length, be attained, a thousand bitter recollections of the past ascend with him as the inmates of his bosom; a thousand suspicions and jealousies respecting the motives and designs of others invade him; the envy of disappointed rivals, in a thousand forms and degrees haunt him, like spectres from the dead, and disturb his peace. The happiness which he

fondly anticipated has fled from the station which he fills, and has left him heir to a nameless train of corroding anxieties. That ambition which increased as he advanced, is now greater than at any former stage; and yet having no higher object on which it can fix, it therefore becomes the tormentor of the bosom in which it exists. Such a mind can no more be at peace than can the ocean under the influence of the rushing tempest.

If ambition dwells in the bosom of a chief, or a sovereign, his neighbours of the same grade become the objects of his suspicion and his jealousy. If they are his superiors, then, his wealth, his power, his royalty avail him nothing, till he can equal them; this accomplished, his spirit cannot rest till he is their acknowledged superior. When the world is obsequious at his feet, he weeps that there are not more worlds in the same prostrate condition.

There is another passion which torments the bosom in which it is cherished; that is, avarice. This is not only sinful in the sight of God, but it is ridiculous in the sight of men. The man who is under the domination of this vice is necessarily unhappy. He feels a desire for the increase of his wealth which cannot be satisfied; and all ungratified desire, of this kind particularly, is suffering. *He that loveth silver, shall not be satisfied with silver; neither he that loveth abundance, with increase.* He loves wealth for its own sake, not as the means of innocent enjoyment, and still less of doing good. He prohibits himself from the enjoyment of it with a vigilance scarcely less constant and severe, than that with which he guards it from others. Supposing that the idol of his heart is as precious to others, as it is to himself, he is the victim of perpetual fear and dread, lest it should be wrested from him by the hand of violence. Though he dare not enjoy it, yet its safety is, to him, a source of the most anxious solicitude. *The abundance of the rich will not suffer them to sleep.* Nor does he consider, *for whom do I labour, and bereave my soul of good?* His mean and sordid soul would be worthy of contempt, if his wretchedness and guilt did not advance much stronger claims to commiseration.

The man who is under the influence of envy cannot be happy. The good, the advantage, the enjoyment of others, especially of rivals and superiors, is the object of this feeling. The man voluntarily becomes his own tormentor because others are happy. Their deprivation, their misery, is the only relief his sufferings will admit of. It is said that Omnipotence can accomplish whatever is possible: is it possible,

then, for God, who is infinite in goodness, and who delights in happiness, to create a rational creature who can be happy while envy is a feature of his character? If he could, the fact is beyond our comprehension. He, therefore, who cherishes this passion must feel the suffering which it inflicts; there is no escaping from it. *Envy slayeth the silly one: envy is the rottenness of the bones.*

The sufferings which result from anger, are obvious to all men. The world could not persuade you that the man under its influence is otherwise than unhappy. The flashing of his eye, his incoherent and hurried speech, his agitated frame, will force on your mind the conviction that, both in mind and body, he is suffering. Death is said to have been the consequence, in some instances, of violent paroxysms of this passion; and in many others, it is said to shorten life, by generating painful and dangerous diseases. "Anger is particularly injurious to infants, who, from the sensibility of their frames, are extremely susceptible of this passion, and are sometimes so severely afflicted as to die suddenly in convulsions, or to retain ever after an imbecility of mind and body arising from its powerful impression. We ought as rational agents to beware of encouraging such destructive emotions; for it is certain that men and women possessing an irascible temper generally die of pulmonary consumptions; and young persons, especially females, should be informed, that independently of its moral turpitude, it deforms the face, steals the rose from the cheek of beauty, and not only tends to extinguish the most tender affections, but sometimes even produces aversion." It is only, therefore, *in the bosom of fools* that *anger resteth*; of those who are regardless of their own peace of mind, of their own health and the preservation of their own lives. If the various modifications of this passion, malice, resentment, revenge, &c. be less violent, they are for that very reason more permanent. These are the forms into which anger frequently subsides; and they keep the mind in a state of habitual irritation and uneasiness until they are satiated by the infliction of punishment on their object. The effect of these passions on the peace and tranquility of the mind is the greater, because it is uniform. The malevolent spirit is continually watching and secretly praying for the calamity of its object; and if this calamity is escaped, painful disappointment is the consequence. Revenge is not satisfied with merely watching for calamity; it devises ways and means for producing misfortune. Like a beast of prey, its enjoyment and its life consist in the pain and death of others;

and for the sake of this enjoyment, it will inflict this pain and this death.

There is a host of minor feelings which keep the mind in a state of perpetual disquietude, like the troubled sea which cannot rest. The mind is sometimes torn and vexed with what may be called the dregs of other sinful and tormenting passions. Discontentedness renders the person dissatisfied with every thing in his present condition; peevishness renders him fretful and disobliged with the kindest efforts to please; caprice is teased and provoked by the very things which, a few minutes before, had been wished for; ill-nature ferments and turns the spirits to acid and to gall. These feelings, like ulcers, destroy the peace of the mind, and keep it in a state of habitual and painful irritation; and, to the eye of nice and correct moral perception, they deform the character, and strip it of all its loveliness, as certainly as ulcers do the features of the countenance.

Of these passions, it may be observed, that there is an affinity between them; they very naturally and almost necessarily generate each other. Pride and ambition almost always produce envy and jealousy. The cause of disappointed expectations will be construed into insults and injuries; and thus anger, malice, resentment and revenge will be excited. Under the frequent excitement and corrosion of these passions, the mind is disposed to discontent, peevishness and caprice; and thus ill-nature and harshness of temper become permanent features of character.

The man who cherishes these passions is sure to suffer the consequence of his own folly. There is in his own bosom an operative cause of vexation and torment, from which he cannot escape. He may change his circumstances in life; he may change his pursuit; he may change his friends; but, until his heart is changed, by the grace of God, he must and will be an unhappy man.

While these passions are tormenting the heart in which they exist, they are the cause of a nameless train of miseries to mankind. War is one of the most dreadful scourges with which the indignation of insulted Heaven has ever visited our guilty globe. Probably nine-tenths of the wars which have been waged have been owing to the pride, ambition, revenge or lawless cupidity of those called chiefs, rulers or sovereigns of the people whom they were permitted to afflict. Calculate the consequences of one single conflict. Take your station in that field, soon to be stained with the blood of thousands. See the two armies advancing to meet each other; think of

the art and ingenuity with which their implements have been fitted for the work of slaughter and death; think of the talents and military prowess with which all the arrangements have been made. View the mingled emotions of apprehensive dread and determined courage with which they advance; see the countenance at one moment brightening with the hope of victory; the next overcast with a momentary pensiveness, from a glance of thought on the friends left at home. The signal is given, and the work of destruction begins. Blood, and groans, and death strike your ear and meet your view on every side. The conflict over, suppose yourself the messenger of these tidings of sorrow to the friends of those whose agonies and death you have witnessed. Go to the cottage and tell the mother of a helpless family, that she is a widow, and her children are fatherless; that you saw the husband whom she loved in the agonies of death, and heard him, with his last breath, commend her and her orphan children to the kind protection of Heaven. Gauge the misery of this cottage, and then multiply it by all the thousands who are made widows and left fatherless on the same day. Go to the parents whose son, the joy of their heart, and the hopes of their declining years, is lifeless on the field; tell them that you saw him fall by the hands of a man whom he never had injured, and towards whom he cherished not one unfriendly feeling; that he died trodden under foot by triumphant enemies, without one kind office or one cheering word of friendship to soothe his last moments. Witness the depth of sorrow into which these parents are plunged, and multiply this by all the parents who receive the same tidings from this field of blood. Ask yourself, what is the cause of all these groans, of these agonies of death, of this incalculable amount of grief in the heart of surviving friends? It is to gratify the boundless ambition, or some other guilty passion, of one single man: this passion is the main-spring which moves this machinery of anguish. Had this man possessed the mild, the humble, the peaceful spirit of the Gospel, all this misery would have been prevented.

Would you see a particular case in which these remarks are exemplified? From the smouldering ruins of Moscow follow the retreat, or rather flight of the French army; witness all the complicated sufferings which distinguish that flight, and you will see them exemplified. To the restless spirit, to the insatiable ambition of one man, is all that suffering to be ascribed. Had this man been contented with the empire of France, of which he was the acknowledged sovereign, he

might have left it as an inheritance to his posterity. But Alexander reigned in the north without doing vassalage to him. This preyed upon his peace, and rendered his life unhappy. Ambition called out this numerous army, guided its march to Moscow, and thus gave rise to all the miseries which followed, and which, perhaps, have never been exceeded, except when the judgments of God fell on that devoted city, Jerusalem.

(To be Continued.)

Rec'd. 514.

TO THE EDITOR OF THE LIT. AND EVAN. MAGAZINE.

Sir,—It is in part the object of your work, to excite a literary spirit among the youth of our country. In this laudable design, there are some, at least, who most heartily wish you success; and are entirely willing to afford you assistance. I send you the following narrative, with a view of performing an humble part in the accomplishment of an object so important. The materials are drawn from a Review of the "Remains of the late Alexander Leith Ross, A. M.: with a Memoir of his Life"—published in the *Edinburgh Christian Instructor*, for Nov. 1822.

Although I cannot boast of having made any great progress in learning, yet I can speak with confidence of the power of example in stimulating my mind to vigorous effort; and I hope that what has had this beneficial effect on me, will be still more useful to my young countrymen. I do wish that a spirit of improvement could, by some means, be awakened among them; and that they might be turned from the pursuits of low dissipation, and from indulgence in habits of indolence, to the cultivation of their understandings and their hearts.

Alexander Leith Ross was born in Aberdeen, in 1797. He was the only son of Dr. James Ross, senior minister of that city. By the death of his mother, when he was between four and five years old, he was cast on the care of his father alone. He attended the grammar school of Aberdeen, and enjoyed at the same time, the advantage of a private tutor. Though his health was delicate, his progress was very respectable. Especial care was taken that he should not be pushed forward beyond what he could completely master. At the age of fifteen he entered Marischal college. He there gained the first prize in Greek. At an early age, he discovered a fondness for natural history, and gradually formed a considerable

museum. His progress in mathematics and other sciences was entirely satisfactory. But he formed a decided predilection for the languages.

At the age of sixteen, the Review of Sir William Jones' Persian Grammar in the Eclectic, turned his attention to oriental literature. With no assistance but this Grammar and Richardson's Persian and Arabic Dictionary, he prepared himself for an extensive course of reading in the Persian language. While he was going through the natural philosophy class, he began the study of Hebrew. In 1817, he entered on the study of divinity; and in the year following, he was engaged by professor Stuart to teach the two Greek classes in the college, to which he voluntarily added a third. In this occupation, he met with distinguished success and acceptance. He early entered on the study of the Chinese language, and pursued it with great eagerness. Having mastered the Latin and Greek, and several of the oriental languages, he next entered on those of modern Europe. The French, Italian, Spanish, Portuguese and German were an easy acquisition.

In the year 1817, he made a tour in Holland, Flanders and France; and another in 1820, in France, Italy, Switzerland and Germany. Of these he kept journals, which are said to be very interesting. The fatigues which he underwent in the last of these tours, were so great as to overcome his constitution. He caught a severe cold in Germany. As he was returning home, the coach was overturned near Chatham, and he sustained a severe injury. He reached home in a very exhausted state, where he languished about six months, and died on the first of April, 1821, when twenty-three years of age.

This extraordinary young man might be said to have known seventeen different languages, besides many others of which he had only a superficial knowledge; and all of these, except Latin and Greek, were acquired in the short space of seven years! Such progress in knowledge is well-nigh unexampled. But it ought to be observed, that his mind did not seem to be a mere store-house, where learning was laid up, without order and arrangement: nor was this wonderful youth a mere prodigy of memory, such as we have sometimes heard of. His faculties appear to have been all in due proportion, and well balanced. Of this, sufficient evidence is afforded by the following extracts from the Diary of his studies.

"1817. Jan. 18.—I have been looking at Hindustanee lately: it is very similar to Persian. Indeed a person who

is well grounded in Persian and Arabic, may also say that he is master of Hindustanee and Turkish. Some of the sonnets of the Hindoo poet, Souda, are really very pretty, and have much of the fire and energy of Hafiz, the famous bard of Schiraz, though they want that elegance and simplicity which so much distinguish the writings of the Persian poet."

"Jan. 23—I have now almost finished the first book of the Gulistan of Sady, in the original Persian. He is an excellent moral writer; and from all the numerous stories which he gives in his works, he never fails to draw some moral conclusion. Take his works as a whole, he is one of the most elegant and pleasing of Persian writers. A person must know Arabic before he can peruse his works with any pleasure, as he blends this language frequently with his native Persian. His style is simple and unaffected, and, at the same time elegant in a high degree. Near the end of the first book of the Italia Liberata of Trissino, a scene occurs which resembles much the genius of Ferdusi's poetry," &c.

"March 3.—I have carefully read Marshman's Dissertation on the Chinese Language, and I find that the acquisition of it is, by no means, so formidable as I had been led to imagine. Indeed, Mr. Marshman says, in the conclusion of his work, that instead of the most difficult, it will be found amongst those most easy of acquisition. A good deal, it is evident, must depend on a knowledge of the two hundred and fourteen keys, of one or other of which every word of the language is compounded. After these are perfectly mastered, and a knowledge of about thirty prepositive and auxiliary characters is acquired, the language lies open to the student. The Chinese language is more adapted to speak to the understanding and the eye, than to the ear; and a sentence in the written character of China, may possess a considerable degree of force, on account of the expressive nature of the characters, which would lose its beauty in a great degree, by the disadvantage of the translation. Thus the Chinese character expressing *to inquire*, is compounded of two characters, signifying a door and the mouth—literally, mouth-door."

"April 16.—I have now gone over Lumsden's Persian Grammar, in two volumes, folio, and Gladwin's Persian Munshee. I have also read twice the Poeseos Asiaticæ Commentarii, by Sir William Jones. All succeeding writers have borrowed from Sir William. His genius disdained to be indebted to the labours of his predecessors, while he had it in his power *ipsos accedere fantes atque haurire, &c.* Sir William Ouseley seems to possess an enthusiasm for eastern literature,

from which the world may hope to derive great advantage. Scott Waring's Tour to Scheeraz contains a great deal of information on Persian poetry, and some excellent translations. D'Herbelot, whose great work, the Bibliotheque Orientale, contains a vast fund of information, is a very voluminous and laborious writer. His work is very amusing; and what I read of it interested me much. His acquaintance with the writers of the East seems to have been very extensive, more so perhaps, than that of any other European, not even excepting Sir William Jones."

"April 23.—I have read Major Broughton's selections from the popular poetry of the Hindoos. Some of the Hindoo poets are very pretty; they write in a simple and unaffected strain, and are not nearly so full of metaphor, as many of the Persian writers. The Hindu differs considerably from the Hindustanee: the former borrows from the Sanscrit, the latter from the Persian and the Arabic, &c. &c. The following is an image we often find in Persian writers.

"Whence is thy skill, my fair one, say?
A bow unstrung thy brows display;
Thy sidelong glance, a fatal dart,
Unerring wounds my fluttering heart."

"April 25.—I have read in Hebrew, the whole book of Joshua, and have now begun Judges. I have read a chapter of the Hebrew Bible, and of the Greek New Testament regularly before breakfast, for a considerable time, and hope, by adhering to this plan, to get through, in time, the whole Bible. My studies in Persian have been directed to Hafiz of late. I read some odes every day if possible. In Italian I have been reading a translation of Paul and Virginia; and in Greek the Anabasis of Xenophon, which I have nearly finished. In Latin I have read a book of Cicero, De Natura Deorum, and am busy at present with Virgil."

"Nov. 21.—This day was employed in reading Tasso, (Gerusalemme Liberata,) and the Persian translation of the New Testament by the Rev. Henry Martyn, printed at Petersburgh; which, from what I have read of it, appears to be very elegant, and far superior to what we find in Walton's Polyglot. Part of my time was also devoted to the Greek."

"1818. Feb. 21.—Read the 24th chapter of first Samuel; continued the Greek exercises; read upwards of fifty lines of the Iliad. The time that remained before breakfast was occupied with the Estelle of Florian. The greatest part of the forenoon was spent in reading the odes of Hafiz; the re-

mainder was devoted to Tiraboschi and a few odes of Horace. In the afternoon I resumed the study of the Chinese, and finished the elementary characters, which, I think, I have now mastered pretty accurately. I intend, however, to write them over very frequently, to impress them more strongly on my memory. The whole of the evening was devoted to Homer, and the Greek grammar."

The Review contains a number of other extracts, which I cannot transcribe; and remarks with great propriety that, "There is in this Diary of Studies, not merely the assertion, that certain authors and languages have been studied, but in the admirable remarks and condensed views, there is perpetual proof that they have been carefully and successfully studied. The Diary of Studies is followed by a number of pages of illustrations of Scripture from the Persian, and from ancient traditions and eastern customs. "There is next a neatly written essay, *On the Literature of the Arabs, and the influence which it has had on that of Europe.* Then follows an *Account of Ajayeb al Maklukat*, or the Wonders of Creation, a work originally written in Arabic, by Zechariah Al Cazvini. The next article in order is *Verbal Resemblances between the Oriental Languages and those of other nations.*" Of the extracts given from this part of the work we present the following, with the remark that the subject is very curious.

"*Sira* and *Syr, (Icelandic,)* signify, *Lord.*

שר *Sar,* (Hebrew,) a Prince.
Tsar, (Russian,) title of their Prince.
Sar or *Sir,* (Persian,) Head, Chief.
Σειρ, and with a Greek termination,
Σειριος, signifies the Sun.
Sira or *Syr,* Name given to the Supreme Being in some Runic monuments.
Sirr, Arabic, Any thing pure, excellent, also incomprehensible, mysterious.
Sunya, Sanscrit, The Sun.
Khur, Persian, } The Sun.
Κυρος, Greek, }
Karn or Kern, Arabic, }
Kerne, Tigri in Abysinia, } A Horn.
Κερας, Greek, }
Karn, in Arabic, and Charn in Gaelic, The Top of a Hill.
Tundur, Persian, Thunder.
Dokhter, Persian, } Daughter.
Dochter, Scotch, }

Shal, Persian, Shawl.
Kamis, Arabic,
Chemise, French.
Camicia, Italian,
} A Shirt, or inner garment of men."

The Reviewer remarks, that in these *Resemblances*, the young writer quotes *sixty-six* different languages and dialects!

Several extracts are in the next place given from the Journals kept by Mr. Ross of his Tours on the Continent. In the selection to which my limits confine me, I copy the following.

"This little village [Broek] is the most remarkable thing we have yet seen in Holland: every corner of it is kept as clean as it is possible to make it, and the streets are paved with bricks of various colours, which are arranged in the most fanciful figures imaginable. Broek exhibits the Dutch character in perfection. The inhabitants are generally opulent; and here they live separated from the world, and having scarcely any intercourse with society. They have no wish but to continue always in the same state of indolence and inactivity. All the windows that look into the little streets, if indeed they can be called streets, (for a carriage is never allowed to enter them, lest they should be made dirty,) are covered with blinds or closed up by window-shutters. Every house has two doors, one of which is opened only on three occasions, a birth, a death, or a marriage; and no stranger is ever allowed to see the inside of these singular hermitages. With great difficulty we procured access to the garden of one of the principal inhabitants, which we minutely examined. In every direction we found canals, the banks of which were covered with flowers, &c. The trees in the village are cut in the form of fans, and into various other fantastical shapes. In one little garden we observed the boxwood cut into the shape of tables, foxes, peacocks, &c. The doors of one of the houses was finely gilded, and richly embossed. Mr. Ogg told us that a clergyman, who had been but a short time settled in the village, found, to his regret, the number of his auditors gradually diminish, till at last but a few remained. He redoubled his application to his sermons, and made them as perfect as he could; but all to no purpose. Finding his endeavours to bring back the people ineffectual, he at last asked one of the deacons, what detained his parishioners from church, where, in former times, their attendance used to be so regular? The deacon replied, Our former clergyman always took off his shoes when he went to the pulpit, and if

you follow the same plan the people will soon return. The remedy was used, and proved effectual."

This certainly presents a very striking picture of a Dutch village. Many pages written by an ordinary man, would present an image less distinct than that set before us here in very few words.

"It was with no ordinary regret that I bade adieu to Pompeii. It is unquestionably the most interesting spot we have visited in Italy. In Rome I felt delight in contemplating a column, an arch, or even the most imperfect memorial of the better days of the mistress of the world. These were of themselves sufficient to give birth to associations, which it was impossible not to cherish with fondness. But in Pompeii the image is much more vivid and intense. You pass at a single step to ages that are gone, and see before you the whole economy of a Roman city. One might almost fancy one's self to be the visitor of some of its ancient inhabitants; and were the silence that now pervades these once busy haunts of men rendered less perceptible, the illusion would be complete."

These extracts will show that the work from which they are taken is one of high interest. And it is obvious that a young man of three and twenty, who studied and wrote thus, had made great attainments, and arrived at uncommon maturity of understanding. It does not appear that his first promise was very extraordinary. It is then a very interesting question, how did he acquire, in so short a life, a degree of knowledge that would be thought great in an old man? The biography as reviewed does not formally take up this question. A hint, however, is given in the beginning, which throws some light on it. Young Ross doubtless had acquired a *passion* for learning. The *Diary of Studies* proves this. His mind was continually excited, and carried all its force into every study. This is the true secret of rapid improvement. Under this excitement the student will press on with untiring alacrity, and be surprised at his own progress. It is the remark of the Reviewer that "He [Ross] had a strong passion for almost every useful species of reading, and *allotted stated hours for every occupation.* He acquired, also, the two excellent habits of *early rising* and of *copious writing.* Of this latter habit, the manuscripts he left behind him furnish a striking proof. Besides those inserted in the "Remains," there are among his manuscripts, Fragments of Natural History, two small volumes—Extracts from Hyde's Religio Veterum Persarum—Miscellaneous Fragments, containing the Chinese Decalogue, the names of the Hindoo Constellations,

and Days of the Week, the names of the Persian and Attic Months, and Collections on the affinity between Latin and Greek, and between the two languages and Sanscrit—several volumes and sheets of Translations from the Persian—Persian Idioms, a large volume, the commencement of a work alphabetically arranged—Selections from the Gulistan, in Persian and English, with notes, apparently the beginning of a work intended for publication—several volumes, with Translations and Analyses from Greek Authors. He had also translated, (with the exception of a few of the last pages,) from the German, Professor Bouterwek's volume on the History of Spanish Literature. This he intended to publish with notes of his own."

On the whole I should say, that a passion for learning—order and method in study—and indefatigable industry, combined, were the cause of the wonderful attainments of this lamented young man. But these were not his highest praise. He made no parade of his learning; he was meek, modest and unobtrusive; and never exhibited his astonishing stores of knowledge, unless when *drawn out* by his company. It is recorded of him, as unequivocal evidence of an amiable disposition, that "acquaintances of his own standing, not only heard of and witnessed his decided superiority without envy, but seemed to take pleasure in speaking well of him, and in adding always another wreath to his increasing honours."

The secret of this modest and unassuming worth is revealed by his biographer, in closing his account of Mr. Ross. HE WAS A DECIDED, AND ZEALOUS CHRISTIAN. The following expressions of his religious sentiments and feelings are adduced by the Reviewer in evidence.

"May all my studies and pursuits be directed from above."

"As this day has been set apart for humiliation and prayer, on account of the funeral of our beloved princess Charlotte, I thought it proper to limit my studies to the Hebrew Bible and Greek Testament. May her early and melancholy death make a lasting impression on my mind. My I also be ready; and, when I am called hence, may I be able to exclaim, 'Even so, come Lord Jesus.'"

He thus writes at Geneva. "May that gracious Being, who has hitherto extended over me his protecting arm, still continue to preserve me from the danger to which I may be exposed; prevent me from being seduced by the corrupting influence of foreign manners; and grant me a happy meeting with those friends whom absence has rendered doubly dear unto me! Blessed be his name that I have the privilege of

drawing near to him in prayer; and that I have the delightful assurance that he will never forsake those who trust in him."

At Potsdam he says, "This day is the communion in Aberdeen. I could have wished to be present on that interesting occasion. May the everlasting Father strengthen the hands of his ministering servants; and may both they and their flocks derive much consolation from the solemn services in which they are engaged! May this be a day of the right hand of the Most High; and may both pastors and people be washed in that blood which was shed for the remission of the sins of many."

"As one proof, (says the Reviewer,) of his decision as to personal character, we reckon it of importance to mention, that, from principle, he was never at a theatre in his life, though he was on some occasions urged to go. His doctrinal opinions were those held by the Protestant Reformers, to whose excellence he bore distinct testimony: Thus—"The *valet de place* next conducted me to the place where Calvin preached his first sermon to the people of Geneva. It is somewhat similar to that in the High street of Edinburgh, where John Knox addressed his countrymen. Both of the Reformers spoke from a window, and the people were assembled underneath. Calvin announced to the citizens of Geneva the glad tidings of salvation. He stood boldly forth as the advocate of truth, and was destined by Divine Providence, to be the means of turning many thousands from darkness to light."

As might be expected in a young man of his extent of information, and fervent piety, he was a warm friend to the cause of Christian charity, and held in admiration the sublime object of the Bible Society.

It was a mysterious Providence, which removed a youth so richly gifted with natural endowments and adorned with spiritual grace, from the midst of friends of whom he was the ornament and solace, and from the church where he stood as a polished pillar. But he was not taken away, before he left an edifying example to his coevals. It is delightful to contemplate, in one so young, such varied excellence and such high attainments. Here it may be seen what youth can accomplish by keeping the passions and appetites in due subordination, by rightly dividing the time, and diligently pursuing the ways of sound and good knowledge. And surely no young man of genius can read the biography of A. L. Ross, and not be kindled by it into a lofty enthusiasm, an aspiring

emulation, which will call forth his most vigorous efforts. Let the minds of our young countrymen be roused to act with all their force, and, gifted as they are, they will exhibit instances of improvement, worthy to be mentioned in comparison with that here recorded.

But let them bear in mind, that great intellectual attainments are not compatible with a life of dissipation. To rise high in science and literature, they must forego every thing that is sensual and debasing, and seek pleasure in the cultivation of a high moral sensibility, and in the discovery of truth. There is a close connexion between the state of the heart and the exercise to the best possible advantage of the mental powers, which ought by no means to be forgotten.

Another consideration, on account of its importance, ought by no means to be pretermitted. Great attainments are not sought for their own sake; but on account of the influence which they give us in society, and the facility for doing good which they afford to the possessor. But it never should be forgotten, that without sound principles and a lofty tone of moral feeling, the man of genius and learning loses the confidence—nay rather, excites the dread of his fellow-men; and is shunned as a dangerous being who has mighty powers for mischief, rather than loved and trusted as a messenger for good. Even a man of ordinary powers, but of extraordinary virtue, acquires a weight of character, which is deeply felt in society. But a man richly endowed and highly cultivated, and at the same time pre-eminent in virtue, is treated with unbounded confidence, and may rank high *as a benefactor of mankind.*

A READER.

For the Literary and Evangelical Magazine.

A NEW ARGUMENT IN PROOF OF HUMAN DEPRAVITY.

Sir—I have read much on the controverted subject of human depravity; but there is one argument in support of it, which I have never seen distinctly stated. Allow me, then, to occupy a small portion of your Magazine in presenting it to your readers. It is far from my intention to enter into the knotty question concerning the origin of evil; nor shall I inquire how man becomes a depraved being; but simply state the fact as universally admitted.

1. An *evil report* concerning a man, is universally more readily believed than a *good report.* When I say *readily be-*

lieved, I mean to include easiness of belief, and willingness of reception. If for instance, I say, that Mr. A. on any occasion acted like a gentleman, or a christian; I may not be contradicted; but the thing excites so little attention, and creates so little interest, that the hearers do not think it, in general, worthy of the exercise of belief—it is forgotten. But if I say of Mr. B., who stands just as high in the church and in the world as Mr. A., that on such an occasion it was understood that he was drunk, or that he did a dishonest thing, or that he holds heterodox and very dangerous sentiments; why then, immediately every ear is erected, and every mind is attentive: not a word is lost, and I am requested again and again to detail the circumstances. To be sure, there is many a doleful exclamation; and many an expression of sorrow; but after all the subject is eagerly sought after even by *good people*, just as though it gave them pleasure to hear the report!

Now from this I infer, 1. A general conviction that man is a depraved being; otherwise there would not be a greater readiness to believe that men do wickedly, than that they do well: and 2. A deplorable want of that charity which "will scarce believe an ill report."

2. Again; it is notoriously true that by far greater pains are taken to spread an evil than a good report. I tell of an act of fervent piety, or of remarkable benevolence: and the company perhaps say "it is well—it is noble!"—and soon forget it. But if I say that a man has done a wicked thing, or that he holds a false opinion; there is an eagerness to circulate it, which shows that some passion is gratified. Big with the news, they sally forth, and the first acquaintance that comes in the way hears from one or another some such thing as this—"Well! did you hear what is said of Mr. C. or Mrs. D.? It is distressing indeed to have to tell it—*who would have thought such a thing!* but I hear from the most authentic sources that Mr. C. has done that which will forever blast his character," &c. &c. Thus in one day, will fifty people hear from one individual the evil doings of a neighbour; while perhaps nothing will be said of the piety and benevolence which has adorned and exalted another. Let the reader draw his own conclusions from this fact; while I go on to state,

3. That the report of an evil action grows as it circulates; so that often a mere trifle soon is swelled to a mighty offence: while the reverse of all this is true respecting the reports of good actions. From these some deduction is made at every hand, until that, which, as it was performed, stood forth in

the character of pure and lofty virtue, is changed to a very common, perhaps a very questionable performance. This remark is closely connected with another which considerably strengthens the general argument: for,

4. When an action *formally* bad is reported, no doubt is entertained of its having proceeded from a bad motive. But on the other hand, actions *formally* good are attributed to motives of an opposite character. Thus when a man makes considerable sacrifices of time, money, or personal ease, to promote the interests of learning and piety, the selfish and indolent, who cannot enter into his motives, are pretty sure to accuse him of ambition, vanity, or some other sinister purpose. Men who do a great deal, are often accused of a *legal spirit*, and censured for holding heterodox opinions, that the inactive and self-indulgent may find some opiate for their consciences.

5. My final remark is, that while an injury however trivial is long remembered, past services are soon forgotten. The apostle Paul found some in his day, who for a while so deeply felt their obligations to him, that they could, if necessity required, have plucked out their eyes and given them to him; and yet in a very little time they were ready to cast off his apostolical authority, and renounce him as a minister of Christ. This is only referred to as an instance of a case not uncommon in this world. A very little injury, real or supposed, will obliterate whole years of kindness from the memory, and turn a sworn friend into a determined enemy.

Now, while these things are so, where is the man who can deny that, whatever may be his speculative opinions, he himself practically admits the doctrine of human depravity?

MINIMUS.

THE DOCTRINE OF UNIVERSAL SALVATION SET IN A JUST LIGHT:

Being the Spirit of a Sermon delivered at ——, on Isaiah xxv. 8.

(Continued from page 420.)

THUS have I proved, that Christ has redeemed all men, not conditionally, so as to forgive them when they believe and repent, as some of our adversaries absurdly imagine; but absolutely, so that their debts are paid. And now let me ask you, after Christ has done so much for mankind, do you think that he will let the Devil have any of them? No: he may permit the Devil to lead them about in chains a while, as a consolation for the misfortunes which have befallen himself;

but the time is coming when their chains will be broken to pieces. Indeed I do not see how it can be just to permit the Devil to hold them in chains now, since their debts are paid. But I suppose they are only given up to Satan, that at his command they may fulfil the lusts of the flesh, for the destruction of the flesh, that the spirit may be saved, when the flesh has destroyed itself by excessive indulgences. Thus we have sufficient evidence, that by *all faces* in the text, we are to understand all mankind without exception.

"As the origin of this glorious doctrine, I would, did time permit, explain the nature of the covenant of redemption. That there is such a covenant you may learn from Psalm lxxxix. 3—I have made a covenant with my chosen, I have sworn to David my servant. As David in Hebrew signifies beloved, it might have been translated, I have sworn to *Beloved* my servant. Now if this just and natural translation had been adopted, it would be quite evident that by David we are to understand Christ." And if our translators had known it, all other words translated as if they were proper names have a meaning too: thus Abraham signifies the father of a multitude; Isaac, laughter; and Jacob, a supplanter or the heel. Had all words then which are translated as if they were proper names, been translated according to their proper meaning, our Bible would have assumed a very different appearance. For instance, Gen. xvii. 21, would read thus—My covenant will I establish with laughter. Having now given you a clever specimen of my knowledge of the Hebrew language, I proceed to "observe that our Saviour, in this covenant, engaged that all men should be saved," and there is no danger but he will fulfil his engagements, for he ever liveth to intercede for all sinners who shall need his intercession—Heb. vii. 25. The apostle, it is true, limits his intercession to such as come unto God by him. But as I am going to prove, that all the poor souls in Purgatory will come unto God by him, it is evident that his intercession must extend to them, and consequently that they will in due time be delivered from Purgatory. Here our adversaries triumph. If, say they, Christ ever liveth to intercede for souls in Purgatory, it follows that he will always be interceding for those poor souls, and consequently that there will always be souls in Purgatory, for whom he ever liveth to intercede. A poor, pitiful triumph indeed! Let such invidious cavillers know, that the expression he ever liveth, does not imply that Christ will live always. No: "There is no expression in the whole Bible which signifies an endless duration." *He ever liveth*, only

means that Christ liveth for a time. We hope however that our Lord will live long enough to bring us all to Heaven.

That this will in fact be the case appears very evident from "Acts iii. 20, 21—And he shall send Jesus Christ whom the Heavens 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." Now you know that the word *restitution* signifies the putting of things in the same place or state as they were in before. So that Adam and Eve will be restored to their beloved earthly Paradise again; and the Devil after having been dethroned, after his kingdom is destroyed, shall be restored to his former dignity and influence again. For all men will live the same life, and do the same things over again: and sin and death will renew their age as well as the eagle.* We must take the expression in this sense: for were we to explain it with greater latitude it might be brought down to the will of our adversaries, and made to mean nothing more than that every person shall be put in that situation for which he is best fitted. And then it would imply that the righteous will be put in possession of that happiness for which they are prepared, and the wicked consigned to that punishment for which they have fitted themselves. And here let me warn you against that perverse translation which some of the most celebrated expositors prefer. They would render the word *apokatastasis*, the regulation, and not the restitution of all things. And this would destroy the best argument which the Bible affords for the proof of our doctrine. It is however easy to see whether the meaning which I have assigned the text be just or not. God is said to have spoken by the mouth of all his holy prophets of the restitution of all things, which shall be restored. Now if all the holy prophets, or only a considerable number of them (for we must admit that the word all is limited in this instance.) have told us that all men and all devils shall be redeemed from Purgatory, I am certainly right. Should any of you still doubt the truth of my doctrine, I would refer you to a joyful proof—to a song of general praise for the restitution of all things, "recorded in Rev. v. 9—14: And they sung a new song saying, thou art worthy to take the book and to loose the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." It should have been, I presume, and hast redeemed every kindred,

* It is well known that Pythagoras and the Stoics held the restitution of all things, in this, or a very similar sense; and Origen is said to have adopted the sentiment.

and tongue, and people, and nation; and not redeemed us out of every kindred and tongue, &c. For all men are now restored to happiness, as you may see from "the 13th verse, where every creature in heaven, and on earth, and under the earth, and in the sea, are represented as joining in this song of general triumph." Therefore I suppose that John has not heard the beginning of this song distinctly, or he would not have recorded it so inaccurately. You know that when people are beginning to sing, it is often the case that we do not hear them distinctly for some time. But what fixes the sense, is, that this song precedes the pouring out of the vials of the wrath of God upon the guilty inhabitants of our world; and well might all creatures rejoice and sing, when the God of Love is going to pour out the fierceness of his wrath upon them for their good. War, famine, pestilence, and death and hell, which follow upon the opening of the seals, and consequently succeed this song of universal triumph, are all things which we have reason to be thankful for, provided they work for our good.

"In Rev. xx. 14, we have these remarkable words: And Death and Hell were cast into the lake of fire. This is the second death." A plain proof that Purgatory will in due time come to an end, and consequently that the souls contained in it will then be dismissed from their confinement and received to happiness. In opposition to this proof, the adversaries do indeed prate very pertly, but you must not regard what they say. They say that the word *hades*, translated *hell*, properly signifies the unseen and invisible state, or the state of the dead, when the soul is separated from the body; and therefore when death and hades are said to be cast into the lake of fire, they say, that the meaning is, that the state of the dead, in which the soul is separated from the body, shall continue no longer. They allege that to talk of hell being cast into itself is nonsense, and that the next verse, which informs us that whosoever was not found written in the Lamb's book of life was cast into the lake of fire, is a plain evidence that all men will not at this time be received to happiness. Thus you may see that our adversaries are mere novices in the art of explaining scripture. They try to explain it as it is written, whereas Origen has assured us that the scriptures will be of little use to such as thus understand them. He alleged that the sacred writings ought to be interpreted according to their mystical or hidden sense. Now this is the way of interpreting scripture I like best. Origen was a man of sense. For in this way we can easily avoid any sense of any text that may happen not to suit our taste.

In Phil. ii. 9—11, you may find a proof for my doctrine, which sophistry itself cannot elude: "Wherefore God hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The meaning of this declaration we may learn from Rom. xiv. 10, 11: But why dost thou judge thy brother? or, why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Thus it does indeed appear, that this declaration does refer to the day of final judgment; and therefore, as it refers to the wicked, may mean nothing more than that they shall at that solemn day be obliged to confess their guilt and bow to a power which they can no longer resist. But it is also true, that it may mean, that all men shall at that day "bow in acts of cordial worship," and this is the sense that I like best.

But what need of so many strong testimonies to establish our doctrine? "The next clause of my text is a sufficient proof. And the rebuke of his people shall he take away from off all the earth. The rebuke of his people must mean, either the reproach of their enemies, or, the controversy which their God hath with them;" no matter which, for it shall be taken away. "Ah! but, says the sophist, it is only the reproach of his own people, and not the reproach of all mankind that God will take away. It is amazing with what confidence ignorance and obstinacy will propose objections to the truth, even when it is clear as the light. But the text itself is a sufficient answer to all such vain cavils. Mark the expression:—and the rebuke of his people shall be taken away from off all the earth. That is, from off all the inhabitants of the earth." It would, indeed, have been more happily expressed, had it been, the rebuke of his people will he take away from off all hell, or, rather, from off all purgatory: for when this prediction is accomplished, it is probable that there will be no earth. Be this as it may, it is evident that it is from purgatory that the rebuke to which our text alludes, will be taken away. The prophet then, it seems, has not recorded the passage fairly; nor need we think this strange. For many of the Jews were of the opinion that none except their own nation would be saved.

But still it is probable that objections will be made against the doctrine which I have so clearly demonstrated. "I am

sometimes surprised, and sometimes ashamed, that creatures who are raised but one grade above the brutal herd should talk as absurdly as the advocates for divine justice talk. (We tell them that God made all things for his own glory, and consequently will make all men glorify him. But to this they most absurdly reply, that God will glorify his justice by the infliction of just punishment upon those who refuse to glorify him, by submitting to his grace and obeying his laws. And can any thing be more absurd than to allege that God delights in good government? Why if it be honourable for God to inflict just punishment upon the guilty, for the purposes of supporting his own dignity and good government in the universe, it must be honourable for him to punish the innocent too. Don't you comprehend the force of my reasoning? It may be thus illustrated. The advocates of justice affirm that for the purposes of preserving the lives of good citizens, it is honourable for a judge to condemn some criminals to death. But I affirm that if it be honourable to condemn the very worst of criminals to death, it must be both just and honourable to condemn the innocent to death too. So that a Nero, a Cæsar, an Alexander, and such sturdy man-destroying villains will be the most honourable of our race. And the devil, the great destroyer of our race, will be more honourable than they.)*

But it is alleged that the scriptures affirm that the wicked will be condemned to everlasting punishment. This must, indeed, be admitted, if there be any forms of expression in the Bible which imply an endless duration. But this is not the case. "The Hebrew word *olim*, and the Greek *aion* signify only a limited time. I can prove that the Hebrew word *olim*, sometimes signifies only a very short space. I went down to the bottom of the mountains, says Jonah. The earth with her bars was about me *for ever*. Jon. ii. 6." Some smatterers in sacred learning suppose that Jonah when in the great deep appeared to have arrived at the bottom of the mountains, and that as these bars of the earth seemed to be around him, he expected to perish there, and never to see the light of the sun again. "But I tell you that by the earth Jonah means the entrails of a fish, and by the bars of the earth the ribs of that fish."

Perhaps some of you may be startled, when I tell you that none of the original expressions translated *forever*, *forever and ever*, &c. signify a strict and proper eternity in any in-

* What is here included in a parenthesis contains the spirit but not the form of our preacher's reasoning.

stance. For if this be the case, it will be objected, that when God is said to live forever and ever, the meaning will be that God liveth for a time. In reply to this ill-natured cavil it may be sufficient to observe, that when the limited duration implied in the expression forever, or forever and forever, is elapsed, it is not said that God will cease to live. When we say that a man lives threescore and ten, or fourscore years, it does indeed imply that he does not live much longer; but this may not be the case when the scriptures inform us that God liveth for a time. It does indeed seem a little strange that a divine revelation, which professes to teach us what God is, does not inform us that in a strict and proper sense he is from everlasting to everlasting God. But so it is, and we cannot help it. And in order to account for it, I would beg leave to observe, that the scriptures which were intended to bring a future life and immortality to light, were unfortunately written in a language which had no terms to express immortality by, and consequently could not answer the purpose for which Heaven intended them. "Since I became an Universalist, I have often been astonished that a rational creature could ever admit the idea of endless punishment. But I suppose it was thus. Mankind having lost the knowledge of the true God, attempted to make gods for themselves. Thus every man made to himself a god, such as suited his own fancy; that is, a god who would be a friend to himself, and a few favourites; but an implacable enemy to all mankind besides."

From this observation you may see, that the heathen were mere bunglers in the art. For the gods they fabricated were so implacable to themselves, that they sometimes thought it necessary to appease their wrath by the most inhuman sacrifices—by the blood and ashes of their own children! And I imagine the very similar remarks may be made upon every Christian who believes in everlasting punishment and is so superstitious as to be afraid of sin.

It is not my design to take notice of the tenth part of the objections which the adversaries make to our doctrine. But to let them see that I am not afraid of their objections, I shall take notice of a few of them. They say that if the penalty originally annexed to the law of God, be eternal punishment, eternal punishment must be just, for a just God would not annex an unjust penalty to his holy law. This, though spoken by an adversary, must be true. Therefore, I suppose the penalty denounces only a limited punishment. But they say that if the penalty denounces only a limited punishment, the sinner would be saved without a Saviour; for after he had

endured this limited punishment, he would then have a right to be delivered from suffering and to be received to happiness. Yes, they say so, but you must not believe them, for we dare not affirm that we could be saved without a Saviour. They might as well allege that when a poor imprisoned debtor has paid the last farthing of his debts that he has a right to be released from prison and set at liberty. They also most stupidly allege, that we are under no great obligations to Christ for what he has done and suffered for us, if we could have done very well without his interposition. But admitting that we could have done tolerably well without a Saviour, I would ask these ungrateful people whether it was not an instance of amazing love and goodness in Christ, to do so much, and suffer so much for us when we stood in very little need of his help? What may we not suppose that such a good Saviour would have done for us rather than let us perish forever.

In Mat. xxv. 46, we are informed the wicked shall go away into everlasting punishment, but the righteous into life eternal. Now, say the adversaries, since the original word *aionios* is the same in both clauses of this text, if when it refers to the punishment of the wicked it is limited, when the same word refers to the happiness of the righteous it must be limited too. Well, and who are the righteous, I pray, that they should think themselves entitled to everlasting happiness? After they have enjoyed consummate happiness so long, it is quite reasonable, if it be the will of Heaven, that they should give place to the poor souls that had been so long confined in Purgatory. What were the righteous a little while ago? Nothing. And suppose they should return to nothing again, that other portions of nothing, or of matter in any form, should succeed them, would they have any reason to complain?

They say that if eternal happiness is to succeed any sufferings which any of the wicked shall suffer, both here and in the other world, it must be good for Judas that he was born, which is contrary to the express declaration of Christ himself. Mat. xxvi. 24.

To this I reply, that our Lord might only mean, that it would have been better for Judas if he had not been born so soon.

They observe that the wicked, in Heb. vi. 8, are compared to earth which beareth thorns and briers, whose end is to be burned. Now, say they, if the sinner's final end is to be burned, or if his end is to be a fiery destruction, he cannot possibly be restored to happiness. To which I reply, this is probably one of the hard things which the ignorant and unlearned wrest to their own destruction.

They say our Lord plainly intimates, (Mat. v. 25,) that a sinner cannot be released from the prison of Hell, until he hath paid the last farthing; which they suppose will never be: that such as sin against the Holy Ghost shall never be forgiven, (Mat. xii. 32:) that the unmerciful shall have judgment without mercy: that our Lord intimates, (Mat. xvi. 26,) that when the soul is lost, it is lost forever, because there is then no ransom for the soul. To these objections I reply that the sinner will not be released from Purgatory until he pays the last farthing, and then he will not need forgiveness. Then he has had judgment without mercy, nor will he need a ransom: no, he has paid his debts like an honest man. He has suffered all he deserved to suffer. Therefore it was needless for our Lord to inquire, what a man will give as a ransom for his soul, when no ransom can be required. But still they object, that if a man pay the very last farthing—if he suffer all that justice has a right to demand, he is not saved by Christ at all, and it would be no grace at all, but an act of justice to deliver him from his sufferings and his prison. They might as well allege that it is an act of justice and not an act of grace, and of the tenderest compassion to let a poor debtor out of jail after he has paid the very last farthing of his debt.

I could answer these objections much better than I have done, if you were able to bear it. Nay, I could by one sentence entirely demolish and destroy all the objections which can be brought from the Bible in opposition to our doctrine, were it safe. But I must feed you with milk a while longer. I would just remind you, as an antidote against all objections from the Bible, that, as Origen very well observes, the scriptures are not to be understood as they are written. I would fain say more, if you were able to bear it. But many people have such a strange veneration for this book,* that I suppose some squeamish stomachs will hardly be able to digest the food I have already administered. Superstition, however, will have an end. The time will come, I hope, when the human mind will be no longer shackled and fettered by old records and old opinions. And if, at present, I can only prevail with you to receive the doctrine I preach, there is no doubt but all will be right in a little time. Thrice happy day when all the world shall be as enlightened and as free, and as wise as those nations are where unfettered and unbiassed reason exerts its godlike power, and, like the sun, sheds its native light upon all the paths of savage life!

* The Bible.

But it is said that our doctrine will promote licentiousness, and all kinds of vice. This assertion, however, wants proof. And though it should be so, licentiousness will come to an end some time. But I think our doctrine is calculated to produce a very different effect. One of the best ways to prevent a man from attempting any thing, is to convince him that it is impossible. Now sin may be considered as an attempt to ruin the soul. But our doctrine shows that this cannot be done: that you cannot destroy your souls by all the sins you can commit. Why then should any attempt what cannot possibly be effected? Drunkard, what dost thou mean? Dost thou, by thy drunkenness, think to destroy and ruin forever thy immortal soul? Thou canst not do it. Thou mayst destroy thy poor body, but thy soul thou canst not destroy. Therefore it will be as well and better too for thee to go to heaven soberly. Swearer, what dost thou mean? Dost thou think to provoke the great God to damn thee forever? Vain mortal, thou canst not do it. Why then wilt thou swear any more? Wouldst thou choose to go to heaven swearing? And now let me ask you what objections can any of you have to my doctrine? It is certainly the best doctrine you ever heard. Nothing that wears the name of the Gospel is half so well calculated to give ease and peace in sin. Who is that staring at me there? A poor ignorant Calvinist, I suppose, who fancies that election will carry him to heaven, even though he should live in sin; and therefore vainly imagines himself as safe as my doctrine would make him. But the man who thinks so is unwise. All Calvinists who understand their own principles, know that election will never do any one any good who lives and dies in sin. Therefore it is plain that none but a simpleton can rest upon election and take comfort from it while he lives in sin. Nay, a man cannot know that he is elected unless he is living a life of faith and eminent holiness. So that none but an eminent Christian can derive much comfort from the doctrine of election, and such stand in the least need of it. Therefore it is evident the Calvinistic doctrine of election is not like my doctrine at all—is not worthy to be compared with it. That doctrine can never afford the least encouragement to sin, or the least comfort or peace to such as live in sin, and none who understand the doctrine think otherwise. But my doctrine is a source of perpetual comfort to all mankind, who have sense enough to receive it.

"And now let me ask you, what objections can any of you have to my doctrine? Are you not willing that all mankind should be happy?" Cast your eyes upon your greatest enemy.

Would you not be willing that your greatest enemy should be happy in a future world? Would any of you choose to carry your animosities beyond the grave? Nay, have you not been long enough at variance with the devil himself? Would you not wish to be friends with him, and to have his company in heaven.

But perhaps some of you are ready to say, we like your doctrine pretty well; but since it is contrary to the literal sense of the scripture, we are afraid to trust to your hidden or mystical sense. Besides, if your doctrine be true, we shall get out of purgatory as well as others if it should be our lot to go there, though we should never believe the doctrine. And if we should trust to it, and it should prove false, we are undone forever. O come, no more of your objections. I am quite weary with them. I'll hear no more of them.

Ye aged men, and aged women, will not you receive my doctrine? I am sure you may as well. Few of you can be so vain I imagine, as to think you would go to heaven were you to die in your present state. But we hope to repent before we die. You hope to repent! Can the Ethiopian change his skin, or the leopard his spots? Away with all such childish fancies. It is by no means probable that you will be any better than you are now, till the fire of purgatory makes you better. Embrace my doctrine then, and then you may take your rest and enjoy peace in your old age, in cheerful hope of a release from purgatory after its flames have burnt up all your evil tempers and passions. But I can assure you that it would be a terrible thing to repent over all the sins you have committed.

Ye middle aged, will not you receive my doctrine? Have you time amidst the hurry and bustle of business to attend to religion and prepare for heaven? We hope to get time before we die. You hope to get time! Have you not been deceived by that vain hope long enough? Come, come, receive my doctrine at once, and then you may attend to your business without any interruption from religion and the care of the soul.

Young people, what say you to my doctrine? If the aged and middle aged are so silly as to reject it, come do you set them an example. Religion does not suit you at all; it would sit very awkwardly upon your young faces. What, are you willing to renounce the devil, the world and the flesh, with all the pomps and vanities of this life? I don't believe one word of it. Now the doctrine of endless punishment is enough to spoil all your sweet frolics, and to bring every scene of dissi-

pation into disrepute. What, do you believe that you stand exposed to endless misery, and can you

> Frolic on eternity's dread brink,
> Unapprehensive, when, for aught you know,
> The very first swollen surge may sweep you in?

But we are young. After we have exhausted the sweetest pleasures of youth, we hope to repent and prepare for heaven before we die. Ah! you hope to repent hereafter, do ye? Go to the old sinner's dying bed, and ask him if he did not hope to repent long ago. And must it not be an instance of intolerable pride in you, to think that you will do better than he has done. Let me conjure you then by your love for all the scenes of dissipation and youthful pleasures, to receive my doctrine, and then you may be as merry as you please—nay, you may walk in the way of your heart, in the sight of your eyes, and be as dissolute as you choose.

What, will nobody receive my doctrine? When the devil preached to Eve, not only Eve, but Adam too, his whole audience, received his doctrine. How mortifying then is it to think the devil should be a more successful preacher than I am likely to be? What, are there no profane, abandoned, vicious characters here? This doctrine would suit all such characters exactly. But don't think that I would recommend such things. By no means. I would be very far from recommending any thing that I do not think good. And though many vices are very agreeable, I cannot say that they are good; and I verily think, that if you do embrace my doctrine it will be most advisable for you to live a moral life.

And now, my beloved brethren, will any of you receive my doctrine? I should never forget the obligation. And remember, that I also exhort you to live a good life. Remember this, that if any one should tax me with preaching licentious doctrine you may have it in your power to contradict them. I would not however be like the scribes and pharisees, who bind heavy burdens and will not touch them with one of their fingers. If you should happen not to like the way that leads directly to heaven, you may very safely take your own course. Yes, you may blaspheme your Maker, and curse your fellowmen; you may cheat, rob, and even murder your neighbour, and commit all the infamous and horrid crimes in your power, yet you will certainly get to Heaven in due time. Therefore let me once more, in the bowels of love and compassion, entreat you to receive my doctrine. But if you are still obsti-

nate and refractory, I will change my voice and manner of address, and peremptorily assure you that you must all go to Heaven in due time whether you will or no. The great God hath absolutely determined that you shall go to Heaven, when his time is come. And since this is the case, you may as well embrace the doctrine of universal salvation as not. If you don't embrace this salvation, it will embrace you. What crimes soever you may commit, and in what part of the universe soever you may hide yourselves—nay, though you should make your bed in the lowest pit in hell, this salvation will find you out and bring you to heaven! And to conclude, take the advice of a friend. Since you must go to Heaven some time, whether you will or no, I would advise you to go peaceably. It will look a great deal better than to be dragged to Heaven against your will. Oh! that the happy time were come when there shall be no devil. Amen.

For the Literary and Evangelical Magazine.

INTERESTING CALCULATIONS.

1. In the United States there were, in 1820, 1,035,278 free white males under ten years of age; and 981,426 free white females of the same class; making a total of 2,016,704 free white children under ten years of age.

2. Between the ages of ten and sixteen years, there were of males 468,183; and of females 448,324, making a total of 916,507.

3. The population between sixteen and twenty-six years, amounted to 547,597 males, and 561,668 females; total, 1,109,265.

Of the first class, one third may be considered as being between six and ten years of age; a period of life when children ought to be receiving under judicious instructors the elements of their education. One third of the first class amounts to 672,234. Now supposing that 25 pupils are enough for one teacher according to the mode of instruction commonly pursued in this country, there ought at this time to be 26,889 persons engaged in teaching elementary schools.

Of the second class, many apprentice boys and sons of farmers might be expected to complete their education, such as it is, before the age of sixteen. The same would be the case, such is the custom of the country, with many females. But on the other hand, many in the third class may be expected to

be at school. These numbers ought to balance; so that we may set down a number as large as the whole second class, for the amount of pupils at the second and higher schools. This number of scholars, according to the proportion before stated, requires 36,660 instructors.

According to these calculations, there ought to be, at the present time, 63,549 persons engaged in the business of instructing youth.

The qualifications of teachers are not every day qualifications. The necessity of knowledge is obvious. But besides this, we require in the instructors of youth, exemplary morals, well regulated affections, a high sense of propriety, and the manners of a gentleman. Farther still,—and it is mentioned separately because of its importance—he who sustains this important office, ought to have a knowledge of human nature, and a power of discriminating between different dispositions, which will enable him to adapt his methods of instruction to the various characters of his pupils.

Now I ask is it at all reasonable to suppose that any thing like the number of persons specified above, with proper qualifications, are engaged at present in the business of instruction? Who does not know that there is a deplorable want of good teachers in the country?

But let us look a little farther. In twenty-five years our population will be doubled: that is, there will be in the United States more than four millions of children under ten, and nearly two millions between the ages of ten and sixteen years. This population will require nearly 130,000 persons of suitable qualifications to be engaged in the important business of education. A large proportion of the persons now thus engaged, will be gathered to their fathers by the end of twenty-five years, and their places must be supplied by others.

These statements and remarks are intended to prepare the way for a question of great importance. *By what means, in the present progress of our population, can the country be supplied with a sufficient number of school-masters, of suitable moral and intellectual qualifications?*

I do think this to be a subject of no trifling character; and it presents a difficulty not easy to be solved. The number of regular students at our colleges is barely sufficient to fill up the three professions of law, medicine, and theology. Very few young men are trained for the business of instruction. And the consequence is, that we must look to half-formed scholars, and needy adventurers, to perform the most import-

ant part of education; to give to the mind its first direction, and to lay the foundation of habits and sentiments, which are to exert their influence through all future life.

Will our countrymen duly consider these things?

PRECEPTOR.

TO THE PUBLISHER OF THE LIT. AND EVAN. MAGAZINE.

Sir,—I HAVE been pleased to observe, that a writer in the North American Review has turned the attention of the public to the Poems of Wordsworth. I have often wondered why the enterprising booksellers of our country have not long ago put it in the power of our countrymen to read the productions of that extraordinary man. The reason, perhaps, is to be found in the literary influence of the Edinburgh Review over the understanding and taste of this nation. Wordsworth is, beyond a doubt, the most intellectual and original poet of his age; and his works abound in lofty sentiment, in beautiful description, and in a deep and touching pathos, scarcely to be equalled, certainly not surpassed by any other writer. I do not purpose now to pursue this subject. These very few remarks are intended simply as a preface to the following brief extract from *the Excursion*, which I send for the purpose of filling up an unoccupied corner of your work.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
Were heard,—sonorous cadences, whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and there are times
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Adore, and worship, where you know it not;
Pious beyond the intention of your thought;
Devout above the meaning of your will.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Antiquities of Elora.—The following is an extract from Captain Seely's description of a visit to the antiquities of Elora, in India.

Conceive the burst of surprise upon suddenly coming upon a stupendous temple within a large open court, hewn out of the solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain by a spacious area all around, nearly 250 feet deep, and 150 feet broad: this unrivalled scene rearing its rocky head to a height of nearly 100 feet—its length about 145 feet by 62 broad—having well formed door-ways, windows, staircases to its upper floor, containing five large rooms of smooth and polished surface, regularly divided by rows of pillars: the whole of this immense block of isolated excavation being upwards of five hundred feet in circumference, and extraordinary as it may appear, having beyond its areas, three handsome figure galleries, or virandas, supported by regular pillars, with compartments hewn out of the boundary scarp, containing forty-two curious gigantic figures of the Hindoo mythology—the whole three galleries in continuity, enclosing the areas, and occupying the almost incredible space of 420 feet of excavated rock; being, upon the average, about 13 feet 2 inches broad all round, and in height 14 feet and a half; while, positively, *above* these again are excavated fine large rooms. Within the court, and opposite these galleries, or virandas, stands Koylas the Proud, wonderfully towering in hoary majesty—a mighty fabric of rock, surpassed by no relict of antiquity in the known world.

American Indians.—A work entitled, Sketches of the History, Manners and Customs of the North American Indians, with Observations on their Religion and Language—By James Buchanan, Esq. His B. M. Consul for the State of New-York, is advertised in London.

The New-Hampshire Historical Society is said to be preparing for publication, a volume which will contain Penhallow's Indian Wars, and a number of articles which have never been published.

The American Academy of Arts and Sciences have offered a premium, value one hundred dollars, or the Academy's Gold Medal, for the best essay on the following subject, "An enumeration, and an account of the materials which exist for the history of the native tribes of America, before the discovery of the continent by Columbus."

In excavating the ground in the south part of Providence, R. I. one of the aboriginal sons of Rhode-Island was disinterred He was in a sitting posture, facing the west. In this manner the Narragansetts are said to have buried their dead. Near him, was found his stone pipe, and other articles which he had been accustomed to use. Many of the bones were broken by being thrown on the ground, and the skull crumbled in pieces on being exposed to the air.

Greece.—The following newspapers are now published in Greece :—At Missolonghi, *The Greek Chronicle*, (in Greek;) *The Greek Telegraph*, (in several languages;) at Hydra, *The Friend of the Laws*, (in Greek;) at Athens, *The Athens Free Press*, (in Greek;) at Psara, *The Psara Newspaper*, (in Greek.)

The Corfu University is now established. There are Professors of Mathematics, Divinity, Metaphysics, Logic, Ethics, Botany, Rhetoric, the Greek, Latin, and English languages, and History. Among the poor Greeks the Lancasterian system of education is in full operation.

Miller's Lecture.—An introductory lecture, delivered by Dr. Miller, at the opening of the Summer session of the Theological Seminary at Princeton, on the 2d of July last, has been published in Philadelphia. The subject is the utility and importance of Creeds and Confessions.

Russian Expedition.—The Russian expedition, commanded by Captain Bellingshausen, has returned from the Austral regions. The two vessels of which it is composed, the Wostok and the Mirni, sailed the 3d of July, 1819. The object of thè voyage was to make the tour of the South Pole, as near as the ice would permit it to be approached, taking care to avoid following the traces of Captain Cook, that they might complete the discoveries of that navigator. The fruit of this enterprise was the discovery of two Islands, the only land known at such a height. They are situated toward the 69th degree of latitude, and have received the names of Alexander 1st. and Peter 1st. One is at the 73d degree of west longitude, and the other the 19th degree. They are inaccessible, on account of the ice which surrounds them, and the voyagers could not approach nearer than thirty miles, and then only on the west side.

Splendid Collection of English Literature.—The prospectus of a collection of English Literature, edited by *Washington Irving*, Esq. and now publishing at Paris, has been received at New-York. The plan of the work is announced as follows :—"This collection will contain the best works of the most eminent English authors in every department of literature, commencing with Geoffrey Chaucer, and coming down to the present day. A careful selection will be made from the works of the earliest writers, limited to such only as are of high celebrity and permanent interest. A greater scope will be taken in selecting from those of later date; but where the works of an author are voluminous, those of inferior merit and mere temporary interest will be omitted. A biography of each author will accompany his works: a portrait will also be given, together with an autograph. The collection will embrace the best works in Philosophy, Morals, Politics, Eloquence, Poetry, and the Drama. It will thus constitute a complete gallery of English authors; and a body of English literature such as has never been presented in a collective form. It will put the admirers of English literature in possession of an elegant and extensive Library, printed in a superior style, uniform in size, type, and paper, and at a very moderate price. Two

volumes will be published monthly, each containing about 500 pages; payable monthly, as the numbers are delivered. The whole edition will amount to 196 splendid volumes. The works of Oliver Goldsmith from the first four volumes, which it is presumed were published, according to contract, on the 1st of June and July. In addition to these, an auxiliary work, in six volumes, will be published, under the title of "Miscellanies of English Literature," and will contain a series of rare, choice, and curious productions, selected from works not in general use. It will contain many rich morsels and delicacies of literature.

REVIEW OF RELIGIOUS INTELLIGENCE.

We insert in this number several articles prepared for the last; deeming it much less important that our intelligence should be new, than that it should be interesting.

General Association of Massachusetts.—This Association met at Ashfield on the 22d of June, 1824. Among other resolutions adopted on that occasion, we remark the following:

Voted, that the General Association of Massachusetts highly approve of the efforts making by the Presbytery of Hanover, for endowing a Theological Seminary, for the education of pious young men for the gospel ministry, and earnestly hope that it will receive the liberal patronage of a benevolent and Christian public.

Narrative of the State of Religion, within the bounds of the General Association of Massachusetts.

All who love Christ, regard with deep feeling the progress of his kingdom in the world. They must mourn when "iniquity abounds, and the love of many waxeth cold:" and their hearts must glow with pleasure, when the strong holds of sin sink in the dust before the glorious Gospel of the Son of God. The ordinary course of events in the church, which excites no public notice, presents, to every real Christian, subjects of deep interest and solemn reflection.

In reviewing the events of the past year, as narrated in the reports of the several district Associations, the General Association of Massachusetts find cause for mingled emotions of gratitude and humiliation. While we are called to mourn over the prevalence of vice and error, and are grieved for the coldness and worldliness of many professing Christians; we are still encouraged by abundant evidence, that the presence and favour of our Lord are graciously manifested among us. Though we cannot send to the churches the "glad tidings" of such extensive and powerful revivals, as in some blessed seasons that we have seen, yet we can joyfully record that God hath not "dealt with us after our sins, nor rewarded us according to

our iniquities." It has still pleased Him, "by the foolishness of preaching" to call sinners to repentance. The loving kindness of God our Saviour has been manifested towards several of our churches, in reviving his work, gladdening the hearts of Christians, and rescuing many perishing souls from sin and wrath. The influences of the Holy Spirit have descended "like dew upon the mown grass, and like showers that water the earth;" and, in some of these courts of the Lord, lately saddened by declension, is now heard the voice of thanksgiving and praise.

Among the places thus highly favoured, the following are particularly noticed in the reports.

Granville in Hampden Association has enjoyed a precious season of "refreshing from the presence of the Lord." This work of God first appeared among the young men in the Rev. T. M. Cooley's school, several of whom became the hopeful subjects of renewing grace. From the school the sacred influence extended to both parishes in the town, and about 80 persons are now, "rejoicing in hope." The First Parish in West Springfield has also been highly distinguished by divine mercy. Of those, who have been hopefully brought from darkness to light in this revival, sixty-eight have already been received into the communion of the church.

In the town of Montgomery, containing only seven hundred inhabitants, one hundred profess to have been the subjects of regenerating grace, during the recent effusion of the Holy Spirit in that place.

In the Union Association, the towns of Randolph, and North Middleborough, have been graciously visited from on high. In those places the power of divine truth has been signally displayed. Many have been cut to the heart, and forced to cry "what must I do to be saved," and many have found consolation and joy at the feet of the Redeemer. About one hundred and thirty have made a public profession of religion. In the towns of Dorchester, Milton, and Bridgewater, much seriousness prevails; a spirit of prayer is evinced; there are many anxious inquirers, and very encouraging evidences are afforded, that the means of grace are attended with a blessing from on high.

In Boston and its vicinity, the state of the churches calls for devout and lively gratitude. While we behold the precious fruits of the late spiritual harvest, we may well say, "what hath God wrought." The additions to three churches in Boston, amount to three hundred and sixty.

In the Old Colony Association, our brethren are rejoicing in the consoling evidence, that God remembers in mercy the land of the pilgrims. The church in Wareham, the first church in Middleborough, and the second church in Rochester, have enjoyed a special effusion of the Holy Ghost; and two hundred have been added to their communion. In the Association of Barnstable also, the Lord has appeared to build up Zion; and in the towns of Sandwich, Yarmouth and Chatham, the churches have been revived by his presence, and many have been added unto them of such as, we trust, shall be saved.

The South Parish in Andover is now favoured with very encouraging tokens of the divine presence. The establishment of a Bible class has been instrumental of much good in that society. Forty have already come forward to confess Christ before men and to join themselves to his people.

These revivals with which God has blessed us during the past year, should strengthen our hands, encourage our hearts, and stimulate us to vigorous efforts, and untiring zeal in the great work which our Lord has given us to do.

While the Association are thus encouraged by these triumphs of divine grace; they are also comforted by the increasing attention of the churches, to those special means of grace, which the great Head of the church has so signally owned and blessed.

The monthly concert for prayer has been regularly observed in nearly all our churches; and that occasion, so dear to every Christian, has very generally been chosen by our brethren, for casting their gifts into the treasury of the Lord.

The system of Sunday School instruction has been pursued with the happiest results, evincing the pre-eminent importance and efficacy of this noble expedient of bringing little children to the Saviour, and training up a whole generation for his service.

Wherever Bible classes have been established, their influence has been most powerful and salutary. In several instances the Spirit of God has so signally honoured this institution by his accompanying influence, as clearly to show, that it is a most efficient instrument, of bringing the young to the saving knowledge of the Gospel.

The efforts of benevolence have been maintained with undiminished zeal and liberality; and Christians seem more and more convinced, that it is their privilege, as well as their duty, "to honour the Lord with their substance."

The Domestic Missionary Society, is still supported by the prayers, the charities and the active exertions of Christians; and its operations have been extensively and eminently beneficial.

The Theological Institution at Andover still enjoys the smiles of Providence, and even surpasses the enlarged expectations of its pious founders. In this school of the prophets there are now one hundred and thirty theological students, enjoying the highest advantages, for becoming able ministers of the New Testament.

Review for Monthly Concerts.—The following review is copied from the Boston Recorder.

The *American Colonization Society*, viewed in the light of a missionary institution particularly, has strong claims on the prayers and pecuniary sacrifices of the Christian public. With that aid which it has a right to expect from Christians of every denomination in America, there is no room to doubt that it will soon equal in the extent of its usefulness, the older institutions of Great Britain. The Colony, though still in its infancy, "exists and flourishes." It has sufficient fortifications for defence; and it has hands

and hearts able and willing to defend it against all the powers that can be arrayed against it in that country. Here, the natives who may be willing to learn, will be taught the mechanic arts, and instructed in the principles of science and Christianity. They will find other employments for their subsistence, than fighting, plundering, and kidnapping one another, and an end will be put to the horrid traffic in human flesh, that curse of Africa and disgrace of Christendom, without the aid of fleets, and the fearful sacrifice of human life, hitherto made. What *may* be done for Africa on a large scale, is ascertained from what *has* been done on a small one. Native architects in Freetown have erected a stone church which would astonish beholders in any of our large cities. Young men, who six years ago were wild and naked savages, roaming the wilderness, are now making rapid progress in the Latin and Greek languages, at Regents Town, and preparing to become the future Cyprians and Augustines of the African churches. Can Africa, or the efforts making for its civilization, and its redemption from spiritual bondage, ever be forgotten in the prayers of God's people? "Ethiopia shall stretch forth her hands unto God"—nay, she already stretches them forth, and the wilderness begins to bud and blossom as the rose.

The word of the Lord, if it has not yet "free course," is beginning to "run and be glorified" among the Jews. The abstract of the Report of the *London Jews Society* given in the course of the past month, contains a summary of facts relative to the present state of the Jews and their opening prospects, highly encouraging to all who wait for the consolation of Israel. The various societies which are concerned in meliorating the temporal condition, and in promoting the salvation of the ancient people of God, will rejoice that instances of satisfactory conversion are multiplying, that many Jewish young men are pursuing theological studies in Christian seminaries, with a view to future employment as ministers and missionaries —and that the Scriptures and Tracts are sought for with so much eagerness by many, who, though unconverted, are desirous of learning the way of God more perfectly.

Though bonds and imprisonments still await the servants of the Lord at *Jerusalem*, yet they are moved by none of these things. Their situation however, is perilous; and must remain so, till the existing differences between the ruling powers of that country and the revolted Greeks are in some way adjusted. But while they are cheerfully laboring to repair the desolations of the holy city, at the hazard of their lives, and at the certain sacrifice of such privileges as they once enjoyed with us, they will not surely be forgotten in the purest devotions of American Christians.

In addition to the interesting intelligence from the *Cherokee Mission* referred to in our last review, it is gratifying to state that Mayhew, one of the principal stations among the *Choctaws*, has also been visited with the gracious influences of the Holy Spirit. Unhappily, a great excitement of animal feeling, which was produced soon after the revival commenced, oc-

casioned an early abatement of the spirit of inquiry, and added one more to the numberless proofs before furnished in the providence of God, that it is not the earthquake nor the fire, but "the still small voice," that summons the sinner from the embraces of spiritual death, into the liberty of the sons of God.

The Mission among the *Osages* has had to encounter various difficulties, like all other new establishments, and is not even now in a state of equal security with some older stations. But there are omens for good. An agricultural establishment is formed, and some of the Indians discover a disposition, or at least a willingness to labour in the fields, and exchange their habits of indolence and dependence, for habits of industry. The garrison of the United States, now established in the vicinity of these stations, will exert an influence as salutary to the missionaries as to the Osages. The schools are increasing. The improvements of the children are marked and encouraging.

The *Government* of the United States has expressed in strong terms, its disapprobation of the violent measures of the pagan party in the Six Nations, (the Seneca Indians,) for the removal of the missionary establishment formed there, and has given to that party the assurance, that as no attention is *due*, so none will be *paid* to their representations. This, together with the expression of a hope that the Legislature of New-York will provide against any future obstruction to the operations of the mission, is highly honourable to the government, and calls for the gratitude of all friends to the heathen.

The past month has furnished the annual reports of three Domestic Societies, each of which occupies an important sphere of labour, and has fair claims on increased Christian patronage.—The *Presbyterian Education Society*, auxiliary to the Board of Education established by the General Assembly, was formed six years ago, and has under its care 103 young men, who are devoted in their views to the sacred ministry. The receipts of the Society have been more than $7000. The future ministers of our churches and missionaries to the heathen, are thus trained up for an incalculable amount of usefulness, by the united aid of thousands among the rich and poor, who are unknown to each other now, but who will rejoice together hereafter in the presence of that God whose service they honour. Within ten years more than 700 young men have been assisted in obtaining an education for the ministry. Shortly they will all have entered on their work—and who can tell the amount of good resulting from their labours to the cause of Zion!

The *Massachusetts Domestic Missionary Society* has assisted sixteen feeble churches. The encouragement thus given has been deeply felt and gratefully acknowledged. About $1250 were expended. Though this is not unlike the five loaves and two fishes distributed among five thousand, it has by no means been lost. Three churches have been erected, or are in a state of forwardness. Four ministers have been happily settled, and are

watching over the destitute flocks so lately committed to them. In nearly every parish assisted, there have been some instances of conversion to God —many almost discouraged Christians enlivened and strengthened; and how much wickedness has been prevented—how many salutary impressions have been made, that will hereafter issue in the conversion of souls, the day of judgment will reveal. But, as if God delighted to honour the cause of Domestic Missions, he has suffered no year to pass since the organization of this society, without pouring out the Holy Spirit on one or more of the assisted churches—and during the past year, special revivals have been enjoyed by four out of the sixteen churches aided by these funds.

The *Christian Knowledge Society* have as usual extended their labours beyond this state, and have thrown many beams of divine light upon dark places in Maine, New-Hampshire, and Rhode-Island. By their instrumentality, several faithful ministers are enabled to labour with success in places where the ordinances of the gospel would otherwise be wholly neglected;—some churches have been raised from the dust, and others have been strengthened; in some instances error and vice have been triumphantly driven from their strong holds, and in others, the wavering hopes and the trembling faith of sincere believers have been confirmed.

It is grateful to the heart of piety to notice the efforts of the benevolent in any part of the world, and in any sphere of usefulness. Few institutions are perhaps accomplishing more in the cause of Christ than the *London Tract Society*. The past year has witnessed the flowing out of more than ten millions of little rills of spiritual instruction and consolation from this single fountain. These have carried health and joy, more or less abundantly, to nearly every part of the world. Nor are the direct labours of this Society alone to be contemplated with pleasure. It is communicating an impulse to the exercise of similar beneficence, to hundreds of minor Societies scattered over Christendom. Its influence is felt, where its tracts, and even its name are unknown. It is the parent of all, or nearly all, the Tract Societies in the world, and like an affectionate mother nourishes them all. It is a pleasing fact too, that the demand for Tracts is every year increasing. They are loudly called for by millions who but recently have heard of the Christian name; and they are prevailing like the waters of the flood over the high hills and the mountains, giving rich promise, of destruction to human wickedness, and of safety to all who are within the ark.

Revivals continue to bless our American Zion. In Dorchester, there is evidence of the presence of God with his people, and the number of anxious inquirers increases from week to week. In Salem, we are informed that the good work we have before mentioned progresses, and that several hundred souls are under deep impressions. The revivals in Salem, N. Y. and North Lyme, Conn. will be recollected with gratitude and praise to God. The calling of 200 souls home to Christ in the one, and 70 in the other, is indeed a rich display of divine grace. The labours of the first Protestant minister in *Detroit* have recently been followed by fifteen hopeful conver-

sions—a large number among a population of 1500, almost wholly Roman Catholics. Extensive revivals are still mentioned in Virginia and North Carolina. Scarcely any paper reaches us from the South, which does not bring with it fresh tidings of the triumphs of the Cross. More minute statements of the exercises of the new converts, of the manner in which they are instructed while under conviction, of the great truths by which their attention is arrested and their hopes are inspired, would be highly satisfactory to Christians at a distance from such scenes of Divine operation. But without the information, and without a knowledge of the ministers whom God honours as his instruments, we are permitted to rejoice only "with fear and trembling," over the declared conversion of thousands to the faith of Jesus.

What though Satan comes down in great wrath? Is it not because his time is short? What though the enemies of the Cross affect to despise the labours of missionaries, and the sacrifices of humble Christians—what though they multiply the reproaches and calumnies—what though they disseminate far and wide their corrupt principles through the press and active agents—what though they boast of their numbers, their learning, their wisdom and their wealth, and prophesy with confidence the early disappointment of all the expectations of Zion's friends and the continued triumphs of Paganism in lands yet unenlightened—do we not *know* that they imagine a vain thing—that he who sitteth in the heavens shall laugh; that the Lord will have them in derision? Surely, they will be broken with a rod of iron, unless they submit themselves; for the decree is declared, "I have set my king on my holy hill of Zion, and I will give him the heathen for his inheritance and the uttermost parts of the earth for his possession."

PROGRESS OF RELIGION AMONG THE CHEROKEES.—Perhaps the recent attention to religion, at the different missionary stations in the Cherokee country, is more full of encouragement to the friends of missions among the Indians, than any other event, which has taken place since these missions were established.

At Carmel, *forty-four* natives, two white women, wives of natives, and a coloured woman employed in the mission family, have received baptism on a profession of their faith, and after giving credible evidence of their piety, within fourteen months, from April of last year to June of the present. Some of these persons had been in a state of religious inquiry for nearly a year previously to their admission to Christian ordinances. Most of them are full Cherokees, who do not understand English, and who have derived all their knowledge of the Gospel through the medium of interpreters. Some of them are advanced in life, and had lived in habits of wickedness. All were ignorant of religion, had no correct standard of morality, and no thoughts respecting the world to come. By the preaching of Christ crucified, a great change has been produced in them; old vices have been abandoned; a life of prayer has been commenced; and the mild and gentler Christian graces are exhibited.

At other places not far distant from Carmel, there is a prevalent desire of receiving Christian instruction, on the part of those, who as yet know nothing of it, except that it has produced some astonishing changes in the character of individuals, and that it leads to good conduct and forbids the reverse.

About forty miles south-west of Carmel, at a new station called High-tower, where a school was instituted in April, 1823, there has been much religious inquiry within a few months past. Toward the close of April, *sixteen* individuals were admitted to a profession of their faith including the chief man of the district, who appears to be about 60 years of age, and who, less than two years ago, expressed his belief that the soul ceases to exist at death. Here, also, men who had been notorious for vice, through a long series of years, appear to be entirely changed, delight in the public and private ordinances of religion, and bear a consistent testimony to the power and excellence of the Gospel.

There have been a considerable number of instances of serious inquiry and hopeful conversion at Haweis, Willstown, and Creekpath; and at these and many other places, there is great encouragement for evangelical labour. In the mean time, let all the friends of missions plead earnestly with their God and Father, that he would save these babes in Christ from all the dangers to which they are exposed, and train them up for his heavenly kingdom.

Progress of Religion among the Choctaws.—The following letter, addressed by Mr. Kingsbury to the Secretary of the A. B. C. F. M. gives some account of the unusual attention to religion which has appeared among the Choctaws.

I shall endeavour, at this time, to give you a few particulars, relative to the revival of religion, that was experienced at Mayhew during the last spring.

In this region of spiritual darkness and death, where there is so much to exercise the patience and faith of those, who are endeavouring to dispel the moral gloom, and where there is so much to show us our entire dependence on the Holy Spirit, it has been peculiarly refreshing to witness some of his gracious influences.

About the middle of December, some of the female scholars manifested an unusual spirit of inquiry on religious subjects. Many interesting questions were asked their teacher, relative to their situation after death. A weekly prayer-meeting was commenced Dec. 27th for the express purpose of praying for the influences of the Holy Spirit upon the children of the schools. The importance of a revival of religion in our family was felt by a number of the brethren and sisters. Still there was not generally, a deep and thorough conviction of the necessity of importunate and persevering prayer for the salvation of sinners. A spirit of prayer, however, appeared to increase; particularly during the month of February. The state of feeling among our hired people, and the female scholars, became daily more

interesting. While things were in this state, we were visited by two preachers of the Methodist connexion. They preached several interesting and animating discourses, which produced an unusual excitement. One of them was with us a number of days, and at different times.

On Sabbath evening, March 7th, after a discourse by the person last referred to, there appeared an unusually great anxiety, in the minds of a number, for the salvation of their souls. The attention continued through the week. Sabbath the 14th, there was increasing evidence of the special operations of the Holy Spirit. Two or three gave evidence that they had passed from death unto life. Monday the 15th was an interesting day. The prayer meeting, in the evening, was very solemn. An united and extraordinary spirit of prayer for the salvation of sinners was manifest. A number appeared deeply sensible of their guilt and danger. During the two following days, two of our hired men, who for several days had been in great distress in view of their sins, were enabled to cast themselves on the Saviour, and found rest and peace to their souls.

For a time most of the female scholars appeared to be the subjects of religious impressions. But with respect to the greater part of them, we have reason to fear, that their impressions have worn off, without producing any permanent change of feeling or conduct. Two or three give evidence, that they have been born into the kingdom of the Redeemer.

Three white men, who labour for us, and two black women who are employed in the kitchen, and one white man, a neighbour, who has also lived much in our family, have been received to the fellowship of the church. We bless the Lord for what we have experienced, though it has been comparatively but the day of small things.

It may not be improper here to remark, that one thing, which has appeared to have an unhappy effect, was the very great excitement of animal feeling, which was produced soon after the attention commenced. This excitement did not appear, in many instances, to be so much from the apprehension of divine truth, as the effect of mere vehemence of manner in the speaker, who, on several occasions addressed them. And as it did not arise from a view of divine truth, so it was not attended with a proper sense of guilt, or desert of punishment. In the cases, where the subjects obtained a hope, there appeared a good degree of clearness, in their apprehension of their own characters, and of the way of salvation.

It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighbourhood, and two or three at the distance of 25 or 30 miles, have shared more or less in its influence. One instance I will mention.

Mr. M. a white man, who has a Choctaw family, and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of

his soul, "O Lord, have mercy on me!" He cast himself on the mercy of the Saviour. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey, hardly knowing whither he went. His communion was with his God. On reaching home, he embraced his family as he had never before done. A neighbour who came to his house, and conducted in an insolent manner, excited no emotions of anger; though, a few weeks before, he would have come at the peril of his life. All his acquaintance acknowledge the change, which he has experienced. In his own language, "the Spirit of God met with him in the wilderness, and tore his proud rebellious heart all to pieces." His inquiry now is, "Lord, what wilt thou have me to do?" He could not rest, until he came back to spend the next Sabbath with us, and to tell us what the Lord had done for his soul.

This man was born in Ireland, is near 60 years old, and has passed through many scenes of uncommon peril. He was one of the two hundred, who escaped the slaughter of St. Clair's defeat, when about twelve hundred of their comrades were either killed or wounded. In Kentucky, himself and a companion had twelve guns discharged at them, by Indians who were lying near them in ambush. His companion fell; he escaped. How signal has been the mercy of God, in conducting, by his unseen providence, this aged sinner, through so many perils, that, when covered with gray hairs and tottering on the brink of the grave, he might here in the wilderness, obtain pardon through the blood of Jesus, and an inheritance among those who are sanctified.

Sometimes we hear such conversation as the following. A woman, a neighbour of ours, who speaks English, told one of the female members of the family, that she never heard preaching, until she heard Mr. K.; that once she did not know there were good and bad people, but supposed all were alike; that she used to do a great many wicked things, such as swear and break the Sabbath, but now she tried to be good. She was asked how she formerly supposed the trees, water, sun, moon, and stars came. She supposed they grew; and had no idea of a God. I asked if she had ever heard of Jesus Christ. She said Mr. —— told her about him. She was then told of the example Christ had set us to pray—to which she listened with great attention. A few such instances encourage us to hope, that our labour will not be wholly in vain. Yet we must expect to labour long, and under many discouragements, to accomplish a little good. This is often and perhaps generally, the course of God's providence, with his children in this world. Almost daily experience teaches us, that trials and disappointments await us. We would only ask for patience, submission and humility, to wait continually on the Lord, and be willing that he should direct our steps.

Seneca Mission.—The following letter from Mr. Harris to the Secretary of the U. F. M. S. is taken from the Missionary Register.

Rev. Mr. Harris to the Domestic Secretary, July 6, 1824.—Very dear Sir, Your favour of the 19th of June I have received, and am gratified to learn, that the measures pursued by us in relation to the removal of the school, &c. have been approved by the Board. I am still more gratified to learn, that

the Board are contemplating another appeal to the Legislature at their next session.

The Christian Indians have already sent forward a memorial to the governor, with a special request that he would lay it before the Legislature. A petition has also been drawn up, and is now in successful circulation among the principal citizens of Buffalo and its vicinity, praying, that "a family of Teachers, who have, by their labours, both directly and indirectly, conferred so great a benefit on the community in this region, may be permitted to resume their work of benevolence, and return to the buildings which were erected at much expense on the Indian land, previous to the passage of the law; and that a clause may be enacted, by which the civil authorities of the county may be exempted from the painful necessity of interfering with those well-meant, and well-directed labours, which every friend of Indian civilization and happiness must conscientiously approve."

A Seneca Child to the Domestic Secretary, June 17.—Dear Sir, I am your friend, and will write to you a few lines. I love to go to School, and love the Sabbath-day. I love too my minister, Mr. Harris, and happy every Sabbath to hear him preach the Gospel. Sometimes I find some difficulty, because so poor an Indian child; but I hope to be a good child. Every day I consider about Heaven, and I pray too. I expect pretty soon to explain my mind.

I do love the good Society: you are too good to me, and give the Holy Bible for me.

I and James Young hope to go to school at Cornwall, and learn good books. If good boys and pray to God, we may be somebody, and if so, we may help our people. I am your friend, Farewell JOEL SMITH.

To the above letter, Mr. Harris appended the following Note—

This youth, who is still at Cataraugus, desired me to send you this letter, which he wrote at my house during the late vacation in his school. It was written by himself, of his own accord, and in a room where several persons were engaged in conversation.

BURMAN MISSION.—The following is the translation of a letter written to Dr. Baldwin by Moung Shwa-ba.

Moung Shwa-Ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of Missionary affairs in the city of Boston, of America.

Beloved Elder Brother,—Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure

house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And, accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore I have no ground for boasting, pride, passion, and self exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire, being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to this state of mutability, I kneel and prostrate myself, and pray before God, the Father of our Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly, I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty: you associate with false peo-

ple; you keep a false religion; and you speak false words." However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover the divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away.—Some do listen and adhere to him; and that our numbers may increase, we meet together and pray to the great Proprietor of the sheep.

Thus I Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher, Baldwin, who lives in Boston, America.

London Jews Society.—The Sixteenth Anniversary of this Society was held at the Freemasons' Hall, on Friday, May 7, at twelve o'clock, when the Chair was occupied by the President, Sir Thomas Baring, Bart. The Hall was entirely filled, and the assembly highly respectable.

The Report of the Society was, as usual, read by the Secretary, C. S. Hawtrey, and stated, that the cause of the Society received from various parts assurances of increasing interest on its behalf; that several new Associations had been formed during the last year; that the income amounted to £12,426 being £1502 beyond that of the former year; that FIVE Jews have been baptized during the last year in this kingdom; and five children admitted into the schools, in which there are now seventy-nine boys and girls; that 9559 Bibles, Testaments, or Prophets, in Hebrew, German, Polish, &c. have been distributed, and 136,600 tracts; that the seminary contains seven students; that four missionaries have gone forth during the last year; and that there are now eighteen Christian labourers employed in the service of the Society.

The exertions of the Society's agents abroad have been owned in the baptism of eight adults and seven children. A considerable degree of attention to Christianity has been excited in various places, and many appear to be only restrained from confessing Christ as their Lord and Master, in the ordinance of baptism, by the difficulties of obtaining temporal support in case of forsaking the traditions of their fathers. This is, indeed, a great difficulty, and requires firm faith on the part of the new convert. But we cannot approve of the ideas which some entertain, that any are justified in deferring their confession of Christ on these grounds. It is the duty of all who are convinced that Jesus Christ is the Messiah, to confess him as such, whatever consequences may ensue; and we must protest against all those pleas by which it is attempted to justify the delaying of such a profession. We state this the more strongly, because there seems a feeling in some quarters that such a temporizing spirit is allowable, or even commendable. The early converts, who took joyfully the spoiling of their goods, appear to have been of a different opinion.

The following account of a convert will be read with interest:

"He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was what will ever be the case with the *sincere* inquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith.

"After considerable delays and difficulties, arising from his being a stranger in this country, he obtained an introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing, after much examination, that there were sufficient grounds to hope he was now, through the grace of God, a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. About a hundred Jews were present on this interesting occasion."

Palestine Mission.—By letters recently come to hand, it appears that Mr. Fisk was at Jerusalem at the close of the last year and during the first months of the present. He expressed great pleasure at hearing of the arrival of Messrs. Goodell and Bird at Beyrout. Having learned that Mr. King was with them, and that he, in company with one of the other brethren, were expecting soon to visit Jerusalem, Mr. Fisk thus wrote to the Corresponding Secretary near the last of December:—"You may well suppose that I am eagerly expecting their arrival. There are several subjects on which I mean to write to you, after I have had conversation with them; particularly in regard to *Armenian* studies, and labours, and types." He adds,—"I have had many interesting and I trust mutually profitable discussions with Mr. Jowett about missionary plans, stations, and labours."

It was stated at pp. 215 and 216 of our last number, that Messrs. King and Bird left Beyrout on the 2d of January, and arrived at Jerusalem on the 21st. There Mr. King remained till the 6th of the next month, when he departed for Jaffa, where he continued at least during that month. Soon after his departure, Messrs. Fisk and Bird met with some trouble from the Turkish authorities, which however terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge they of course found no difficulty in refuting; and after some inquiries on the part of government, which it would seem were answered satisfactorily, they were set at liberty from a brief arrest. "The next morning," says Mr. Fisk, "we re-commenced the sale of the Scriptures, and in four days sold 190 Testaments among the Armenian pilgrims for near 60 dollars. We trust that the things which happened to us have fallen out unto the furtherance of the Gospel."

Our readers will bear in mind, that it is emphatically true of the missionaries to Jerusalem, as it was of the Apostle of old, that they have gone thither "not knowing the things which shall befal them there." One thing is certain, pretty severe trials of faith, patience and zeal, can hardly come unexpectedly. Such trials entered into the estimate of the probable cost of this mission, made, before it was commenced, both by the missionaries and the Board. And should modern missionaries run no risks, when ancient missionaries thought it their duty to risk every thing earthly?

The obstacles in the way of doing good at Jerusalem, have, nevertheless, been hitherto not so great, and the present prospects of usefulness in that city are quite as animating, as was ever anticipated. Nothing has occurred to discourage from increasing efforts in behalf of that interesting portion of our sinful world; but much to stimulate to more united and fervent prayer among all who love Zion, in behalf of our brethren in Judea.

Of the labours and situation of the missionaries to Palestine, and especially those who have entered Jerusalem, the Rev. Mr. Jowett thus writes from Malta to the Corresponding Secretary, under date of May 3d.

"Of the mode of their proceedings in their mission at Jerusalem, I can speak as an eye witness, and in a humble degree a partaker in their labours. Nothing could be more quiet, harmless, and unimpeachably correct, than their way of preaching the Gospel. They received into their houses all that came unto them: but there was no crying or lifting up of their voices in the street, as if they meant to make a party. On the contrary, I think your missionaries have an admirable way of avoiding party-spirit, which they retire from, putting every man on his own conscience. I trust, therefore, that the good Shepherd will preserve them from the wolves by whom they are surrounded. Many has he preserved in that very city: the pages of Scripture abound with the records of them. But if the old curse still hangs over that spot,—'It cannot be that a prophet should perish out of Jerusalem,'—and if our dear brethren should yet have more to suffer, you in America and many others will be praying for them, that they may have grace and courage boldly to follow the Captain of our salvation, who was made perfect in sufferings; who before Pontius Pilate witnessed a good confession; and who shed his blood in Jerusalem for the redemption of the world.

"May your Society and your countrymen be roused by the calls from the East to a new ardour in the cause of missions; and stand up like the heart of one man, devotedly resolved to multiply all your past exertions ten-fold, yea an hundred-fold."

In a postscript dated March 16th, Mr. Goodell says, that the brethren at Jerusalem were still in trouble. Through the agency of Mr. Abbott, the English Consul at Beyrout, he had procured a special document from the Pasha of Damascus, which he had sent by express to Jerusalem, and which, it was hoped, would put an end to the disturbances. *Let prayers be offered continually*, says Mr. Goodell, *that our brethren "may be delivered from those who do not believe in Judea."* [*Missionary Herald.*

—o—

ERRATUM.—Page 398, 1st line of 2d paragraph, for *latter* read *tattler*.

THE INFLUENCE OF THE REFORMATION ON THE AMERICAN REVOLUTION.

THE American Revolution, is the most important event in the modern history of the political world. The vast extent of our territory, and the past progress of our population, afford assurance that, at no very remote period, our fellow-citizens will be numbered by hundreds of millions. The prosperity and glory of such multitudes of human beings, bearing to us the relation of countrymen, cannot be contemplated without the most intense interest. Who can cast his eye along the line of time, and anticipate the future, without overpowering emotion? Two hundred millions of freemen! More than one fifth of the entire population of the globe, living together in this land of equal rights and equal laws! In all the annals of human things, there has not yet been a spectacle so sublime and magnificent.

But it is not only the effect on ourselves, which, in appreciating the importance of this event, we are called on to estimate. Science and commerce have broken down many of the barriers, which formerly separated nations; and, in the present day, there is greater intercourse between different countries in the civilized world, than formerly was carried on between different parts of the same empire. Every year, too, the facilities of this intercourse are increased; and new power is given to the moral influence exerted by one nation on another. At present, there are, in the elements of the American character, an activity, an enterprise, and decision, which cause us to be felt by all who come in contact with us. Should our institutions remain unchanged, when the population of this country shall be filled up, and we shall be moulded into one homogeneous mass, it will not be possible to measure the extent of our influence on the world.

Already, the intelligent and considerate in other countries, make these things subjects of serious thought, and contemplate our progress with the most profound attention; some, with high hope; and others, with deep anxiety.

An event, which is now exerting, and is likely hereafter to exert such mighty influences on our own destiny and on that of the world, is well worthy of most attentive examination, whether we regard its causes or its consequences.

The causes of the American Revolution have not, as yet, been fully developed. Historians and political essayists have kept themselves too much on the surface; have fixed their attention too much on outward things; without going to the secret

springs of human action, and the influences, which, by a slow and silent operation, formed the *moral character* of our nation, and prepared our forefathers to be such men as they were in the cabinet and in the field. The inhabitants of France, Spain, Italy, or the descendants of any of them, could never have achieved such an event as the American Revolution. In the present essay, *I shall consider the bearing and operation of Christianity on this great event.*

But, in the first place, I wish to present a distinct idea of that cause, the effects of which I have undertaken to examine. Christianity, as the word is used by different men, has widely different meanings. In one sense, it is the system of religion taught in the Bible: in another, it is this system modified—perhaps I ought to say, *perverted*—by political institutions, by ecclesiastical councils, and by philosophical speculations.

This religion, whether in its pure and simple forms, or in those of distortion and corruption, produces mighty effects wherever it prevails. It so goes home to the business and bosoms of men, so enters into all the concerns and relations of life, that it must be acknowledged to be a moral cause of great power: *there is none like it.* By the original constitution of that association called the Church, the members were all placed on an equality, and the primitive society was a well ordered democracy. There was no authority, but that which was voluntarily given to superior intelligence and virtue: the only power exercised, was a *moral power.*

But when Christianity had made such progress, as to attract the attention of the wise men and rulers of this world, it was seen at once, that if it could be changed from its original form, be brought into alliance with civil institutions, and made subservient to the designs of politicians, it would afford a more efficient support than heathen superstitions had formerly afforded. The experiment was tried with fatal success. The leaders of the church, who had long borne the frowns of power, and felt the fires of persecution, were fascinated by the smiles of imperial favour; the proposed alliance was formed, and the church was corrupted. The great body of believers soon sunk into a state of deplorable ignorance, and the mighty energies of a religion which connects man with eternity, were made to promote the designs of a profligate clergy connected with profligate rulers.

Still, however, the lamp of heaven was not wholly extinguished. During the whole series of the dark ages, rays of light shot through the gloom, and reached the understandings

of some favoured individuals, who were thus raised above the rest of their race. During this whole disastrous period, one enjoys a painful pleasure, in witnessing the struggles and aspirations of minds, conscious of their dignity, and disdaining the shackles which it was attempted to fasten on them.

At length the morning star of the Reformation arose.—This event forms a new era, in the history of our race. It is foreign to my purpose to inquire into its causes. Yet I cannot but observe that it is a subject well worthy of the most diligent study; and that he who does not thoroughly examine it, is not prepared to understand the parts of history most important, because most abundant in instruction, to us as men and as citizens.

The fundamental principle of the Reformation was this; that the Bible is the sole depository of the religion which God has revealed; and that to know the doctrines and duties of religion, we must have recourse to the scriptures. "*The* BIBLE, *the* BIBLE *is the religion of Protestants.*" Now, it is the effect of Christianity as derived from the Bible, and embodied in the doctrines of the Reformation, which I am led by the subject to investigate.

A slight sketch of the political state of the country from which we derived our descent, is necessary to the purpose in hand. When the Reformation began in England, the throne was occupied by Henry the 8th; and in succession until the Revolution in 1688, by Edward 6th, Mary, Elizabeth, James 1st, Charles 1st, Charles 2d, and James 2d. It is well known that all in this list of English monarchs, held arbitrary principles; and steadily endeavoured, by all means in their power, to enlarge the prerogative of the crown. Henry the 8th favoured the Reformation, because he chose to be head of the Church instead of the Pope. The extent of the monarch's power is evident from this fact, that the religion of the nation changed with that of the ruler. Edward the 6th was a Protestant, and during his reign the Church of England was Protestant. Mary was a Catholic, and the Church of England was reconciled to the Pope. Elizabeth again was Protestant, and the Church of England became Protestant.

Another fact which most decisively proves the prevalence of arbitrary power, is, that in this period the sovereign was authorized by acts of Parliament to "*issue proclamations with pains and penalties:*" that is, the proclamation of the sovereign was a law of the land.

Another evidence equally decisive, was the establishment of the High-Commission Court, and the Star Chamber. The

High-Commission Court grew out of the clause in the act which constituted the *Queen* head of the Church. By this clause, she was authorized to appoint a Commission with unlimited powers as to spiritual and ecclesiastical affairs. Perhaps no Court, the Inquisition excepted, ever exerted its powers in a manner more arbitrary and oppressive. The *Star Chamber* was a Court held by the King or Queen as head of the Church, in which cases were determined not by any law of the realm, but by the sole pleasure of the sovereign; and yet the decisions were as "binding to the subject as an act of Parliament."

And what perhaps is more striking still, when Parliament interfered on behalf of some unhappy men, who were suffering under the oppressions of these tyrannical tribunals, the Queen commanded the House to deliver to her the bills which they had prepared. "With this high stretch of her majesty's prerogative, the Commons quietly and tamely complied, and their efforts came to nothing!"

From the succession of James the 6th, until the fall of Charles the 1st, there was a continual struggle for the extension of the royal prerogative. Indeed the whole House of Stuart had one and the same spirit; and the English constitution was not settled in its present form, until William the 3d, was *called from* HOLLAND and placed on the throne in the year 1688.

The study of the portion of history, to which we have adverted, is full of instruction. But no English writer has yet done justice to this subject. Hume, with all his talents, was too much both of a tory and an infidel; too much the apologist of the House of Stuart, and the enemy of the Puritans, to be impartial. He has, however, made some precious confessions, which may perhaps be quoted in the sequel.

One lesson, of very great value, which may be learned from the facts recorded in this period, is, that ignorance and corruption disqualify men for the enjoyment of liberty. In the reign of Henry and Elizabeth the great body of the English nation were so sunk in ignorance and gross sensuality, that they could form no adequate conception of genuine freedom. The people and the clergy were content to remain under the dominion of Rome. It was the government which began and carried on the Reformation. And the Church was moulded to suit the views and prejudices of the ruling powers. Man, without information, is always found, either a wild, fierce, untamed savage, far out of the pale of civil society; or a poor, degraded slave, crouching down before kings and priests as

the vicegerents of Heaven. This, however, is too well known to be insisted on in this place.

But it is much to my purpose to observe that knowledge alone does not prepare men for liberty. Some of the most highly gifted men that ever lived, have been the most refined flatterers, and the most obsequious minions of royalty. A man enslaved by vice, and devoted to sensuality, is ready to offer himself to the master who will most pamper his lusts, and indulge his passions. A community without habits of self-government, must be kept in order by force, instead of being ruled by law. Indeed a government of laws, is a government of moral feeling expressed in the laws; and of course is suited to no community, but that in which a high-toned morality generally prevails.

These preliminary remarks have kept me almost too long from the direct discussion of the subject. They, however, seemed to be necessary to give a fair exhibition of it. I shall proceed now to consider the effects of the Reformation, and its connexion with the interests of our own country.

The maxim has before been quoted from the celebrated Chillingworth, that "the Bible, the Bible is the religion of Protestants." Now as the Bible was the great instrument of the Reformation, one effect of the Reformation was to send men directly to the Bible for religious information. The influence of this on general improvement was great and manifold.

It was necessary to the purposes of the Reformers, that they should go to the Scriptures in the original languages. To qualify themselves as interpreters, they were obliged to lay open all the stores of ancient learning. And to enable them to do this, they founded literary institutions, made collections of books, and with incredible ardour and perseverence, pursued those studies, which enlarge the mind and strengthen all its powers. The Protestant Universities were crowded with students, emulation was enkindled, facilities of improvement were multiplied every day, and a progress made in knowledge, which in other ages would have been thought incredible.

Besides; there soon arose a violent controversy between the Reformers and Papists, which served still more to rouse the mind and sharpen the intellect. The interests at stake were so great, the consequences of victory or defeat so important, that nothing which the powers of man could do, was left undone in this contest.

The principles of the Protestants, however, gave them a most decided advantage in the course of intellectual improve-

ment. While their adversaries were hampered by bulls, and decretals, by decisions of councils, and opinions of fathers, they went directly to the Bible. There they were taught to call no man master on earth, and received the precept, "prove all things, and hold fast that which is good." Their untrammeled minds acted with all the energy of freedom, and they proceeded on the principle, *examine first and then believe.* The effect of this was most manifest in all the countries that embraced the Protestant faith. The march of mind was greatly accelerated, and the progress of improvement was rapid.

But it deserves to be distinctly remarked, that besides the mighty intellectual efforts, which were thus called forth, the very turning of the mind to the Bible, that inexhaustible treasure of heavenly wisdom, produced a wonderful effect. The history, the poetry, the eloquence of the Bible, apply powerful stimulants to the human intellect. But apart from these, the sublime truths of Christianity give a new and lofty tone to the mind, and a wide range to the thoughts. The doctrines of this religion respecting the nature and the ways of God; respecting man's immortality and the method of redeeming mercy; respecting eternity and its connexion with man's passions, and actions, and habits, are all suited to give elevation to the thoughts and dignity to the mind of man. And in this he finds a powerful motive to intellectual improvement.

There is another consideration, of great value in our present inquiry. The great principle of Protestanism applies to the whole mass of the people, as well as to the Pastors of Churches and Doctors in Theology. Every person is sent to the Bible, and directed to judge for himself. There are no *proxies* in this form of religion. Every individual is responsible for himself; and the priest has no power to answer for, nor absolve the sinner. All are referred "to the law and to the testimony;" and the great design of the pastor or teacher is to afford assistance to his flock in understanding the Bible. The minister of religion is bound to go from house to house, to address the young as well as the aged, and diffuse among them all, as far as he possibly can, the knowledge which he himself has acquired. Who does not see that this process will produce great effects in awakening a desire of improvement, and creating an intellectual excitement. Facts correspond to this reasoning. The Reformation has not only favoured the interests of literature and science, but has promoted general information among the people, in a manner and to an extent utterly unprecedented. Schools and acade-

mies, as well as colleges, flourish most in protestant countries.

The foregoing statements authorize the conclusion that as far as the interests of liberty are connected with intellectual improvement, the influence of the Reformation has been in a high degree salutary.

But it has been said that knowledge alone does not prepare men for freedom. It is an old maxim, that *virtue* is the foundation of a republic. But here, too often, a distinction has been made between personal and political virtue; and it has been taken for granted, that a man may be politically honest, while he is personally corrupt. A wicked and dangerous doctrine! The maxim in its proper meaning is true; and it is important that it should be explained. When I speak of a republic, I mean a government in which the sovereignty is lodged in the people. It is the people governing themselves by an expression of their moral feeling and their will in the form of laws. It is in fact, then, a government of laws. The men appointed to administer the law will go just so far as public sentiment prompts them. To insure the execution of the laws, therefore, there must be in the minds of a majority of the people, at least, a deep and fixed reverence for these laws. But this cannot be the case, unless the people are individually accustomed to self-government; or, which is the same thing, habituated to act under the influence of virtuous principles. Hence it is true that virtue is the foundation of a republic. Hence also we see, why true republicanism always gives elevation of feeling and dignity of character. A nation of republicans is a nation accustomed to act in conformity to lofty principles; a nation in which each man, instead of being restrained by power, or governed by fear, lays voluntary restraints, and in fact governs himself.

From all this it is evident, that people may be so sunk in ignorance and vice, so enslaved by sensuality, as to be entirely unfit for liberty, because incapable of self-government. Their thoughts and feelings are all below the level of this elevation. Now, if, in this situation, there is a mere increase of knowledge, probably impatience of servitude and desire of liberty will be created. A revolution may take place. But because the people have never been accustomed to self-restraint, every man will think that liberty consists in doing just what he pleases; and scenes of anarchy will ensue, to which even "the calm of despotism" will soon appear preferable. In the end "*the ancient regime*" will be restored.

But if while intellectual improvement is communicated, the moral powers are cultivated; if virtuous feelings are awakened; and virtuous habits are formed, then the people are raised above the level of slavery. They will of course be free. The aspiring and ambitious will find no materials, wherewith to build up their schemes of aggrandizement. The force of public opinion, and the mighty power of lofty moral feeling will completely put down all who attempt to be masters. The whole nation will be so high, that none can rise above them.

Now the moral influences of the Christian religion are very great. Its precepts sustain a character of elevated sanctity, and its motives possess a mighty energy. The standard which it establishes is high. The hopes which it awakens are purifying. The faith which it requires, overcomes the world. No discipline so effectually teaches man to master his own spirit, and to govern himself, as the discipline of Christianity.

But besides this, there runs through the whole Christian system, a lofty tone of feeling, which in a powerful manner touches human sympathies, and awakens high feelings, and aspirations which bear the soul towards Heaven. He who has been delivered into the mould of the Gospel, and has received on his own soul the impress of God's image, while he is taught to cherish all the gentleness and meekness of Christ, feels that he is not a thing to be trodden under foot by his fellow man; that every thing low and grovelling greatly misbecomes such an one as he is; and that he ought continually to rise in the scale of moral greatness by forming high purposes, and executing his best conceptions of good.

This moral elevation unfits man for being the slave or tool of tyranny.—It prepares him to be a freeman. Accordingly we find that wherever Protestanism prevailed, it produced political changes advantageous to the people. Let England, Scotland, Holland, Switzerland bear witness. Nay, an appeal may be made even to France, where, although the Reformation did not triumph, yet it produced many changes of great value to that interesting but unfortunate country.

But it deserves to be remarked still farther, that the appeals which were frequently made to the Bible, and the various discussions carried on during the period of the Reformation, naturally led to the discovery of a truth most fully recognised in the Scriptures, that *God alone is the Lord of conscience;* and that as there is no power in man to bind it, so there is no right to make laws for that purpose. This truth, which was dimly seen and but partially understood at first, was gradu-

ally developed, and brought forward with greater prominence, until all genuine Protestants at length received it as an undoubted axiom. And when the fundamental principles of religious freedom are clearly perceived, men are not far from the knowledge of their political rights.

Once more: At the beginning of the Reformation, the great subject of inquiry and controversy was *doctrine*. But the dispute had not proceeded far, when that of *church government* excited very serious attention. Abuses here had become enormous. The simple form of democracy was utterly rejected; and a system of ecclesiastical tyranny had been devised, adopted, and matured, exceeding in its claims and the extent of its oppressions, any thing ever before contrived. The very minds and consciences of men had been held in chains. Disobedience to priests and priest-ridden kings, was held to be no less than treason against the head of the church. But when the people had recourse to the Bible, they soon saw that there was no warrant in that book of God, for the assumptions of power under which they had groaned. And nothing was more natural than the inquiry, what right have popes, and bishops, and prebends, to exercise the authority which they claim? Who is the head of the church? and where is the power which belongs to the church vested?—These inquiries led unbiassed minds to the discovery, that *Jesus Christ* is the *only* head of the church; and that as far as any power appertains to the body as a voluntary association, it belongs to the whole company of believers.

These discoveries produced new commotions and contests, the history of which is very curious and instructive. The authority of the pope was utterly renounced by all Protestants. But then it became a very agitating question, how was the church to be governed? This question was determined not by the *sole* authority of Scripture, but by a variety of circumstances, which appear to have modified the belief of men in relation to this matter. Thus in a country, where the king took the place of the pope, and the Reformation was conducted in conformity to the views of the ruling powers, dignitaries were established in the church, and great authority was vested in them. But where the Reformation was begun and carried on by the people, there was a near approximation to primitive simplicity. This was especially the case, if the civil government was republican. Holland, Scotland, Switzerland and Geneva afford examples and verifications of these last remarks. In those countries, the constitution of the church was constructed very much after the primitive

model; the power of the clergy was greatly reduced; the rights of the people were acknowledged; laymen were admitted to ecclesiastical judicatories; and it was acknowledged that the church had no right to claim any thing of the civil magistrate beyond protection. These were very important steps in the progress of rèligious liberty, and they exerted no small influence on the political affairs of the Protestant world.

But it remains for me to show how these events are connected with the American Revolution. This part of my essay, however, must be reserved for the next number.

Continued p. 562.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 462.)

THE effects of anger, in disturbing the peace of society are well known. During the violence of this passion, the operations of reason are suspended, or her voice is not heard, and her dictates are disregarded. The proverb is not without truth, *ira brevis furor;* under the paroxysm of rage, man becomes a madman, is deprived of his understanding, and is impelled by blind and furious passions. Those things are often done which no future regret can ever repair. Death is frequently the consequence of this dangerous excitement; and death always carries anguish to the heart of surviving friends. The guilty homicide, if murderer is thought too harsh a term, may, in moments of cool reflection, weep bitterly over the result of his own passion; but this sorrow, however deep and sincere, will not restore the dead to life, nor heal the bleeding heart of sorrowing relations, though it may, in some measure, disarm them of their resentment. During the fit of anger the restraint of the tongue is lost; and words, in a torrent, the most bitter and the most provoking are uttered. These often produce deadly strife and contention, or fix in the heart deep-rooted animosities and hatred; feelings which the apology, suggested and offered in calmer moments, cannot efface; but which sometimes descend as an inheritance from father to son. If malice and revenge are less violent, they are not less dangerous to the peace of society. If they do not suspend the operations of reason, they employ that reason in devising means for the execution of their diabolical purposes. The paroxysms of anger are soon over; but these remain principles of action for days and for years. Anger gives indications of the threatening storm, and thus furnishes, at least a moment, for escape or defence: but these cooly deliberate on

the means of punishment or death, and mature their plan, a part of which is, to conceal their design till it is ripe for execution, and thus leave no time for escape or defence. Malice and revenge are prominent features, active and permanent principles in the character of Satan; this renders him the more dangerous to us. The man who lives under the influence of these passions, not only proves, by a strong resemblance, his relationship to this fallen spirit, but, according to his power, is equally dangerous to the peace and happiness of mankind.

A vast amount of human happiness is destroyed by discontentedness, by peevishness, by sourness and harshness of temper. The explosions of anger, and the deep and secret designs of malice and revenge are dreadful; but these make up what they want in violence by the frequency with which they recur. There are some who are habitual *murmurers, complainers,* who can be pleased with nothing, who are dissatisfied with every thing. A failure to gratify their whims and their desires, which they have not expressed, and which there was no possibility of knowing, is construed into designed neglect, insult or cruelty. Your mildness, your gentleness and kindness only irritate their discontented spirits; perhaps, by forcing on their observation, from the contrast, the unwelcome picture of their own hearts. A mere trifle will furnish employment for their querulous tongues, determined never to be idle, till something else occurs to take its place. Never satisfied themselves, they disturb the peace of all around them. One kind look, one mild and gentle expression from them would be a phenomenon; something out of the ordinary course of things. Those who are confined within the range of their ill-natured and peevish loquacity, have great need of meekness, forbearance and patience; for the grievances which they are doomed to suffer are of no small magnitude; grievances for which wealth and splendour can bring no alleviation. One such spirit is more than sufficient to keep a whole family in constant agitation and disquietude. *Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. A continual dropping in a very rainy day, and a contentious woman are alike. It is better to dwell in a corner of the house top, than with a brawling woman in a wide house. It is better to dwell in the wilderness, than with a contentious and angry woman. The contentions of a wife are a continual dropping.* Whether the Proverbs of Solomon are the result of experience, or of observation, or of both, we cannot tell; nor is it material; for the testimony of all ages confirms their

truth. In every age, the plain simple meal, with kindness and love, has been preferred to the sumptuous feast with ill-nature, animosities, strife and hatred. In every age, the repose of the solitary wilderness has been preferable to the wide house, filled and disturbed in every part with the clamorous voice of a peevish, discontented and brawling woman. In every age, the quietness of an obscure corner in the house top has been a desirable refuge from the keen and ceaseless contentions of a scolding wife. Females have the right, and are perfectly justifiable in exercising this right, of reversing these proverbs, and applying them to the male sex. Many a wife is suffering, in secret, under the ill-nature, the sulky harshness of an unfeeling and tyrannical husband; suffering too when prudence restrains her from pouring her tale of woe into the bosom of the most confidential and intimate friend, and thus seeking that relief which sympathy affords. Many a husband seeks to gratify his contentious and cowardly spirit by the keenness of his wit, by the biting and reproachful sarcasm, by the sly and invidious hint, or by the boisterous torrent of coarse and vulgar abuse, directed against the wife of his bosom, whose peace and happiness he is bound to promote, and whom gentleness and meekness restrain from attempting to retaliate the injuries she suffers. If two such rugged and fiery spirits should be connected in matrimony, the discord, and strife and misery of the family, whose mornings are ushered in with the signal for contention, and whose evenings find that contention unfinished, would give a fearful resemblance to that region from which all goodness, and gentleness, and meekness, and forbearance are banished; where every feature of sin has reached a dreadful maturity; where they are *hateful, and hating one another;* where they are employed in making each other as miserable as possible; where the wailings of disappointment, the groans of anguish and despair is the music which leads on the march of eternal existence.

Who can look on the world, agitated and afflicted as it is, with these restless and guilty passions, without breathing to Heaven an ardent desire for some remedy that will restore peace to the mind, relieve mankind from the evils which they suffer from this source? The Bible is that remedy. No sooner does its divine light shine into the understanding; no sooner does its sacred truth impress the heart, than a change commences, which, in its progress, tends to peace and happiness. The proud man becomes humble; the ambitious man becomes moderate in his expectations and desires; envy and

jealousy wither and die with the root which nourishes them; the avaricious man gives up his idol, and raises his affections to God; anger is displaced by meekness; malice, resentment and revenge, by forbearance, the forgiveness of injuries, brotherly kindness and charity; the discontented, ill-natured, peevish, murmuring, querulous spirit becomes contented, mild, gentle, good-natured and benevolent. Destroy these evil passions and tempers, and you prevent all the misery and disquietude which they produce; excite in their stead, these friendly and devout affections, and those who cherish them will enjoy peace within, become useful members of society, and contribute in no small degree to the happiness of all with whom they are connected.

The truth of God has, in itself, a powerful tendency to produce these effects; and the Spirit of God renders it effectual in the commencement and progress of this change.—Pride is the offspring of ignorance: remove this ignorance, and you remove with it the pride to which it gives rise. The knowledge and belief of the truth is the only remedy for ignorance. The proudest man on earth would soon be humble, if he could see the sinfulness and vileness of his own heart, as it is represented in the word of God. Though he might excel thousands of others in talents, in learning, and in wealth, yet under the clear light of truth, he would see that these things shrink into nothing, as it regards his relation to God, and are no foundation for that exalted idea of his own importance, which he formerly entertained. In the glass of the Gospel he will see himself possessed of other features of character than those which he had been accustomed to contemplate, with so much self-gratulation; features which not only expose him to deserved punishment, but also to merited shame and disgrace. Viewing his numerous and criminal deficiencies when tried by the laws of God, the only correct and infallible standard, he begins to *think soberly of himself, and not more highly than he ought to think.* Ambition is fed by a false estimate respecting the distinctions of this world, of its power, its honour, and its fame. So very erroneous are his views that his chief happiness consists in obtaining these distinctions. Correct this error, and his ambitious spirit assumes another aspect. Truth is not only the remedy for ignorance, but also the antidote of error. Let him learn from the pages of the Bible the real value of worldly distinctions; let him learn from the same source the infinite importance of that *honour which cometh from God,* of the approbation of his Almighty Judge, and the objects alone on

which that approbation can fix, and his desire for worldly distinctions, will be graduated by the scale of truth; he will *labour that whether present or absent*, whether in this, or in the world of spirits, *he may be accepted of Him, whose favour is life.* Whatever be the origin and component parts of avarice, it is branded in scripture with the guilt and turpitude of idolatry: it is robbing God of those affections which are his due, and placing them on objects which do not deserve them. Under the influence of truth, the avaricious man will feel and acknowledge that he is not the independent proprietor, but the responsible steward of his possessions. Penetrated with this conviction he will feel his accountability for the use he makes of this wealth; and will value it chiefly as the means of doing good, of relieving the wants of the suffering, and of promoting the kingdom of Christ. He will see that *the love of money is the root of all evil*; and will *set his affections on things above, not on things on the earth.* Anger is most effectually prevented by the considerations presented to the mind in the Gospel. It is less deliberative, less manageable than either of the preceding passions. Sometimes, indeed, it rushes on the mind like an impetuous torrent, and hurries it into purposes of revenge, without time for a moment's reflection. Generally, however, it is progressive, though this progress is very rapid. It is excited by a sense of injury either received or apprehended. The first excitement spreads its own colouring over the provocation, and greatly magnifies the cause of offence. During the paroxysm, all thoughts but those suggested by the real or supposed injury are driven from the mind; and it is deaf alike to the dictates of its own reason and to the remonstrances of friendship. If you would guard the mind from the influence of this painful and dangerous excitement, you must carefully guard against the very first irritating impression. Strongly associate with the sense of injury those considerations which have a powerful tendency to counteract and prevent the very first feelings of anger and resentment, and to preserve the mind tranquil and composed. In moments of calm reflection, prepare the mind, by storing it with these considerations, for the moment of provocation, as the moment of danger, when this aid will be necessary to preserve it in safety; and when, without care and this aid, it may be hurried into the most violent excesses. Now it is obvious to remark, that this is the very method observed, and these the very means employed in delivering the mind from the influence of anger and all its modifications, malice, resentment and revenge. The deep

impressions which the Gospel makes on the heart, the materials of thought with which it supplies the mind, have a powerful tendency to check the first risings of anger, and thus to preserve that tranquility which admits of useful reflection. The man who sees his own guilt in a true light; who feels himself arraigned before the bar of his Almighty Judge, and charged with numberless offences of the most provoking and aggravating nature; who feels in his own conscience the justice of that sentence which condemns him; who, with earnest and humble importunity, prays to God that he would pardon his sins, and not punish him as he deserves; this man will not, with these impressions deeply fixed on his heart, with these recollections in his mind, turn round and seize a fellow-creature by the throat, demanding satisfaction for some trifling offence: he will leave the presence of his God with a spirit of meekness, and some degree of that forgiveness of injuries, on which he himself depends for the pardon of his guilt. He will thus be prepared to meet the various provocations of life with a calmness of reflection, with a shield of meekness, with a spirit of forbearance and forgiveness, which will disarm these provocations of their tendency to disturb his peace. He will see, from a moment's reflection, that some of these injuries are imaginary, and not real; others were not intended; others, though real, are but slight, and cannot affect his happiness by any means as much as his own irritation would certainly do; others which were intended, and which materially affect his happiness, as he hopes to be forgiven of God, he will *from the heart forgive, and commit himself to him who judgeth righteously.* That discontentedness, murmuring, peevishness, &c. which destroy so much of the peace and comfort of mankind are weakened and finally swept away by the softening and improving influence of the Gospel. The man who is discontented with his present condition, vents his ill-nature on the friends who kindly try to please him, murmurs and frets under the slightest inconvenience to which he is subjected, will be cured of this unhappy spirit by an impressive view of his guilt and unworthiness, by perceiving how little he deserves from the hand of God or man; by the conviction that instead of the favours with which he is surrounded, and the kindness bestowed on him, he deserves the reproach and neglect of men, and the heavy displeasure of God. When the Gospel is correctly understood and cordially received, it improves the heart, and elevates the mind above the littleness of these repinings and complaints.

The Gospel prohibits, in the strongest terms, the exercise of these criminal passions; and enforces, with earnestness, the cultivation of pious, social and devout affection. From a great number of passages to this effect, the following are offered—*Pride and arrogancy do I hate. Woe to the crown of pride. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father. Wherefore laying aside all malice—and all envies. Let us not be desirous of vain glory, provoking one another, envying one another. 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, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be kindly affectioned one to another, with brotherly love. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. Dearly beloved, avenge not yourselves; but rather give place unto wrath. See that none render evil for evil unto any man. Be not overcome of evil, but overcome evil with good. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, is not easily provoked; beareth all things, believeth all things, hopeth all things, endureth all things.*—These, and such as these, are the precepts and doctrines, which, being received and obeyed by faith, strike their impression on the heart and form the moral character.

The structure of the human mind is a grand display of the wisdom of God; the gospel is also the wisdom of God; the one is, therefore, adapted to the other. It has already been stated that our passions and affections can be controlled only by our perceptions, thoughts and conclusions. No man can awaken in his bosom the passion of anger, as he can move his hand, by a simple act of volition. He cannot feel resentment towards an object, which, in his apprehension, is perfectly harmless. Some degree of injury, either received or expected is necessary to excite this feeling. Fear cannot be roused without apprehension of danger. The affection of love can never be called into exercise but by the view of something amiable, the contemplation of which will give pleasure, and the possession of which will give happi-

ness. To this constitutional trait of the human mind, the Gospel is wisely adapted. While it prohibits the exercise of these sinful passions, it pours a flood of light on the objects which excite them; it shows these objects in their comparative littleness, and their insufficiency to afford the happiness expected from them; and thus by divesting them of those properties which they were supposed to possess, the passions are weakened which they had excited. Diminish the cause, and you diminish the effect produced by that cause. While it requires us to cherish every devout and social affection, it presents to our view objects most worthy of these affections. If it requires us to love God supremely, it exhibits the infinite goodness of God as the object of this love. If it requires us to be thankful, it exhibits the *unspeakable gift*, it confers the unmerited favour, as the cause of this thankfulness. If it requires us to hope, it sets before us the atonement of a divine Saviour's death as the ground of this hope.

God be thanked, says Paul to the Romans, *that ye have obeyed from the heart that form of doctrine which was delivered you.* Some commentators understand him as representing the doctrines of the Gospel as a mould, into which the mind is cast, and from which it receives its impressions; as melted metal, poured into a mould, receives all the impressions of that mould. The more closely the mind comes in contact with the Gospel, the more deep and lasting will be its impressions. The more accurate and extensive our knowledge of the Gospel becomes, and the more cordially we receive and obey it, the less will we be conformed to this world, and the more will we be transformed by the renewing of our mind; the more will this world be crucified to us, and we to the world; the more will we die unto sin, and live unto God; the more will we be renewed and improved in the spirit of our mind. If the Gospel does not instantaneously, yet it does gradually and effectually detach our affections from this world, and raise them to God, to the Saviour, and to things spiritual and divine. The farther the Christian advances under the guidance and power of the Gospel, the more peace and happiness does he enjoy in his own heart; the more kind and affectionate does he become to his friends, and those who are immediately connected with him; the more useful does he become to the church and to the world.

The Christian has peace in his own bosom. Compare the man who is *proud in spirit*, with the man who has *put on humbleness of mind*, and you cannot but see the difference. Pride requires for its nourishment the incense of adulation

continually rising from its altar; with this nourishment it increases, and requires still more of this incense for its indulgence. Denied of this, it corrodes the bosom with suspicion, dissatisfaction and jealousy; and finally turns to pure misanthropy. Its aspect is repulsive to all men; all find a secret delight in witnessing its mortification, chagrin and disappointment. Humility, on the other hand, evangelical humility, is modest and conciliating. Advancing no claims for the notice and applause of this world, it is perfectly safe from the disquietude of disappointment and chagrin. Wherever it appears it proclaims peace within, and good will to men. Seeking and valuing chiefly the approbation of God, this can be enjoyed in retirement, remote from the strife and tumult of the world. With this approbation it increases; and the more it increases the more independent does it become of the admiration of this world. If there is peace on earth, it will be found in retirement, in the bosom that is *meek and lowly*.

Where shall we find a suitable contrast between the spirit of restless ambition, and that *moderation*, respecting the distinctions of this world, which characterizes every true Christian? Take Cæsar, at the moment when he had formed the resolution to pass the Rubicon:—Rather take an example of more recent date, over which antiquity has thrown less obscurity; take the late Emperor of France, at the moment when the design of invading Russia is formed. His calculations are made; his diagrams are finished; his generals are named; his places of depot are appointed; the route of his army is prescribed; the first order is issued, and the first step is taken in execution of this design. At this moment, so eventful in his life, with what conflicting passions must not his mind have been agitated and torn? At one moment he anticipates the glory of dictating terms of peace to Alexander, in the metropolis of his own empire; and then, as the consequence of this victory, sees, what he had not yet seen, England trembling at his triumphant progress; and, perhaps, casting his eye across the Atlantic, and adorning his brow with a few laurels from this country. But although a tide of almost uninterrupted success had attended his movements, yet no man knew better than he did the perils and hazards of war; he could not drive from his mind the possibility of a reverse; nor could he well avoid anticipating some of the consequences of this reverse: the glory already attained might be clouded; the throne on which he is seated might be shaken; the station which he now fills might be lost. Thus, although not one ray of prophetic light shone on the prospect before him,

though he could not foresee that train of events which are now historical facts, yet he could not prevent these tremendous uncertainties, these painful peradventures from commingling with his more pleasing anticipations, and disturbing his peace. The blood which is to flow, the groans to be uttered, the pangs and tortures of death to be felt, the grief and anguish of surviving friends, gave him no uneasy sensation: for ambition is deaf and blind to these things. With this man contrast our beloved Washington, at the moment when he enters the Hall of Congress, with the view of laying on their table the commission, previously received from them. The toils, and labours, and perils of war are past. His military prowess had been admired, even by his enemies; but this is the moment when his character appears in all its dignity, surrounded with a glory which Alexander, which Cæsar, which Bonaparte never attained. The independence of his country is acknowledged. There appears in his view a rising and expanding empire, the patroness of liberty, and the asylum for the distressed and the persecuted of all nations. Every feature of his countenance tells the noble and generous feelings of his heart. The recollection of past scenes, of the companions who fell by his side, of the sufferings he witnessed, awakens a sympathy which imparts a softness and tenderness to these manly feelings, and renders them still more interesting. Those hopes which animated and supported him through the hazards of the Revolution, are now realized; his peace of mind is undisturbed; his joy is pure and sublime. Bonaparte was a man of boundless ambition: Washington was a man of genuine, of tried patriotism; and what is infinitely more, there is reason to hope, he was a man of sincere piety. The design of this contrast is not invidious, but to enforce the divine precept; *Let your moderation be known to all men.* He who cherishes a spirit of ambition is sharpening a thorn to pierce his own heart.

The Christian, whose heart is thoroughly reformed, "neither envies nor grieves at the good of his neighbour;" the excellence and the happiness of others no longer subject him to the painful feelings of malignity and hatred towards them. Their happiness increases his own; he *rejoices with those who do rejoice.* His benevolence, his Christian charity lead him to desire and pray for the happiness of all men; when his prayer is answered he is thankful, not envious.

How calm and peaceful is the mind, guarded from the painful agitations of anger, wrath, malice, resentment and revenge, by that meekness, forbearance and forgiveness, which are

features of every Christian character? The moment of provocation is the moment when those affections are required and called into exercise, and when they appear in their most amiable and attractive light. The greater the provocation; the more it would justify, in the world's estimation, the feelings of resentment, the more glorious is the triumph of the Christian in maintaining a sweet serenity and peace of mind. The man of wrathful spirit takes the work of vengeance into his own hands, and, driven by blind and furious passion, inflicts the punishment which resentment suggests. When this excitement has subsided, when he reviews, in cooler moments, what is past, often will he find that this one rash act will furnish reflections more than sufficient to embitter his future life. The Christian, through the exercise of meekness and forbearance, prevents the passion from rising; and, in the true spirit of his Master, forgives the injury received. *Being reviled, he blesses; being defamed, he entreats; and prays for those who despitefully use him.* This spirit and this conduct will not pursue and torment him, in his moments of retirement, with bitter reflections, with painful regret, with remorse of conscience; it will spread through his soul, and over his life, the blessings of peace; even the *peace of God, which passeth all understanding.*

There are some who, though sufficiently guarded against the more violent passions, are yet subject to constant uneasiness and disquietude from the ordinary occurrences of every day. If all the details of domestic arrangements are not performed with mathematical exactness; if the furniture is not rubbed in a particular way; if the fuel is not laid on the fire according to a precise rule—a rule too, known only to themselves; if one corner of the table-cloth is but an eighth of an inch lower than the other, &c. &c. they complain, they are vexed, they are unhappy. Now, for this fretful, dissatisfied temper, the Gospel offers a sovereign remedy. As the Christian advances in the divine life he is delivered from this troop of *little foxes*, which spoil the vines of their tender grapes; from that habitual impatience with trifles, which, though it does not expose him to reproach from the world or censure from the church, yet unfits him for devotion, and retards his progress in holiness. Not that the Christian is less observant, or less attentive to neatness and order in his arrangements than others, but he cannot sacrifice his peace of mind on account of such minute irregularities; he has risen above that region in the moral atmosphere where such things produce their annoyance. The most effectual way to

deliver the mind from the vexation of trifling cares is to bring it under the influence of those which are truely important. These things, compared with the more weighty concerns even of this world, deserve but little attention; and in presence of the grand objects of eternity, with which the Christian's mind is deeply impressed, and from which he derives his chief happiness, they lose their power to annoy. If your friends were aiding your escape from a house on fire, you would not complain, provided your escape and your safety were secured, though they did not observe all the little punctilios of politeness in affording that aid. In the absence of the sun, the stars are visible; but no sooner does he appear than they shrink from observation, and are seen no more. The Christian is *doing a great work*, he cannot come down to these minute inquiries; he is running a race for a prize of infinite value, he cannot stop to complain of the slight inequalities of the path.

It is, therefore, a *blessing* to any man to be *turned from his iniquity;* to be delivered from those violent and sinful passions which fill his bosom with anxiety and tumult; and to have produced in their stead, those pious affections, those friendly and social feelings which bring with them peace and joy to his own breast. At the same time, while harmony reigns in his own mind, having become a *new creature*, having *put on Christ*, he is disposed to be more kind and affectionate to his friends, and more useful to the church, to society and to the world. The transformation of a sinful character into the meekness and lowliness of the Saviour's image is a twofold blessing to society. It is turning a source of disquietude and misery, into a source of peace and happiness; a fountain of bitter, poisonous and dangerous water, into a salutary, healthful and refreshing stream; it is changing an enemy into a kind and valuable friend. This truth was never more clearly nor more forcibly exemplified than in the case of Saul of Tarsus. He was one of the most fearful enemies the infant church had to dread. His very name was a terror to the disciples; for he *breathed out threatening and slaughter against* them. Merely to have been delivered from such an enemy, would have been a great blessing; but to have this same enemy, with all his mighty powers of mind, with all his learning, with all his characteristic ardour and zeal, turned into a decided and active friend; into one of the most intrepid advocates, one of the most laborious, persevering and successful preachers the church ever had, was a blessing still greater, and called for still more devout and thankful acknowl-

edgments. It is not strange, therefore, that when the disciples heard that he was now *preaching the faith which once he destroyed*, that they *glorified God in him*. This, in a greater or less degree, is the effect of every instance of real conversion by the word and the spirit of God.

Look at the proud man, whose brow is continually arched with arrogance, whose step and movement are indications of the haughty spirit that reigns within; would you expect this man to be a tender and affectionate husband, or father, or brother? Would you not rather expect that in the bosom of his family, removed from the restraint of public observation, that he will be distant, unfeeling and morose; impatient if his wants are not attended to before they are known; expecting every member of his family to gratify his wishes without the satisfaction of knowing that he was pleased with their attention? Would you expect him to perform those offices of kindness, little, indeed, when separately considered, but returning so frequently as to make up a large amount of domestic happiness? Would you expect to see him seeking out the poor, the suffering and distressed, and ministering to their comfort and relief? No: the incongruity of his spirit to these offices of kindness, utterly forbids the expectation. To perform these offices, to occupy this province of usefulness, you naturally look to the man who is *clothed with humility*. You as naturally expect that this *lowliness of mind* is associated with that benevolence and meekness, with that gentleness and charity which are features of the same character; and that the man possessing this spirit will sweeten the scenes of domestic life with his good will, his kindness and condescension, and that he will take pleasure in searching out and relieving the poor and the afflicted, as you expect the proud man to be a petty, unfeeling tyrant at home, and to leave the poor and distressed in their unpitied suffering. Think of all the relations of life and of society; of father, of husband, of brother, of friend, of neighbour, of teacher, of magistrate, of legislator, of judge, of chief ruler; and is it not more than probable, that if in other respects they are equal, in talents, in learning, in wealth, every human being, capable of perceiving the difference, would prefer the man of sincere humility to the proud man in either of these relations?

Would you see the difference exemplified, as it regards the happiness of mankind, between the spirit of ambition, and those desires for worldly distinctions which are graduated by the scale of truth? Permit us, for this purpose, again to bring before you, those two men, of all others the most dis-

tinguished on the theatre of modern times—Bonaparte and Washington. There is reason to believe that Bonaparte, when he commenced his public career, had no intention of reaching the throne of France. All that he then hoped to attain, in all probability, was the reputation of an accomplished general. But as he advanced, success fed and increased his ambition, till at length it prompted him to seize the sceptre, which he perceived was held by a feeble and unsteady hand. Reaching this elevated theatre, his ambition receives a new and powerful impulse from beholding the new rivals and competitors, with whom he is surrounded, in the neighbouring sovereigns of Europe. These must be equalled, then excelled, and then humbled. The generals who were once his rivals are now his subordinate agents. His fame and his dominion are now to be extended. For this purpose the lives of hundreds and thousands were sacrificed. He alleged, it is true, other reasons for his measures; his professed object was to give freedom to Europe; but the millions who were subjugated to his power felt the iron hand of despotism. The world and posterity will testify that the incalculable miseries which marked his progress were chiefly, if not solely to gratify his boundless ambition. Washington was called, by the voice of his country, to one of the most difficult, arduous and important stations to which it was possible for that country to call him. After spending successive years of toil and privation and peril in that station, he neither asked nor would receive the smallest compensation for his services. He was instrumental in obtaining for his country the blessings of civil and religious liberty; the invaluable inheritance of every American: and may kind Providence secure this inheritance to our posterity till the last moment of time! This object being accomplished, he leaves the public theatre on which he had acted so conspicuous a part, and returns to his beloved retirement, there to enjoy the only reward which his heart desired, the blessings of peace with his fellow-citizens. Which of these was most useful to mankind? The one convulsed all Europe, and filled whole empires with tumult, with desolation, with mourning, with sorrow, with death: the other, at the call of his country cheerfully shared in the fatigues and the hazards of war; and in connexion with his illustrious companions, in the senate and in the field, procured for his beloved country independence and freedom—blessings which we to this hour enjoy. The difference is too striking to escape observation, and the conclusion too obvious to admit the least doubt.

(To be Continued.)

Vee p. 576.

REVIEW.—*Two Discourses on the Atonement. By* MOSES STUART, *Associate Professor of Sacred Literature in the Theological Seminary at Andover. Published by request of the Students.* Andover: Flagg and Gould. 1824. pp. 54.

THE doctrine of the Atonement has been regarded, in every age of the church, as pre-eminently important. Indeed, it could not be otherwise; because, the doctrine involves the great question, in what way has the God of heaven determined to pardon sinners, and receive them into his favour? For an answer to this inquiry, we must look only to God. It is the height of presumption in any other being to pretend to give us the desired information. It is God, against whom we have sinned: it is his law, which we have violated:—and in this case, who but himself can tell us what are his purposes? The doctrine of the Bible on this point deserves supreme regard, precisely because it is a revelation from God. And he who undertakes to decide the all-important question by his own reason, whether he rejects the Scriptures, or carries his speculations beyond the plain declarations of the divine word, is not to be regarded. He has no means of proving what he says to be true.

With unbelievers, whether they totally, or in part only, reject the Scriptures, we have in this place nothing to do. But we cannot help lamenting that Christians should, and that not unfrequently, undertake, to a very great degree to decide this great question by their own reasonings. We have read long discussions on the Atonement, in which one could find scarcely any thing of the Bible, but the solitary text, which was rather employed as a motto to indicate the subject of discourse, than referred to as authority to determine the matter of faith. The reason, perhaps, has been this: pious and orthodox men, have sometimes pushed the language of Scripture, borrowed as it wisely is from the common affairs of life, to extremes and thus have brought out propositions, which have startled and offended their more fastidious brethren. Under the feeling thus produced, some particular passage of Scripture suited to the purpose has been selected, and the entire doctrine has been drawn out of a general expression in the text, without at all considering how it may comport with the whole teaching of the Bible. This we think to be precisely the case with that class of theologians, who represent the atonement as a mere exhibition, or symbol of God's righteousness. And what is this, but, in effect, an attempt

to make the doctrine of atonement more consistent with reason than the Scripture in its plain obvious meaning has made it? And in the result, what is it, but to generalize the doctrine of Scripture until all that is specific and peculiar, all that is suited to impress the heart and awaken the affections is lost in vague and undefined propositions?

The language of the Bible, it has been said, is borrowed from the common affairs of life; and in conformity to it, orthodox writers have adopted some words, when speaking on the effect of Christ's death, which are not found in the Bible. This phraseology, thus derived has been objected to by many, as suggesting ideas, and leading to conclusions unworthy of God, and contrary to other parts of Scripture. We refer principally to such words as *satisfaction, price, redemption, &c.* but as all, who have attended to this subject, know the course of reasoning which has been followed, and the objections which have been urged, we deem it unnecessary to be more particular. We shall, however, as briefly as possible, since the opportunity is thus offered, present our own views on this most important subject.

The person of the Lord Jesus Christ is perfectly *unique.* There is no other similar to him in the universe. He is presented to us in the Scriptures as a man, encompassed with infirmities, visited with many sorrows, and at last cut off by a painful and ignominious death; and yet he declared that all power in heaven and earth is given to him, and puts in a claim to infinite knowledge. His Apostles say that, "all things were created for him and by him;—that he is the brightness of the Father's glory and the express image of his person; that he is the first and the last, and the *living one*; yea, God over all blessed forever." This wonderful person bears a relation to us, which is borne by no other being whatsoever, *He is our* SAVIOUR. At the same time, he bears a relation to the eternal Father of all, which is sustained by no other person. In a most peculiar sense he is the Son of God. Now when we say that he is the *Son* of God, we do not mean to use the phrase, in the sense in which it is employed to express the natural relation between father and son, as it subsists among men; but a relation, which gives us the highest possible idea of the dignity and glory of the Saviour, and of the wonderful love of the Father in sending the Lord Jesus Christ into this world to live and die for sinners; and at the same time presents the thought that it was, so to speak, infinitely proper that the Father should *send*, and the Saviour *be sent* on this message of mercy. Men of sober minds are

exceedingly cautious of pressing the human language employed on this subject too far. The same is the case with respect to the words person, Trinity, and others used in speaking of the Deity. And yet no sound judicious christian refuses to use this language; because, although it gives no idea of the metaphysical nature of God, it gives exhibitions of his moral character, and of the method of his mercy in the glorious plan of redemption, which we could receive in no other way whatever. It also assures us of the reasonableness of putting our trust in the Saviour, and of the security of believers, in a manner which nothing else can do. For if Jesus Christ is not what these words imply, then it is madness to trust our interests for eternity in his hands.

Now, while the relation between the Lord Jesus Christ and the Father is *peculiar* and *unique;* so, it appears to us, is the *transaction* which took place between the Father and Son, when atonement was made for the sins of men. There has been no event like it in the annals of the universe. It stands forth single, alone, and unparalleled. And who will undertake to say what was the *physical nature* of the doings of the Father when he treated the holy Saviour as though he were a sinner; or rather—because the language is scriptural—when he laid on him the iniquity of us all? True; when we think of Christ as a man, we can form some idea of the sufferings of his human nature. But then, taking the Scriptures for our guide, we never can think of him as a *mere man.* We, to speak for ourselves, regard him as the same being in the essential dignity and glory of his nature, when he died on the cross, and when he rose, in majesty and power, and reascended to that heaven, from which he came to bless the world. And if in this we are correct, why is there not the same need of caution in speaking of this unique transaction—as in speaking of the distinction between the Father and the Son, or of the meaning of the words *Father* and *Son,* when we speak of the Trinity?

We are strengthened in our opinions on this subject, when we look to the Scriptural account of the effects resulting from the sufferings of Christ. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "He died for our sins according to the Scriptures." That was a most amazing event, by which this was accomplished, and all else which the Scriptures ascribe to the death of Christ. But while we thus regard what, for the want of a better term, we have called the physical character of this transaction; we are enabled to speak with much more confi-

dence of its moral nature. "Ye are bought with a price," says the Apostle—and that price, we know, was the precious blood of Christ. Now in using these terms, we do not put into them all the ideas of a pecuniary transaction; and carry them out in our reasonings on the subject; but we believe that there was something in the death of Christ, which *as really* lays us under obligation,—only an obligation infinitely higher in degree—as would the kindness of a benefactor, who should, by paying the price demanded, ransom us from the most wretched captivity. And, when, keeping up the same form of expression, we say that Christ paid the debt due to justice; we mean the same thing in relation to our obligations; and also that if we believe in Christ, we are as free from all the penal demands of justice, as the man is free whose debt has been paid by his surety.

These remarks may be applied to all that is usually said by *orthodox divines* on the satisfaction of Christ, the vicarious character of his sufferings, his becoming a substitute for us, &c. &c. All these expressions truly and properly designate the effect of Christ's sufferings, our safety as believers, the immensity of our obligations to him; and we may add the awful majesty of divine justice, and the determination of God to maintain the honours of his law and the rights of his government. Yet they are not, as we apprehend, designed to explain the mysterious nature of the transaction which took place between the Father and Son, when the atonement was made; but rather to enable us to understand how we ought to think of God, and how we may confidently rely on the Lord Jesus Christ, and how we ought to feel in relation to him. Would any sober Christian refuse to call Jesus Christ the Son of God, lest the phrase should be abused, and men should think that his sonship is like that of the children of men? He would then cut off himself, and all who might listen to him, from the entire moral influence of that passage of Scripture, "God so loved the world as to give his *only begotten Son*, that whosoever believeth on him should not perish but have everlasting life." In this *commendation* of the love of God to us, great stress is manifestly laid on the words *his only begotten son;* and he who rejects the obvious idea here presented, while he amuses his understanding with some vague general proposition, puts his heart out of the range of those influences which awaken the deepest sense of obligation to our God and Saviour. In like manner, he who is afraid to bring up his doctrine to the full length and breadth of Scripture language and ideas, and to say that Christ bare

our sins in his own body on the tree, that he suffered for us (in our stead) the just for the unjust, that he was made a sin-offering for us, that he paid the price of our redemption, and satisfied divine justice,—he who is afraid to use expressions of this sort, aims to be more cautious in his language than the author of the Bible, and, in effect, strips the doctrine of atonement of all that gives hope, inspires confidence, calls forth gratitude and love; in a word of all that adapts this doctrine to the condition of sinners such as we are. We may as well go at once to the undefined, general conclusions of natural religion, as thus to generalize scriptural truths, and take from them the peculiarities which commend them to the heart of a convinced sinner.

While then, as we said before, a reverent caution is to be employed in the use of scripture language, no teacher of divine truth ought to hesitate to bring out the whole of it, precisely as it is found in the Bible. To use an instance before adverted to; the Apostle says "Ye are not your own, but are bought with a price."—(That price, we know, as before, is the *precious blood of Christ:*) and on this he founds the obligation of Christians to glorify God in their bodies and spirits, which are his. Who, that regulates his faith by plain scriptural language, can fail to feel the force of this appeal? But let us suppose that a preacher has taught his people, or a professor his pupils, that Christ did not die in our place, nor pay the price of our redemption, nor take the part of our surety; how can he use motives of this kind, in urging men to holy obedience?

But our remarks have run out to a length far beyond our original expectations. The author of the sermons before us, is one of those men, who bow their understandings to the wisdom of God as it is exhibited in the Bible, and hesitate not to adopt the plain meaning of the word of God, as an expression of the rule of their faith. He takes for his text, the passage in Isaiah liii. 5, 6, and thus translates it; "He was wounded on account of our transgressions; he was smitten on account of our iniquities; the chastisement by which our peace is procured was laid on him; and by his wounds are we healed. All we like sheep have gone astray; we have wandered each one in the path that he chose; and Jehovah hath laid on him the punishment due to us all."—To whom does this passage refer? The Jews say, to Uzziah, Hezekiah, Josiah; to Isaiah, Jeremiah, &c.: and some modern critics maintain that *the prophetic order* of men among the Hebrews is referred to by Isaiah. The preacher does not

enter into an examination of these opinions; but in passing, he asks the Jew, where the sufferings of kings, prophets, or the whole nation is considered as expiatory? And to "the commentator bearing the name of christian, and disposed to follow these wanderings of unbelief and offence at the cross of Christ, in which the Jews have so long indulged," he briefly remarks "that evangelists and apostles have told us, who is the subject of the prophets' description in our text and context." Reference is here made to Acts viii. 26—35. 1 Peter ii. 21—25, and to Luke xxii. 37, compared with Isaiah liii. 12.

From the language of the text thus applied to Christ, the following proposition is deduced, that *He suffered as our substitute; or that his sufferings and death were an expiatory offering, on account of which our sins are pardoned and we are restored to the divine favour.* In discussing the doctrine contained in this proposition, the preacher pursues this course,

I. He makes some explanations necessary to a right understanding of the subject.

II. He proves the doctrine.

III. He answers some objections alleged against it.

In entering on the explanation proposed, the professor, that there may be no misapprehension of his design, observes that it is not his purpose, to treat of the influence which the *active obedience* of Christ has on our redemption: to this he is not led by his text. But he cursorily remarks, that "while the sufferings and death of Christ are every where represented as the special procuring cause of our redemption, yet his obedience is represented as a concurring cause or ground of our salvation." All that he said and did in some way contributed to the great work which he came to accomplish; but his expiatory sacrifice is the great "*point*" on which our hope of restoration "*rests.*" In what next follows let the preacher speak for himself.

"To proceed with the explanation proposed under the present head; when I say, *Christ in his sufferings was our* SUBSTITUTE, or, *by them he made an* EXPIATORY OFFERING *for us*, I mean that GOD DID APPOINT AND ACCEPT THE SUFFERINGS OF CHRIST INSTEAD OF THE PUNISHMENT DUE TO US AS SINNERS AGAINST HIS LAW; and that *in consequence of this appointment and of these sufferings, he does forgive our sins and receive us to his favour.*

"A *substitute* is something put in lieu of another thing, and accepted instead of it. An *offering* is something presented to God. An offering which is acceptable to him, is one made by his appointment. An *expiatory* offering, under the Jewish law, was a slain

beast, presented to God by his appointment, and by a person who had been guilty of some offence and incurred a penalty; in consequence of which presentation, the penalty for his offence, threatened by the law of Moses, was remitted, or the offender was pardoned. To say then that *Christ made an expiatory offering for us*, according to my apprehension of the meaning of scriptural language, implies that *his sufferings and death were, by divine appointment, accepted instead of the punishment due to us as sinners, and that God, in consequence of the offering made by Christ, pardons our offences and restores us to his favour.* This also is just what I mean, when I say that *Christ in his sufferings and death was our substitute.*

"I do not feel at all disposed to find any fault with other language, which Christians may choose to employ, in order to designate the idea that I have now expressed, provided they define the sense in which they employ it, and do not leave it open to misconstruction. So doing they may say, "Christ made satisfaction for our sins;" or, "his death was a full equivalent for the demands of the law;" or, "our punishment—our guilt—was transferred to him;" for certainly our text employs phraseology equally strong, and of the same nature with this. I may also say, 'Christ made atonement—Christ atoned—for our sins; his sufferings were vicarious—were in lieu of ours; he bore the punishment due to us.' I may use other and different expressions of the same nature, to designate my ideas relative to the subject before us; but whatever phraseology of this kind I might employ, or whatever I may employ in this discourse, my meaning would and will be one and the same, viz. *Christ was our* EXPIATORY OFFERING, *our* SUBSTITUTE, in the sense already explained.

"So far as I am able to understand the language which Christians in general, who receive the doctrine of the atonement, have employed in respect to this subject, it is designed to convey the idea that I have just conveyed. I am aware that one may occasionally meet with expressions in some writers, relative to the sufferings of Christ, that seem to imply something more than what I have expressed, or something different from it. But most divines, who have clearly explained themselves, appear to me substantially to agree with the view which I have given of substitution or expiatory offering. If this be the fact, is it not idle to waste time and pains, in contending about certain *modes of expression*, which some may choose to employ, but which others think it better to avoid because they are liable to misconstruction; when, after all, there is a substantial agreement in regard to the idea to be designated? In reality, can such contention amount to any thing more than a strife about words? A strife unworthy of sober and earnest inquirers after truth; and one which never can serve any purpose, but to alienate from each other and divide those, who love the Saviour, and trust for acceptance with God solely in his atoning blood."—pp. 8, 9, 10.

The author next proceeds to observe that a substitute, voluntarily accepted on the part of him to whom any debt or reparation is due, must be an equivalent of some kind or other, a satisfaction in some sense for such debt or penalty. But an equivalent is of two sorts: one regards *kind and quantity*, and requires the same in both: the other, regards the *end* to be answered, which may be the *same*, or a higher one of the same nature. The first species belongs to transactions of business, such as borrowing and lending; the second, has respect to transactions of a civil or penal character. For an example of this kind, it is remarked that banishment is often substituted by civil governments for death: and in social intercourse, confession of a fault and a request for forgiveness are regarded as a satisfaction for an insult or an injury. Cases of this kind are very numerous and diversified; and in them all the first kind of equivalency is out of the question. The letter of a penal law demands that the offender and no other should suffer; but the object, the highest end of the law may be gained by substitution, perhaps more effectually than by inflicting the threatened punishment. And in this case, *satisfaction* may be truly said to be made, or an equivalent rendered, according to the common understanding of men as to subjects of this nature.

In this view of the subject, it is not necessary, when we say that Christ died as a substitute for sinners, to suppose that he suffered the same in quantity and quality, that would have been endured by them, had he not suffered. He did not endure the stings of a guilty conscience; he did not suffer the agony of remorse, for he was holy:—therefore his sufferings were not the same in *kind* with those of the lost soul. Nor can we say that the sufferings of Christ were the same in *quantity*; for he did not endure *endless despair*. Here however, the reader may recollect our preliminary remarks respecting the mysterious nature of the transaction between the Father and the Son, when "Jehovah laid on him the punishment due to us all." We know not how great were the sufferings of Christ. All that we find detailed in the scriptures, and a comparison of the couduct of the Saviour, while he was suffering, with that of many of his martyrs, convince us that his sufferings were amazing. In a certain sense, they were an equivalent for the sins of the whole world; but we know not their extent. It is a mysterious and awful transaction. It is enough for us to know that God has accepted it as an atonement; and to see that, if *Christ* is regarded as suffering, because *we* are sinners and he became our substitute, the divine

beast, presented to God by his appointment, and by a person who had been guilty of some offence and incurred a penalty; in consequence of which presentation, the penalty for his offence, threatened by the law of Moses, was remitted, or the offender was pardoned. To say then that *Christ made an expiatory offering for us*, according to my apprehension of the meaning of scriptural language, implies that *his sufferings and death were, by divine appointment, accepted instead of the punishment due to us as sinners, and that God, in consequence of the offering made by Christ, pardons our offences and restores us to his favour.* This also is just what I mean, when I say that *Christ in his sufferings and death was our substitute.*

"I do not feel at all disposed to find any fault with other language, which Christians may choose to employ, in order to designate the idea that I have now expressed, provided they define the sense in which they employ it, and do not leave it open to misconstruction. So doing they may say, "Christ made satisfaction for our sins;" or, "his death was a full equivalent for the demands of the law;" or, "our punishment—our guilt—was transferred to him;" for certainly our text employs phraseology equally strong, and of the same nature with this. I may also say, 'Christ made atonement—Christ atoned—for our sins; his sufferings were vicarious—were in lieu of ours; he bore the punishment due to us.' I may use other and different expressions of the same nature, to designate my ideas relative to the subject before us; but whatever phraseology of this kind I might employ, or whatever I may employ in this discourse, my meaning would and will be one and the same, viz. *Christ was our* EXPIATORY OFFERING, *our* SUBSTITUTE, in the sense already explained.

"So far as I am able to understand the language which Christians in general, who receive the doctrine of the atonement, have employed in respect to this subject, it is designed to convey the idea that I have just conveyed. I am aware that one may occasionally meet with expressions in some writers, relative to the sufferings of Christ, that seem to imply something more than what I have expressed, or something different from it. But most divines, who have clearly explained themselves, appear to me substantially to agree with the view which I have given of substitution or expiatory offering. If this be the fact, is it not idle to waste time and pains, in contending about certain *modes of expression*, which some may choose to employ, but which others think it better to avoid because they are liable to misconstruction; when, after all, there is a substantial agreement in regard to the idea to be designated? In reality, can such contention amount to any thing more than a strife about words? A strife unworthy of sober and earnest inquirers after truth; and one which never can serve any purpose, but to alienate from each other and divide those, who love the Saviour, and trust for acceptance with God solely in his atoning blood."—pp. 8, 9, 10.

The author next proceeds to observe that a substitute, voluntarily accepted on the part of him to whom any debt or reparation is due, must be an equivalent of some kind or other, a satisfaction in some sense for such debt or penalty. But an equivalent is of two sorts: one regards *kind and quantity*, and requires the same in both: the other, regards the *end* to be answered, which may be the *same*, or a higher one of the same nature. The first species belongs to transactions of business, such as borrowing and lending; the second, has respect to transactions of a civil or penal character. For an example of this kind, it is remarked that banishment is often substituted by civil governments for death: and in social intercourse, confession of a fault and a request for forgiveness are regarded as a satisfaction for an insult or an injury. Cases of this kind are very numerous and diversified; and in them all the first kind of equivalency is out of the question. The letter of a penal law demands that the offender and no other should suffer; but the object, the highest end of the law may be gained by substitution, perhaps more effectually than by inflicting the threatened punishment. And in this case, *satisfaction* may be truly said to be made, or an equivalent rendered, according to the common understanding of men as to subjects of this nature.

In this view of the subject, it is not necessary, when we say that Christ died as a substitute for sinners, to suppose that he suffered the same in quantity and quality, that would have been endured by them, had he not suffered. He did not endure the stings of a guilty conscience; he did not suffer the agony of remorse, for he was holy:—therefore his sufferings were not the same in *kind* with those of the lost soul. Nor can we say that the sufferings of Christ were the same in *quantity;* for he did not endure *endless despair*. Here however, the reader may recollect our preliminary remarks respecting the mysterious nature of the transaction between the Father and the Son, when "Jehovah laid on him the punishment due to us all." We know not how great were the sufferings of Christ. All that we find detailed in the scriptures, and a comparison of the couduct of the Saviour, while he was suffering, with that of many of his martyrs, convince us that his sufferings were amazing. In a certain sense, they were an equivalent for the sins of the whole world; but we know not their extent. It is a mysterious and awful transaction. It is enough for us to know that God has accepted it as an atonement; and to see that, if *Christ* is regarded as suffering, because *we* are sinners and he became our substitute, the divine

holiness is most gloriously displayed, and the honours of the divine law most fully maintained.

But here again, instead of abridging the author's statements, we wish to give them at full length.

"I confess myself averse to indulging much in speculation here, as to the *how* and the *why* of the equivalency in question. My reason is, that the sacred writers do not seem to indulge in any curious speculation on the subject. Some things, as presented by them appear exceedingly plain. When they bring to our view the WORD, who was in the beginning with God, and who was GOD; who created all things; who is GOD OVER ALL, and blessed forever; the TRUE GOD and eternal life; and represent him as becoming incarnate—as taking the form of a servant and becoming obedient unto death, even the death of the cross; and all this on our account, that we might be redeemed from deserved ruin; they do this to excite our gratitude, our love, our humility, our obedience; and to urge upon us our obligation to devote ourselves, with all we have and are, to the service of him 'who loved us, and who gave himself to die for us.' They teach us that the gospel presents motives to obedience of a higher nature, and puts restraints upon vice that are more effectual than a system of law could do. With this *we* may well be content; for with this *they* appear to have been satisfied. Where is there any philosophizing, any refined speculation in their writings, about the *manner* in which equivalency or satisfaction is or can be made out? Can we not acquiesce in the subject, just as they have left it? If they present the death of Christ as a most awful and affecting display of the evil of sin, and of the divine displeasure against it, enhanced beyond description by the dignity of his person, and the peculiar severity of his sufferings; and if this makes an appeal to the moral sensibilities of the human race, in favour of gratitude and obedience to God, and against sin, in a manner far more affecting and successful, than the literal execution of the penalty of the law on sinners; is not this sufficient? And if thus much lies on the face of the New Testament, and every reader, learned and unlearned, can see and feel it; this is enough; the object of the law is in the most effectual manner answered.

"For myself, I need nothing more than this to produce quietude of mind, in regard to this part of our subject, More than this, the Laplander and the Hottentot—nay most of the human race—cannot well be expected to understand; nor can I see how it is really important that they should. If others feel that clear and satisfactory views about the manner in which equivalency is made out, are to be obtained by pursuing the speculations of a refined philosophy, I will not object. But I may suggest one caution, viz. that if we attempt to build the doctrine of atonement on the speculations of philosophy, and do not acquiesce in the subject, as it is simply presented by the writers of the New Testament—so simply, that the

heathen can understand and feel it as well as we—then we must not be surprised, if we find philosophy objecting to the atonement, and claiming a right to prostrate our edifice, by the same power which has raised it up."—pp. 17, 18, 19.

This brings us to the second division of the subject, namely to the proof that Christ in his sufferings was our *substitute*, or that by them he made an expiatory offering for sinners.

But before what tribunal shall the question here raised be brought to issue? Philosophy cannot decide it: nor can she disprove the credit due to divine revelation. As believers in revelation, then, we have nothing to do, in regard to the substitution or expiatory sacrifice of Christ, than to inquire, have the scriptures revealed it as a FACT? The nature or manner of substitution is not the important question with which we as sinners are concerned; but the *fact* itself. We might then safely dismiss inquiries respecting the *reason* and *manner* of the atonement, and simply ask, *what has God revealed?* His method of saving sinners is the only one, on which we can rely. Besides, philosophy makes no discoveries here. She can tell us nothing about Christ and his vicarious sufferings. Nevertheless the necessity of some atonement has been felt by the whole human race; for every where bloody sacrifices have been offered to such gods as were worshipped? But while philosophy can make no discoveries of Christ and his vicarious sacrifice, she can urge no valid objection against it. The principle of substitution has been adopted by the wisest and best governments on earth. And why may not its prudent and sober application afford advantage in respect to the great ends of civil government? If this must be conceded, surely infinite wisdom, power and benevolence *can* employ substitution, so as to promote the great ends of the divine government. But the author does not rest in the mere possibility of the case; he shows by undoubted evidence, that for nearly fifteen centuries substitution was practised, by divine appointment, under the Mosaic dispensation. Paul has taught us in the most explicit manner, in the Epistle to the Hebrews, that *all the expiatory offerings and sacrifices of the Jews were typical of the great atoning sacrifice by the death of Christ; and that they were originally designed by God to be so.* It is admitted by the author, very justly, that these expiations by substitution did not procure remission of punishment due to the moral turpitude of sin; but that which was due to the violation of the Jewish law. Yet as far as the principle of substitution is involved, it is

the same in both cases. If it is absurd or unjust in regard to the penalty of one law, it must be so in regard to law in general. If it is actually appointed by God, the judge of all, in one particular case, why may not the same appointment be made under his general government? But most manifestly, there was substitution under the Levitical dispensation, and *that*, typical of the sacrifice of Christ: who will dare to say, then, that it is absurd to speak of Christ being our substitute? In this argument, the preacher refers to, and repeats the reasoning of the apostle Paul (Heb. ix. 13, 14,) and draws the same conclusion with the apostle.

He adds that the justice of God cannot constitute a ground of impossibility that an expiatory offering should be admitted. For surely all who hold that there is forgiveness at all with God, must concede that justice is no more impugned by the forgiveness of sin *through*, than *without* an atonement.

But, continues the preacher, an atonement is not only *possible*, but *probable*. To establish this, he refers to the universal practice of expiatory offerings, and asks, "Does this universal custom of the mere children of nature, look as if the doctrine were revolting to the first principles of the human breast? Or does it look as if the hand of Omnipotence had enstamped on the very elements of our moral constitution, a susceptibility of receiving it, a predisposition to admit it?"

Still farther; although reason could never discover a way of pardon, such as is revealed in the gospel, yet when all the attributes of God are brought into view, and the character of man is developed, then reason, to be consistent, must give assent to the doctrine of pardon by expiation, if it is indeed in the scriptures. Here again we quote the author's own words.

"God is just; therefore he will punish sin: and if we read only the book of nature, must we not say too, with Seneca, 'therefore he cannot forgive it?' But revelation discloses his attribute of mercy; and mercy consists essentially in remitting the strict claims of justice, either in whole or in part. How then shall God possess these two attributes, and exercise them in respect to our guilty rebellious race? A question which 'ages and generations' could not answer; a mystery hidden from them. A question which philosophy may seek in vain satisfactorily to solve. But in the cross of Christ—in his expiatory sufferings and death—we may find an answer. Here, 'mercy and truth have met together; righteousness and peace have embraced each other.' In the agonies of Christ, a personage of such transcendant dignity and glory, we see the terrors of divine justice displayed in the most affecting manner, and are impressively taught what evil is due to sin. In the pardon pur-

chased by his death, we contemplate the riches of divine mercy. God might have displayed his justice, indeed in the world of perdition, and called us to contemplate it as written in characters that would make us shudder. His mercy also he might have displayed, by the absolute and unconditional pardon of sinners, provided no atonement had been made. But who could look on the radiance of his simple justice, as exhibited only in such a manner, without extinguishing his vision forever? Or who could contemplate undiscriminating and unconditional mercy only, without being influenced to forget the awful displeasure of God against sin, or being emboldened to continue in it? But in the cross of Jesus, his justice and his mercy are united. Here is the bright spot where the effulgence of the Deity converges and centers. On this we may gaze with admiration, with safety, with delight; for here the rays of eternal glory meet and blend, so as to be sweetly attempered to our vision. The bow in the cloud, where the glories of the sun, the brightest image of its Maker in the natural world, meet and mingle, and present to our view the delightful token that the waters of a flood will drown the earth no more, is but a faint emblem of the attempered glory which beams from the cross of Jesus, the token of deliverance from a flood more awful than that of Noah."—pp. 29, 30.

The author proceeds, in the second Discourse, to the *direct* testimony of scripture; but first offers a few preliminary remarks, too important in the interpretation of scripture ever to be forgotten.

1. Every speaker or writer, intending to be understood employs *necessarily* language in the same sense in which those whom he addresses, use and understand it.

2. The writers of the Old and New Testaments, were Jews themselves, and addressed Jews, or churches consisting in part of Jews. We must then construe their language, as Jews construed it.

But the Jews were habitually conversant with expiatory sacrifices, with the doctrine of substitution. The question then is, what ideas would they annex to the following passages; [We only make the references to save room: the reader we hope will turn to his Bible, and carefully peruse the various texts referred to.]

Isaiah liii. 5, 6, 8, 10, 11, 12. 1 Peter ii. 18, 19, 24. John i. 29. 1 John i. 7. ii. 2. 2 Cor. v. 21. 1 Cor. v. 7. Eph. i. 7. Rom. iii. 25. Gal. iii. 13. Heb. ix. 13, 14. xiii. 11, 12.

These are all the passages referred to by the author; and he very justly remarks that if all scripture is given by inspiration of God, then a few direct testimonies are all sufficient.

After the reader shall have carefully perused the texts marked above, he will be prepared for the solemn appeal of the

author. In the presence of the heartsearching God say, could a Jew addressing Jews, and using language such as you find referred to above, "expect or wish to be understood in any other way, than as inculcating the doctrine of substitution or the expiatory sufferings of Jesus?" Indeed the author asserts, and he is justified in the assertion, that, if the language of the texts quoted by him will not prove the doctrine, no language which a human being can employ is sufficient for that purpose. In proof of this, he adverts to two facts. 1. Unlettered Christians have always understood this language in this sense, from the days of the apostles to the present time. 2. That the greatest oriental scholar now living, whose avowed principles exempt him from all suspicion of prejudice, declares that the chapter from which the text is taken must necessarily be understood as asserting the doctrine of substitution; and "there is no doubt that the apostolic representation in regard to the propitiatory death of Christ, rests in a manner altogether pre-eminent on this ground."—We are brought then to this alternative, "either to admit the doctrine in question, or reject the authority of the sacred writers."

We next follow the preacher to the third division of his discourse:—the answering of objections. On this he says,

"I do not feel it to be important, here, to dwell upon them at length. There is only one method in which any legitimate objections can be made, by those who admit the authority of revelation. This is, to shew that the language of Scripture, according to Jewish idiom, does not mean what I have construed it as meaning. But this mode of objecting, the speculators and sceptics who have rejected the doctrine of substitution, have been very careful to avoid. Their refuge is philosophy. They raise doubts about equivalency; they must see, as philosophers, the *why* and the *how* in respect to this mysterious transaction. Whatever pertains to this part of the subject, however, I have sufficiently dwelt upon already. I shall therefore only glance here, at some of the most popular methods employed to oppose the doctrine of substitution, or to explain it away."—pp. 38, 39.

The first objection is, that God can forgive sin without an atonement; it is therefore unnecessary. Besides, if the full debt is paid where is the attribute of mercy?

As to the first part of the objection, it is asked, who is to decide that God *can* forgive sin without an atonement. But admit the possibility: and it does not follow that the Almighty *will* do all that he *can*. The question, then, is, what *will* he do; what has he judged best? This question can only be answered by revelation. And as has been seen from the texts already referred to, this point is set to rest by the Bible.

As to the second part of the objection, it is founded on the mistake before adverted to of the kind of equivalency demanded of the substitute. Let this mistake be rectified, and the objection has no foundation.

The second objection is, that the doctrine greatly weakens our efforts to live a holy life.

It is answered that *Paul* met and refuted this objection. "Do we then make void the law through faith? God forbid! rather we establish the law." What shall we say then; shall we continue in sin that grace may abound? God forbid! how shall we that are dead to sin, live any longer therein?" The force of the objection arises from our overlooking this circumstance, that the gratuitous favours of the gospel are offered only to the humble and the penitent. The gospel teaches the necessity of denying all ungodliness and worldly lusts, and applies motives of higher character and greater urgency than any other system.

The third objection is that this doctrine of substitution lays too much stress on the *death* of Christ. He may properly enough be called our redeemer, because by his instructions he has taught us the way to please God.

The answer of professor Stuart is substantially this: If *instruction* is the great work which exclusively *marks one out as the Saviour of sinners*, then we have other inspired instructors, who laboured in this work more than Jesus Christ, and who of course more fully merit the title of Saviour than he does. He did not write the New Testament. He taught only about three years in Palestine, while Paul, for thirty years traversed the world successfully preaching the gospel, and writing for the instruction of men. Paul, then, more deserves the appellation of Redeemer than Jesus! An objection which leads to such consequences, ought not for a moment to be regarded.

The fourth objection is that the death of Christ was a seal or confirmation of the truth by which we are saved, and ought not to be regarded as amounting in efficacy to more than this.

The answer goes on the same principles with the former. If Christ is our Redeemer, because he sealed the truth of his doctrine by his blood; then James, and Peter, and Paul and Stephen are our redeemers too! Of course, believers on earth, and the ransomed in heaven, *may*, and *ought to*, ascribe salvation to the *martyrs*, as well as to the LAMB.

Fifth: Christ is our Redeemer, because he has by his example, set before us an acceptable way of worship, and taught

us by personal obedience both active and passive, how we may please God.

We think it important that the whole answer to this objection should be given: we therefore present it in the preacher's own words.

"The force of his example to inculcate virtue and piety, we ought most gratefully to acknowledge. But the *redeeming* efficacy of it, I cannot by any means admit. A most conclusive reason against such a view of it, is found in the fact, that while his example could, of course, have an influence only during his life and on times *after* those in which he lived, his atonement is represented as reaching back to the very origin of our race. Thus Paul; "If the blood of bulls and goats . . . . . sanctifies 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 conscience from dead works, to serve the living God. And for this cause [i. e. because his expiatory sacrifice possesses a spiritual or moral efficacy of such a nature,] he is the Mediator of the new covenant, so that, his death having taken place to make expiation (εις απολυτρωσιν) for sins committed under the former covenant, they who are called may receive the promised blessings of the heavenly inheritance." Heb. ix. 13—15. That his death is here plainly considered by the apostle, as having a *retrospective* view and influence, is clear from what follows. After observing that the Jewish sacrifices needed to be often repeated, he goes on to say: "The death of Christ once only was sufficient; if this were not so," he adds, then "he must *often* have suffered *since the foundation of the world.*" That is, the object which his death has now accomplished, the expiatory sacrifice which he has now made, must be adequate for men in all ages; for the past, as well as for the future; otherwise Christ must have *often* suffered, since the foundation of the world. Heb. ix. 25. 26.

Exactly to the same purpose is the sentiment in the third chapter of the Epistle to the Romans. After asserting that God had set forth Christ as a propitiatory sacrifice, Paul adds: "To declare or manifest his gratuitous method of justification by the forgiveness of sins in past times, [or, so that the sins of former times might be remitted,] through the divine lenity; and to declare his gratuitous method of justification, at the present time." Rom. iii. 25, 26.—The opposition of *present* time here, to the *past* in the preceding clause, shews beyond all reasonable doubt, as it seems to me, that the object of the apostle is to assert not only the influence of Christ's propitiatory sacrifice, but its extention to past times as well as to present; and of course, the sentiment is the same with that which is disclosed in the Epistle to the Hebrews.

Here then we may take a stand in defence of *vicarious* sacrifice, secure against being moved by suggestions that example is the great

point in the Redeemer's work. Here, at all events, is vicarious influence, if there be influence on ages that have passed by. And that the apostle means to assert this, appears to me as clear as any other sentiment deducible from his writings.—pp. 43—45.

The last objection noticed by the preacher is, that to represent the innocent as suffering for the guilty, is a virtual impeachment of the divine equity, and of those principles of moral government, which the ruler of the universe has established.

A brief, but very decisive answer to this objection, is addressed by the Professor to all who acknowledge the authority of the scriptures. "2 Cor. v. 21: He hath made *him to be a sin-offering, who knew no sin.* 1 Pet. iii. 18: But Christ hath once suffered for sins, the *just* for the *unjust*, that he might bring us to God. According to the scriptures, then, the *innocent* has suffered for the guilty. Such is the fact. Is God unjust, then; and do the scriptures represent him to be so because of this?

But to such as do not acknowledge the authority of the scriptures, a greater difficulty is presented than that contained in the objection. Children suffer for the crimes of their parents: nations, on account of the vices of their rulers; and *that without the consent of the sufferers:* yet, by confession of the Theist, here is no ground for impeaching the principles of God's moral government. Is there, then, if Christ *voluntarily*, and out of pity and love, suffered the just for the unjust?

The preacher dismisses the consideration of objections, with a general remark, very strongly expressing his conviction, that the Bible places the doctrine of vicarious suffering beyond all doubt; and closes his sermon with some reflections on the subject which has been discussed.

1. "The doctrine of the Atonement is a fundamental doctrine in the Christian system; and that which distinguishes it, in a peculiar manner, from all other systems of religion."

"It is *fundamental;* because often as belief in a Saviour is urged in the New Testament, and urged as the indispensable condition of salvation; equally often is belief in that Saviour as our atoning sacrifice urged; and equally conspicuous is this point in the whole system of the Christian religion. It is not merely or principally in Jesus as our teacher, our example, or as having sealed the truth of his testimony by his own blood, that we are called to believe; but principally in him, in that very character in which he was "to the Jews a stumbling block, and to the Greeks foolishness, while unto them who are saved, he is wisdom and righteousness and sanctifi-

cation and redemption." What says Paul to the Corinthians? "I am determined not to know any thing among you save Jesus Christ, and him CRUCIFIED:" 1 Cor. ii. 2. Why Christ CRUCIFIED? Why not Christ as a teacher, an example, a martyr, a prophet? Plainly because, whatever was done by Christ in all these characters, it would have utterly failed to accomplish the design of saving men, unless his expiatory death had also taken place. Christ *crucified*, then, is the very point on which ultimately hang all the hopes of our sinful race. So Paul viewed it, when he said, "God forbid that I should glory, save in the CROSS of Christ:" Gal. vi. 14. So we too ought to view it. Other systems of religion teach the existence, attributes, and moral government of God. This does Judaism in its modern form; this does Theism; this does even Mohammedism. Other systems inculcate our social and relative duties. The religion of Hindoostan exhibits the Deity in a state of incarnation; so that even this is not in all respects peculiar to Christianity. But no religion save the Christian, exhibits the incarnate WORD, suffering, bleeding, dying for sinners; a Lamb of God to take away the sin of the world. This is at once the glory and the hope of the Christian system. This is what marks it with a peculiarity, that makes it exceeding distinct from, and superior to, all other systems. Give up this point, and you confound the broad line of distinction, which separates it from all else that is called religion. Suffer this sun even to be eclipsed, and the race of man is covered with gloom. Quench his glory, and we are at once involved in ten-fold more than Egyptian night; we are doomed to wander in the shadow of death, on which no morning rays will ever dawn, nor one gleam of radiance ever fall to alleviate its terrors."—pp. 46—48.

The author's final remark is, "That a Saviour suffering for us, the eternal WORD, GOD manifest in the flesh, and in our nature offering an expiatory sacrifice, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuasives from sin, than any other consideration which the Christian religion proffers."

The author thinks that it would be easy to prove this from the nature of our moral constitution; but chooses here to make his appeal entirely to the scriptures, and the experience of Christians. In this view, he refers to what Paul and John say, respecting *God's commending his love towards us, in that while we were yet sinners Christ died for us;* and the constraining influences of the love of Christ; and many similar forms of expression. On these the preacher comments briefly but with great force; and then appeals to fact.

Here he mentions the well known statement of the Moravian missionaries respecting their manner of giving instruction to the Greenlanders. They taught them the existence and attri-

butes of God, the nature of his law, its spirituality and awful penalty, but all in vain. Their hearts were no more moved, than the everlasting ice of the polar region is melted by the playing of the *northern lights*. They then turned and preached a dying Saviour. The effect was as though a tropical sun had thrown its heat on that land of frost and snow. The poor savages were melted, and subdued to the obedience of the just. After adverting to this striking fact, the preacher goes on, growing warmer, and, evolving higher feelings at every step until the close. We have rarely seen a finer, that is, a more truly eloquent and impressive conclusion to any sermon. For this reason, we shall make a long extract; for which we are sure that our readers will thank us.

"Yes, and millions of the ransomed, who have gone to Zion with songs and everlasting joy upon their heads, can testify to the power of this mighty truth on their rebellious hearts. God so commended his love toward them, by disclosing a Saviour dying on their account, that they could no longer resist the invitations of his mercy. It was a mighty stream, rushing on with overwhelming power, and bearing every thing away before it.

"That Jesus died, and died for us; that he was OUR SUBSTITUTE; that his tender compassion did take us into view individually; that he took our nature in order to enter most intimately, most endearingly, into our sympathies, and propose himself to us under the most attractive form, is the view which Paul took of the Redeemer's work. He was not an isolated monument of suffering, and of God's displeasure against sinners; not merely a sign that sin could be pardoned, by which only an abstract testimony could be given, like that which the rainbow gives of God's covenant to drown the earth no more—a symbol which might have served equally well for angels or for men. No; "Verily he did not assist the angels, but the seed of Abraham." Man was the object—the only object—of his incarnation, sufferings, and death. "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of his people. For in that he himself suffered, being tempted, he is able also to succour those that are tempted:" Heb. ii. 16—18. See what pains is here taken to represent the suffering Saviour as participating in our nature, and entering with the most tender sympathy into all our wants and woes. Is this to propose him as a mere example of suffering, cold, distant, abstract; or is it to make him such a high priest as we needed, one who can be touched with a feeling for our infirmities, having been tempted in all points as we are? Speak, ye whose hearts have been melted by a Saviour's love, and tell us. Speak, ye who live amid the horrors of eternal winter and storm; and ye

who roam in deserts parched beneath a burning sun; ye who were without God and without hope in the world, aliens from the commonwealth of Israel, and strangers to the covenant of promise, speak and say, Is not this the Saviour you need? the Saviour who has cheered your desponding hearts? who has opened to you the prospect of glory? Is not this he whom your souls love? Speak, ye redeemed, encircling his throne above, and casting your crowns at his feet; is not this he who drew your souls to him by bonds of love stronger than death; which many waters could not quench, nor floods drown? Hark! I hear the notes of that song which fills all the regions of Heaven with harmony. It echoes back even to this distant world: "THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD, out of every kindred and tongue and and people and nation, and hast made us kings and priests unto our God forever and ever." O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above!

"Fear not, my brethren, who are to preach this precious Saviour to a perishing world, fear not that the declaration of his atoning blood will ever palsy the moral energies of the soul. What says that great apostle, who won more souls to Jesus, than any other herald of his salvation has ever done? "The love of Christ *constraineth* us." But *why* did it constrain him, and to do what? "It constraineth us, because we thus judge, that if one died for all, then were all dead;" i. e. it constrains us, because when we were dead in trespasses and sins, Christ died to redeem us. What follows? He died for us, "that they which live, *should henceforth no more live unto themselves, but unto him who died for them and who rose again.*" Preach the same doctrine; it must forever have the same influence—the same mighty, overpowering, saving influence—on every heart that receives it. Proclaim to a perishing world *glad tidings*—glad tidings of great joy. Jesus died for them. Jesus can and will save them, if they accept the offers of his mercy. Glory in nothing but his cross. Be not turned aside from preaching him *crucified*, by any scorn and contumely on the one hand, or cold and speculative philosophy on the other. This doctrine is the power of God unto salvation to all who believe. Proclaim it then to a world perishing in iniquity. Proclaim it to the very ends of the earth. It will force open the prison doors. It will liberate the captives. It will scatter heavenly glory over our benighted world. It will call the dead to life. It will convert this great Aceldama into the garden of God. This boundless valley of dry bones will become the scene of as boundless a resurrection to life.

"I thank God, whose providence has so long detained me from this sacred place, that I have now enjoyed another opportunity of testifying to you my convictions in respect to a Saviour's dying love. If I should never again be permitted to do it, receive this

as the last and highest expression of my affection to him and to you. I ask for no other privilege on earth, but to make known the efficacy of his death; and none in heaven, but to be associated with those who ascribe salvation to his blood. AMEN."

This is excellent. May it please the God of grace to send these truths to the heart of every reader, and of every human being; that all may feel the constraining influences of the love of Christ, and "live not unto themselves, but unto him who died for them and rose again!"

We have given this very full account of these two sermons, for several reasons—Because they were delivered at the oldest and largest Theological Seminary in the United States; and are, we know, a true expression, as far as they go, of the Theology of Andover. And as comparatively few of our readers will probably ever see the sermons, we thought it right, for the sake of general information, to extract, if possible, every important thought, and present it on our pages. —Because, the great doctrine of the text is discussed in these sermons, as we think, just as it ought to be:—that is, the preacher simply inquires, what saith the scripture? and addresses himself directly and honestly to the work of finding an answer. Here is no philosophical speculation; no vanity of human reasoning; no shrinking from the plain declarations of scripture; and we will add, no pushing of these declarations to an extreme, so as at once to degrade and perplex the subject by carrying through it the ideas of human business; but all is plain, scriptural, and practical.—And finally, because, we wished it to be seen that in relation to this *palmary*, this *fundamental* doctrine, there is a substantial agreement between orthodox Christians in all parts of the country. Whatever little differences there may be, as to matters non-essential to the integrity of the scriptural system, yet when the ark of the covenant is touched, when the vital doctrines of the gospel are attacked, we see men in all parts of our country, and from every school of the prophets, rallying round a common standard arrayed in armour of heaven's preparing for the defence of truth. And we cannot help cherishing the hope that this spirit will increase yet more and more; and that the leaders of Theological opinions will *learn to* LET LITTLE THINGS PASS FOR LITTLE THINGS; *and encourage the union and co-operation of all* WHO "HOLD THE HEAD."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Hampden Sidney College.—The examination of students in this institution, began on the 18th, and terminated on the 22d ult. The commencement occurred on the 23d. On this occasion, in compliance with the usual forms, a Latin salutatory and an English valedictory, with sundry intermediate orations, were delivered. The first degree in the arts was conferred on seven young gentlemen, members of the senior class. The second, was conferred on nine, alumni of the college, and three gentlemen, who were graduates of other colleges.

Literary and Philosophical Society at Hampden Sidney College.—It gives us pleasure to insert the following communication, from a member of the society to which it refers.

The object of the society is to facilitate the personal improvement of its members, and to promote as far as may be, a more liberal and efficient cultivation of general literature and science. It admits any gentleman in this state, eminent for literary or professional attainments; all resident graduates at this institution; and all who from time to time complete their course of study here, provided they shall have been admitted to the first degree in the arts.

The society holds its meetings, during college terms, at least once in two weeks, and by a vote of the majority, may meet at shorter intervals. The members within a reasonable distance are expected to attend these meetings.

The exercises of the society at these ordinary meetings consist in the free discussion of a single subject, chosen at the preceding meeting. The members, in rotation, are required faithfully to investigate the subject selected for discussion, and to bring forward the result of their inquiries in writing at the opening of the next meeting. (I mean that one member is required to write for each meeting.) The other members, after the reading of the dissertation, are expected to take part in the farther discussion of the subject.

Besides the ordinary meetings, the society holds an annual meeting at the college, on the day after the college commencement, at which time all the members of the society are requested to attend. To give public interest and importance to this meeting, the society elects at each anniversary meeting two persons to deliver orations at the next ensuing anniversary, and it may, if it think proper, elect a third person to deliver a poem at the same time.

The society also has in connexion with it an Athenæum or reading room, consisting of periodical works of literature and science.

The society held its first anniversary meeting at Hampden Sidney College, on Friday, 24th Sept. A large number of the members were present. Dr. Rice delivered an oration, of which he was requested to furnish a copy

for publication. In consequence of peculiar circumstances, the other orator and the poet were prevented from speaking.

The orators appointed for the next anniversary, are Hon. Wm. H. Cabell and the Rev. Jno. B. Hoge. Mr. William B. Chittenden, an alumnus of the College, is to deliver a poem on the same occasion.

Illuminating Gas from Cotton Seed.—A few weeks ago we published a short article from the Raleigh Register, announcing that Professor Olmsted, of the University of North Carolina, had ascertained by experiment, that a fine illuminating gas may be obtained from cotton seed, and that the particulars would soon be given to the public by Professor Olmsted himself. In the August number of the American Journal of Science, which we have just received, we find the expected communication. Professor Olmsted there minutely describes the process adopted by him in procuring the gas. The result of his experiments is, that one pound of cotton seed is capable of affording 16,288 cubic inches, or nearly nine and a half cubic feet of illuminating gas. According to the custom-house returns, the amount of cotton annually raised in the United States is about 100,000,000 pounds. For each pound of cotton, it is estimated, there are more than three pounds of seed, making in all more than 300,000,000 pounds of cotton seed. A very trifling portion of this product at present is applied to any use whatever, the great mass forming merely an offensive and noxious pile around the cotton gins; although it is capable of yielding, according to Professor O's experiments, 2,827,500,000 cubic feet of gas. The whole quantity of gas manufactured annually to supply the city of London, is about 400,000,000 cubic feet, and requires more than 33,000 chaldrons of coal. As the illuminating power of the cotton seed gas is nearly double that of coal gas; it would seem, therefore, that the whole cotton crop of the United States is capable of supplying fourteen such cities as London with illuminating gas. The flame of the cotton seed gas, like that of oil gas, is distinguished for purity and softness, and like that, this gas also admits of the greatest simplicity in the apparatus for manufacturing it.

"In deciding upon the eligibility of employing cotton seed for the manufacture of gas lights," says the professor, "it should be recollected that this article is at present scarcely rated at any price, while coal is still in this country a scarce and expensive article. On account of the cheapness of the seed, therefore, the quality of the gas, and the simplicity of the apparatus required for its manufacture, it appears not improbable that it may be found the most eligible substance for gas illumination, especially in the United States." [*N. Y. Observer.*

Arctic Expedition.—One of the officers of this expedition has written to a friend the following account of the preparations that have been made for prosecuting it with success.

"I cannot leave the Orkney Isles without writing. Of the nature and objects of this expedition I suppose you are already well informed; it is therefore unnecessary for me to enter into details. Every thing which could

be thought of for the comfort and safety of those engaged in it has been provided by government. We have complete fur dresses of raccoon skin; bags about six feet long and sufficiently wide for a man to get into and sleep in, lined with the same material; and pillows which are air tight, and may be inflated when necessary, to repose on. These pillows are made of duck of the closest texture, of which two pieces are glued together by a composition made of India rubber dissolved in naptha, which renders them air tight, and the pillows are then formed. There is a stop-cock at one corner, through which they are inflated, and when not used the air is allowed to escape. When empty a pillow can be folded up in a small compass and carried in the pocket. We have also water-proof dresses, swimming-jackets, and camp equipage suited to the climate we have to encounter, all prepared in the same manner. We have also coverings of the same material for two boats which we have in frame: each of these boats, when completed for service, will weigh about 150 pounds; they are designed to carry six persons each, with some necessaries. The party consists of twelve persons, and if we find the sea clear of ice, we are to paddle along shore. We take two ponies from Stromness to convey the luggage across the peninsula from Repulse Bay to the Arctic Sea; they are strong, hardy, and handsome little animals. We have materials to form a cart for the luggage on our arrival, and six pair of wheels of different sizes and width. It is, however, generally thought that Esquimaux dogs will be more serviceable in conveying our luggage on sledges, than the ponies in a cart; and we have a number of sledges of various sizes, in case it should be found necessary to use them. The Snap, surveying sloop, accompanies us as far as the ice near Hudson's Strait, where we take out the stores, provisions, &c. and part company. The Snap will then proceed to Newfoundland, to continue the surveys of that coast. These particulars will give you some idea of the manner in which we are to proceed on our arrival at Hudson's Strait. I trust we shall fully succeed in the object in view; at all events, every thing that courage and perseverance can accomplish will be effected."

New Pneumatic Engine.—We inserted last week a brief notice, from a London paper, of this recently invented mechanical agent, which is expected to supercede, in some degree, the use of steam engines. The importance of this invention has been called in question, and it is thought strange that any one should have republished it without comment.

We therefore proceed to mention some particulars in which it is superior to the engines wrought by steam. Since our last publication we have seen a specification of the patent taken out by the inventor, and shall be able to state the advantages of his engine more fully than we could otherwise perhaps have done.

The quantity of gas necessary will be very small, and the expense therefore light, especially in situations where the gas can be obtained from coal; but even in cases where more costly articles are used, the expense will be inferior to that of the *fuel* required for a steam engine. The original cost

of the engine and charges of wear and tear, and proportionably the expenses of repairs, (as also, from its greater simplicity, the delays requisite for putting it in order,) will be less than of steam engines.

The weight of the engine will not be more than one-fifth of that of a steam engine (and boiler) of the same power—it is therefore more portable—it occupies less space—requires much less room for fuel—(a great advantage in boats)—and when used in manufactories, &c. on land, buildings of less strength and expensiveness are necessary for its reception.

As the power of the engine is derived from atmospheric pressure, nine pounds and upwards to the square inch, it may be increased in this ratio to any extent, by enlarging the cylinder; whereas the general *available* power of the condensing *steam* engine is said not to exceed 7 or 8 pounds.

Above all, *this engine is entirely free from danger.* No boiler is used and no explosion can occur; of course the dreadful accidents which have in a degree brought steam engines into disrepute, cannot take place.

"The simplicity of the construction of this vacuum engine (which has been approved by several eminent scientific men) and the certainty of its principle, combined with the advantages above enumerated, will, it is presumed, render it eminently valuable to the public."—[*N. Y. Rel. Chron.*

Indian Education.—We are gratified to learn that Professor Anderson of the Vermont Medical Academy, has benevolently offered to educate an Indian youth, at his own expense, in the theory and practice of Medicine. The offer has been communicated to the Secretary of the U. F. M. Society, Mr. Z. Lewis, and an individual for the purpose, it may be expected, will soon be designated. [*West. Rec.*

Flavel's Fountain of Life.—Just published in this city, by Joseph Martin, The Fountain of Life Opened, or a display of Christ in his essential and mediatorial glory, containing forty-two sermons—by the Rev. John Flavel, late Minister of the Gospel at Dartmouth, in Devon, England—first American edition, with translations of the Latin and Greek words and phrases which frequently occur in the work.

REVIEW OF RELIGIOUS INTELLIGENCE.

For the Literary and Evangelical Magazine.

PRESBYTERY OF HANOVER.—This Presbytery held its Autumnal Meeting, on the 25th ult. at the Church near Hampden Sidney College, in Prince Edward. The meeting was more generally attended than usual; there being about twenty clerical and twelve lay members present. The Rev. James Mitchell was chosen Moderator, and the Rev. A. W. Kilpatrick, Clerk.

The Session of the Presbytery, having commenced on Saturday; and

that day of the meeting being assigned by a standing order, for the delivery of a sermon in behalf of the Board of Education, that service was, according to appointment, performed by the Rev. Wm. I. Armstrong; and a liberal contribution received from the congregation.

On the Sabbath, notwithstanding the inclemency of the weather, a large congregation was assembled, who evinced their interest in the services of the day. The Lord's Supper was administered to a large number of communicants, a considerable proportion of whom were young persons.

After the Sabbath, the Presbytery was, for three ensuing days closely occupied with business, of which even a summary account cannot here be given.

The Report of the Board of Trustees of the Theological Seminary, brought that interesting institution before the Presbytery. On this subject we hope soon to be furnished with the means of making a more accurate, and satisfactory statement, than we can offer at present.

A resolution was adopted directing the attention of the members, to that part of the Directory for public worship, which appointed the reading of the Scriptures as a regular part of divine service; and advises, that the service be introduced by a short prayer.

New churches were reported to Presbytery, as organized since their last meeting, in the counties of Nottoway and Albemarle. They were taken under the care of Presbytery, to be known, as the church of Nottoway, and the church of New Lebanon and Mountain Plain; and their representatives were admitted to a seat. It is expected that one or two more churches will be speedily organized.

The next Spring meeting of the Presbytery will be held at Buckingham Court-House, with a view to the ordination of the pastor elect, of the church of Maysville. At that meeting, the Rev. James Turner is appointed to preach the Missionary sermon; and the Rev. Jesse H. Turner is appointed his substitute.

The Presbytery at present consist of twenty-four ministers; and have under their care about thirty congregations, six licentiates, and six candidates. W.

General Association of New-Hampshire.—We learn from an obliging correspondent, that the Meeting of this body, which was held in the East Parish of Londonderry, on Tuesday of last week, was peculiarly interesting. By a very happy arrangement, the Annual Meeting of the General Association, the New-Hampshire Bible Society, and the New-Hampshire Missionary Society, are holden at one place, on three successive days: and the whole is concluded by celebrating the love of Christ at his table.

The Meeting of the General Association was opened on the morning of Tuesday. The business was conducted with great unanimity. In the afternoon, a discourse was delivered, in its audience, by the Rev. Mr. Rowell, of Cornish, from Psalm lxxxvii. 7. *All my springs are in thee;*—after which a collection was taken up in aid of the fund established for the relief of widows

of deceased clergymen in that State. In the evening, a sermon was delivered by the Rev. Mr. Edwards, of Andover, from 1 John ii. 20. *Ye have an unction from the Holy One, and know all things.*

On the forenoon of Wednesday, narratives of the state of religion were given by delegates from the various associations in New-Hampshire, by the Rev. Mr. Jackson from Vermont,—the Rev. Messrs. Edwards and Cogswell from Mass.—the Rev. Mr. Mead from Conn.—and the Rev. Dr. Spring of New-York, from the General Assembly of the Presbyterian Church. It appeared from these narratives, that the churches in New-Hampshire have not been so abundantly blessed the past year, with the precious influences of the Holy Spirit, as in some years that have gone before; yet, in several places, the divine blessing has descended, and numbers have been added to the church.—Nearly the same remarks will apply to the state of religion in Vermont, and within the bounds of the Presbyterian church.—In Massachusetts and Connecticut, the year has not been less distinguished by revivals of religion, than most other years.

Our correspondent does not inform us that there was made any mention of the state of our *Colleges*, in which we believe there is not any revival of religion at the present time, and which therefore cannot but be considered as urgently demanding the prayers of all the people of God. It is gratifying to know that the members of the body whose doings we are narrating, have sacredly set apart *one hour, between eight and nine, on Saturday evening* of each week, to be observed as a season of special prayer for influences of the Holy Spirit. It is known that this hour is now set apart in many places, and happy would it be, were it thus consecrated in every part of our country.

After the narratives of the state of religion were ended, Dr. Ayres, recently from the colony established at Liberia, was introduced to the audience, and gave a very interesting view of the claims of the people of Africa on our sympathy and our aid;—showing at once the feasibility and the incalculable importance of the objects of the American Colonization Society, both to the bodies and the souls of men.

In the afternoon of Wednesday, the Report of the New-Hampshire Bible Society was read by Rev. Dr. Church, and followed by addresses from Rev. Mr. Webster, of Hampton, Hon. John Vose, of Pembroke, Rev. Mr. Edwards, and Rev. Dr. Spring. Rev. Mr. Custis, of Epsom, related an interesting anecdote of the blessings conferred on a sick soldier, in a hospital, by the gift of a Bible. A collection was then taken to aid the objects of the Society.—In the evening, Rev. Dr. Spring delivered a discourse on Sanctification, from John xvii. 17. *Sanctify them through thy truth: thy word is truth.*—After this exercise the subject of forming a State Society for the promotion of Sabbath Schools and Bible Classes, was introduced; and such a Society was regularly organized on the following day.

On Thursday, A. M. the Annual Report of the New-Hampshire Missionary Society was read by the Rev. Mr. Burnham, of Pembroke; from which it ap-

peared, that, though in that State there remains "much land to be possessed," there is yet no ground for discouragement. Many missionaries have laboured the past year in the waste places of the State;—some of them have been blessed with revivals of religion; and four have been settled as pastors of Churches.

In the afternoon of Thursday, a discourse was delivered by Rev. Mr. Cooke, of Acworth, from Isa. xlv. 22. *Look unto me and be ye saved, all the ends of the earth;* in which he showed the perishing condition of those who have never heard of a Saviour, and the obligations devolving on Christians to spread his Gospel. A collection was taken in aid of the New-Hampshire Missionary Society; and the communion was then administered to a numerous body of members of the church—the lower part of the house, which is large, being almost entirely filled with communicants. The scene was peculiarly solemn and interesting.

In the evening of this day a sermon was preached by the Rev. Mr. Green, of this city, from Psalm li. 12, 13. *Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee*—after which a recapitulation of the narratives of the state of religion in New-Hampshire was read by Rev. Mr. Hill of Mason.

"The Lord," says our informer, "was manifestly present by the influences of his Spirit. These were good days, we trust, to the souls of many,—especially to the Ministers of Christ, of whom a large number were present. The audience was silent and peculiarly attentive to the discourses and the Reports, many of which made a very deep impression, and we confidently believe, will, to some, at least, be as good seed sown on good ground. We should not envy the man his feelings, who would not rejoice and bless God for such a scene as this. Christian love seemed to pervade every bosom; and the religious enjoyment of this precious meeting seemed to be, as it were, a foretaste of those joys, when the redeemed will meet together from the four corners of the earth on Mount Zion, 'with songs and everlasting joy upon their heads.'"—*Telegraph.*

American Education Society.—The ninth annual meeting of this Society was held in Boston, Sept. 29. In the morning, the Officers of the preceding year were re-elected, and a committee was appointed to make a report on the expediency of changing the time of the annual meeting. In the evening, a meeting of the Society in the Old South Church, was opened with prayer by the Rev. Otis Thompson, and the Report was read by the Rev. B. B. Wisner.

The Report states, that one hundred and ninety-eight Beneficiaries in ten States have received appropriations, during the last year, amounting to more than ten thousand dollars: while the receipts of the Society have not much exceeded nine thousand, which is more than $2000 less than the receipts of the preceding year.

The Report also states, that the General Agent of the Society, who had been connected with it three years, relinquished the agency nine months since, and it would become necessary soon to appoint another Agent, and to convince the friends of the Institution, of the importance of providing a competent support for a man, who should devote all his time to this object.

Though the receipts of the Society are diminishing because there is no agent, still the Directors are encouraged to persevere by a consideration of the influence which the Society has already exerted on other Education Societies: on our Literary Institutions; on Theological Seminaries, and on the different denominations of Christians.

After the Report was read, the following resolutions, accompanied with Addresses, were offered and seconded:

1st. By Bradford Sumner, Esq. of Boston, and Rev. Benjamin H. Rice, of Petersburg, Va.

Resolved, That the scriptural and catholic principles, the extended labors, the economical appropriations, and the flattering success of the American Education Society, claim for it the confidence, and liberal patronage, of the Christian public.

2d. By Rev. Justin Edwards, of Andover, and Mr. Rufus Anderson, of Boston.

Resolved, That the salutary influence of Education Societies upon our literary institutions, ought to be acknowledged with fervent gratitude to Almighty God, and furnishes conclusive evidence that these Associations are entitled to the countenance and support of all the friends of piety and learning.

3d. By Rev. Dr. Leland, of Charleston, S. C. and Rev. Mr. Green, of Boston.

Resolved, That with the continued smiles of Providence, this Society will never relinquish efforts to furnish a sufficient number of competent ministers, to execute the commission of the ascending Redeemer, and extend the influence of true religion through the earth.—*Bost. Rec.*

Georgia Education Society.—This Society met at Athens on the 5th ult. when the business usually occurring at an annual meeting was transacted. We most cordially pray for the success of this infant institution, which seems to be formed on an extensive and liberal plan. A few paragraphs from the report, as published in The Missionary, shall be laid before our readers.

"The Directors of the Georgia Education Society, in presenting their first report respecting this infant institution, rejoice that though they can make no splendid communication, they have nothing which ought to discourage its members from persevering in the good work which they have undertaken. In discharging the duties which have devolved upon them, they are happy to say that they have met with no greater or more numerous difficulties than they had anticipated; and that the Society has been prospered as far as they had any reason to expect. Yet in its infancy, it can hardly be said to have commenced its operations. It cannot present a long

list of beneficiaries, who *have* received, and who are still *receiving* its benefits. It cannot open to you a treasury filled with thousands, and point you to a numerous list of wealthy benefactors, whose hearts and whose treasures are pledged for its support. These things are reserved for those Societies which have existed for years, which have overcome prejudice, and silenced detraction by the blessings which they have diffused around them; and which have been enabled to show to all that not only their object is benevolent, but also that their plan is eligible.

So far as our information extends, we have reason to believe that the object of our Society is approved; that numbers of good and distinguished men feel the necessity of such an effort as we are making, and are convinced that it may be productive of much good to the cause of religion and of morality. The list of those who have already become members of this Society, if not yet as numerous as its friends hope it will soon be, is yet sufficient to show that men of wealth and talents and piety believe the object of the Society worthy of patronage.

The Directors are gratified to state, that two Societies auxiliary to this, have been formed during the short period of its existence. One at Danielsville, Madison county, and the other at Lexington, Oglethorpe county.—They have also gratefully to acknowledge that two other Societies which were formed auxiliary to the American Education Society, deeply sensible of the importance of filling our own pulpits, and of educating among us our own Ministers, have determined to appropriate their funds to the furtherance of the views of this Society; and have therefore become auxiliary to it. Of these, one is in Liberty county, and the other at Mount Zion, Hancock county. The Female Cent Society of Liberty county, has also, we believe, become auxiliary to this Society. Of the amount which will be received from these, the Directors cannot form any estimate, not having yet received from their officers any statement of the same."

Missionary Anniversary.—On the 15th inst. the American Board of Commissioners for Foreign Missions held their *fifteenth* annual meeting in this city. The usual routine of business was transacted in much harmony, the interesting details of which may be expected in their annual report. The anniversary sermon was preached by Rev. Samuel Austin, D.D. from Gal. xv. 16.; after which a handsome collection ($113) was taken up for the treasury of the Board.

From the statement of the Treasurer it appeared, that the expenditures, in the course of the year preceding August 31, 1824, were $54,157:05—and that the receipts during the same period were $47,483:58.

The following officers of the Board were elected for the ensuing year:

Rev. Joseph Lyman, D.D. *President.* Hon. John Cotton Smith, L.L. D. *Vice-President.*

Prudential Committee.—Hon. William Reid; Rev. Leonard Woods, D.D. Jeremiah Evarts, Esq. Hon. Samuel Hubbard, Rev. Warren Fay.

Rev. Calvin Chapin, D.D. Recording Secretary; Jeremiah Evarts, Esq. Corresponding Secretary; Henry Hill, Esq. Treasurer; Rufus Anderson, Assistant Secretary; Chester Adams, Auditor.

The next annual meeting is to be holden at Northampton, and the Rev. Dr. Bates is appointed to preach the anniversary sermon at this meeting, and Rev. Dr. Griffin his second.

The members of the Board, by invitation of Mr. Gallaudet, principal of the American Asylum in this city, for the education of the Deaf and Dumb, visited that interesting Institution on the 16th, and we understand were highly gratified in witnessing its prosperous state, and the ingenious exhibitions of its pupils.

On Wednesday evening at a public meeting, extracts from the Annual Report were read to a respectable audience by the secretary; this communication was followed by pertinent and animated addresses from Rev. Dr. Beecher, and Rev. Dr. Proudfit. The Board concluded their meeting and adjourned Friday noon.

The Rev. Dr. Porter, of Catskill, (N. Y.) and the Rev. Dr. Milledoler, Col. Henry Rutgers, the Rev. Dr. Spring and Eleazer Lord, Esq. of this city, were unanimously elected members of the Board.—*N. Y. Obs.*

Florida.—The following extract of a letter written, at St. Augustine, to one of the Editors of The Missionary was published in that paper.

My dear Brother—I know not whether you may have heard of my journey to St. Augustine, or the object of my going to that remote region. Be assured no trifling object—no pecuniary consideration could have influenced me to come hither at this inclement season of the year.

I believe my Master called me hither and I rejoice that I was obedient to his call; for I trust he has been with me, and blessed my feeble efforts among this people. I have been here more than nine weeks. Every Sabbath I have preached twice in the day and attended prayer meeting by candle light. We have two prayer meetings in which the Methodists and we harmoniously unite every week. Indeed almost every evening is a meeting for prayer, either public or private. The result, by God's blessing, has been, that a Presbyterian church has been organized and constituted here. After many meetings of those who wished to form a church for meditation, consultation and prayer, I framed a constitution and form of government conformable to our plan of discipline, which was approved by eleven persons, four males and seven females, who were propounded, after particular examination—then made a public profession of their faith, &c. and were received into membership. Deacons were then chosen and publicly ordained. And on the 20th of June, 1824, the first Presbyterian church was constituted, and the Holy Supper administered. A day which I trust will long be held in grateful remembrance by many of the inhabitants of St. Augustine. The scene was solemn. The assembly was said to be the largest ever convened here for religious purposes—composed of almost every sect of Christians—some Jews, and very many belonging to no religious denomination at all. We also had persons of every complexion,

white, red and black. A large body of the military stationed here, marched in order, and worshipped with us. Twelve persons (one more having been received) original members of this infant church, together with many of our Methodist and Episcopal brethren, and one Baptist sister, sat down together as children of the same common Father, and redeemed by the same Saviour, and cordially partook of the bread of life, and drank of the cup of salvation. Was not this a blessed sight, my brother? Do you not wish you had been with us? I assure you, I thought of *you* and a few others on this occasion. Assuredly the Master was with us. I do not think I ever before experienced more of the Divine presence, and I am happy to find that harmony seems to prevail, and although our meetings are very frequent, they are well attended. On Sunday last I am told all the billiard and gambling rooms were shut, and no public balls were held. Some say poverty was the cause of this; others attributed it to a better, which I trust is the true cause.

I must say that I never saw better order any where than here on the 4th of July. And the religious exercises observed on the Sabbath appear to have been blessed to the people; for the festivities of the following day were conducted with great order and decorum. I was requested to attend and to open a public meeting of citizens and soldiers with prayer—after which the Declaration of Independence was read by an officer, and an elegant oration afterwards delivered by another officer, both of whom acquitted themselves handsomely.

I have been about leaving this for three weeks past, but really cannot get away. Yesterday a Catholic applied to me for a Spanish Bible, but I had none. I yesterday gave an English Bible to a soldier which he thankfully received. I last Sabbath propounded a converted Catholic, who wishes to have three children baptized. These matters cannot be trifled with. I forgot to tell you that the Monthly Concert of Prayer was began here on the first Monday of last month, and well attended then and on the first of this month."

Buenos Ayres.—From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In the month of February, Mr. Parvin issued proposals for opening an Academy, with recommendations from Mr. Rodney, our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The principal object of attention in the Academy, during that time, was the English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has, also, been established, in

which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them, and at the close of each month rewards were bestowed consisting of tracts, sermons, and copies of this work.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day; and are not without strong hopes, from the rapid increase of intelligence in the community, that a free toleration of religion, such as exists in this country, will be proclaimed before many years. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.—*Miss. Her.*

Missionary at Demarara.—A debate of two days' continuance on the the case of the Missionary Smith, has taken place in the House of Commons. A motion was made by Mr. Brougham, to express the serious alarm and deep sorrow with which the House contemplated the violation of law and justice, manifested in the unexampled proceedings against Mr. Smith in Demarara, and their sense of the necessity of adopting measures to secure a just and humane administration of law in that colony, and to protect the voluntary instruction of the negroes, as well as the negroes themselves, and the rest of his Majesty's subjects from oppression. This motion was supported by Mr. Brougham with a power of argument and eloquence which has seldom been equalled; and he was followed on the same side by Sir James Mackintosh, Dr. Lushington, Mr. J. Williams, Mr. Wilberforce, Mr. Denman, and Sir Joseph Yorke. The motion was opposed by Mr. Horton, Mr. Scarlett, Mr. Tindal, the Attorney-General, and Mr. Canning, on the ground, not of the legality of the proceedings, or of the justice of the sentence, but that the motion went to condemn unheard the Governor of Demarara, and the Court that tried Mr. Smith. On this ground the previous question was moved and carried by 193 to 146, the largest minority in the present session. The division, under all the circumstances of the cases, may be considered as a triumph. Not an individual attempted to defend the proceedings. In short, nothing could have been more decisive of the innocence of Mr. Smith, and the injustice of his condemnation. A just tribute of applause was paid to the Christian intrepidity of the Rev. W. S. Austin, the Chaplain of the colony, who, actuated by a sense of what he owed to truth and justice, defended the character and conduct of the traduced and persecuted Missionary.—A subscription has been set on foot for Mrs. Smith, which, it is hoped, will become general, as no higher sum than one pound is proposed to be taken from any individual.—*Chr. Obs.*

An occurrence has been brought to public view, which more fully justifies the character of Mr. Smith, and throws more light on the conduct of his persecutors than any thing that has before appeared.

In the Guiana Chronicle a paper has been published, signed by a Mr. Hopkinson, 19th April, in which he states that he had submitted to the Governor-General (Murray) certain serious and heavy charges against a Captain Spencer, a militia and burgher officer, which remained for many weeks unnoticed, but which were at length committed to a Court of Inquiry for Investigation.

The charge brought by Mr. Hopkinson against Captain Spencer was this. That he, (Capt. S.) who resided in the very centre of the agitated district, had full information of the intended disturbance before it broke out, and neglected to make it known to the proper authorities, and was therefore guilty of gross misconduct.

The Court of Inquiry has published their decision, which is, that "*No blame whatever is attached to Captain Spencer for his conduct on the 18th of August last*—(reader mark,)—*the revolt having been so unexpected, and the information so little believed, that it was not deemed expedient to alarm the colony by any military movement; and as it clearly appears that Captain Spencer, who lived in the centre of the part in which it broke out, knew no cause to believe the rumour of the day, he could not have avoided both ridicule and censure should it have proved unfounded, if he had needlessly thrown the district into confusion and alarm by calling out the militia.*"

Now this declaration most completely exonerates Mr. Smith from the only charge which had the least colour of blame. He was judged a *criminal*, for not communicating to the Governor what he heard on Sunday the 17th. His answer was plain and simple; he had not the slightest idea that the slaves intended to revolt; he had therefore nothing to communicate;—and had he gone to the Governor, he might have incurred both "ridicule and censure." Yet this silence of Mr. Smith is gravely called *Misprison of Treason.* But the very same conduct in Captain Spencer is declared to be *perfectly blameless*, and even commendable; and, on this ground, that he had no cause to believe the information he had received, and that had he reported it, or needlessly alarmed the colony by any military movement, "he could not have avoided both ridicule and censure."

"The decision on Captain Spencer's case (says the editor of the New Times of July the 2d,) is perfectly fair and just. It is monstrous to charge men with treason because they do not run to a magistrate with every vague rumour that they hear. But, if Captain Spencer has been treated fairly, the unavoidable inference is—that *poor Smith was the victim of persecution.*"

——o——

Lond. Miss. Chron.

TO CORRESPONDENTS.—The article "on Candour," &c. was received too late for insertion last month; and in the arrangement of the matter for this month, it was unavoidably crowded out. It shall appear as soon as practicable. We must take the liberty of changing the signature which our correspondent has chosen; as by a reference to one of our late Nos. he will find it pre-occupied.

We have received a continuation of the essays on the "Influence of the Bible," &c. and on the "Influence of the Reformation." Their publication shall not be interrupted.

In our last No. there was an inadvertent omission to credit some articles of intelligence to the proper authorities. We think it scarcely worth while now, to supply the deficiency.

THE INFLUENCE OF THE REFORMATION ON THE AMERICAN REVOLUTION.—(*Continued from page* 514.)

THE statements which have been made on this subject might be extended to great length; but it is time now to show their application to our own country. For this purpose, however, we must begin at a very early period.

There are few of our readers, who have not heard the name of *John Calvin*. And many of them have heard it sounded with epithets of bitter censure, and deep abhorrence, that they will be much surprised to learn, that he was once regarded as the greatest and best man, in the Reformed churches; was looked on with the deepest veneration; and, although poor and without worldly power, exerted a greater moral influence than any other man at that time in the world. Yet it was even so. Surely the virtue and understanding of a man must be great, when without money, without patronage, without pomp and show, he sways the minds of nations, and causes the force of his character to be felt on the destinies of the world. That it may appear that these things have not been said without consideration, let the reader know that Scaliger, Pasquier, Thuanus, Hooker, and other men like these, were accustomed to speak of him in the highest terms. The testimony of the *judicious* Hooker is so remarkable that I cannot help here transcribing it, with the remark that the author prefixed it to the famous work on Ecclesiastical Polity, which was written expressly against the system of church government adopted by Calvin. Concerning this system he says,

"A founder it had, whom for mine own part, I think incomparably the wisest man that ever the French (Protestant) church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the authour of that most blessed fountain *the book of life*, and of the admirable dexterity of wit, together with the helps of other learning which were his guides. Two things of principal moment there are, which have deservedly procured him honour throughout the world: the one, his exceeding pains in composing the Institutions of the Christian Religion; the other, his no less industrious travels for the exposition of Holy Scripture, according to the same Institutions. In

which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented. Of what account the master of sentences was in the church of Rome, the same and more among the preachers of Reformed churches, Calvin had purchased; *so that the perfectest divines were judged they who were skilfulest in Calvin's writings; his books being almost the very Canon to judge both doctrine and discipline by.*"

Testimonials might be adduced from many others, both Protestants and Catholics, in favour of the genius, learning, and eloquence of the great Reformer; as for instance Papyre Masson, Father Simon, Bishops Andrews, Bilson, Morton, Stillingfleet, &c.

But there were various circumstances, which gave a wide diffusion to the influence of Calvin's talents, besides the opinion that he was the greatest champion of the Reformation in his day. Some of these circumstances we must state.

It has before been observed that the English nation changed the character of its religion several times with the character of its sovereign. In the reign of Mary, Popery was received as the true faith. Many of the sincere Protestants fled from the persecution of the bloody queen, and sought refuge among their brethren on the continent. Calvin received them kindly; interested himself greatly on their behalf; and procured for them comfortable places at Geneva, Frankfort, and other cities. Many of these persons were pleased with the primitive simplicity of the Genevan mode of worship, and the popular form of church government *restored* by Calvin. And on their return to England carried their preferences with them. They diffused their sentiments among their countrymen; and while the sovereigns of England were stretching their prerogative, and striving to establish arbitrary power, these disciples of Calvin, both among the clergy and laity, under the name of Puritans made vigorous opposition. But here instead of giving my own speculations on this subject, I beg leave to make several quotations from writers who cannot have been influenced by prejudices, which it may be supposed by some, warp my judgment. My first quotation will be from a sermon preached by the celebrated *Dean Swift*, on what tories and high churchmen are accustomed to call the "*martyrdom of king Charles I.*" I hope the length of the extract will be pardoned, because Swift enters fully into the subject, states it with his usual perspicuity and force, and assigns the very reasons for the rise and growth of republican sentiments in

England, which would be assigned by an accurate historian. The reader will make due allowance for his prejudices.

"In the reign of this prince, Charles the martyr, the power, and prerogative of the king were much greater than they are in our times, and so had been for at least seven hundred years before; and the best princes we ever had, carried their power much farther than the blessed martyr ever offered to do, in the most blameable part of his reign. But, the lands of the crown having been prodigally bestowed to favourites in the preceding reigns, the succeeding kings could not support themselves without taxes raised by Parliament; which put them under the necessity of frequently calling those assemblies; and the crown lands being gotten into the hands of the nobility and gentry, besides the possessions of which the church had been robbed by king Henry the Eighth, power, which always follows property, grew to lean to the side of the people, by whom even the just rights of the crown were often disputed.

"But farther: upon the cruel persecution raised against the Protestants, under queen Mary, among great numbers who fled the kingdom to seek for shelter, several went and resided at Geneva, which is a commonwealth governed without a king, and where the religion contrived by Calvin is without the order of bishops. When the Protestant faith was restored by queen Elizabeth, those who fled to Geneva, returned among the rest home to England, and were grown so fond of the government and religion of the place they had left, that they used all possible endeavours to introduce both into their own country; at the same time continually preaching and railing against ceremonies and distinct habits of the clergy; taxing whatever they disliked as a remnant of Popery; and continued exceedingly troublesome to the church and state, under that great queen, as well as her successor king James I. These people called themselves Puritans, as pretending to a purer faith than those of the established church. And these were the founders of our dissenters. They did not think it sufficient to leave all the errors of Popery; but threw off many laudable and edifying institutions of the primitive church, and at last even the government of bishops; which having been ordained by the apostles themselves, had continued without interruption, in all christian churches, for above fifteen hundred years. And all this they did, not because those things were evil, but because they were kept by the Papists. From thence they proceeded by degrees to quarrel with the kingly government: because, as I have already said,

the city of Geneva, to which their fathers had flown for refuge was a commonwealth or government of the people."*

* It is nothing but justice to hear the account given by the English Dissenters, of the reasons of their separation from the church of England. The following is extracted from a sermon of one of the most distinguished of their preachers. "The fundamental PRINCIPLES of our DISSENT are the very same as those of our PROTEST against the church of Rome. Those principles are;—the sole *supremacy* and *legislative authority of Christ*, over the faith and the consciences of men;—the unrestricted *use* of the Bible, and its *sufficiency* as the rule of religious belief and obedience;—and the unlawfulness and impiety of human *dictation* in matters purely belonging to religion. The sober and consistent application of these principles appears to our most serious judgment, to *require* a conscientious separation from the religious establishment of our country." The preacher then declares that he and his brethren love and honour the pions members of the national church, and then proceeds thus,

"But it is ever a part of the respect and honour due to them to tell our brethren why we are constrained to differ from them. We rejoice that their church is purified from the grosser errors of the Romish Community; but we lament that she still retains an unscriptural conformity in many points of doctrine, constitution, and worship. We especially lament that her constitution involves a denial, virtually at least, of the three GREAT *principles* of Protestanism; and that she is tied and bound with the iron fetters of a merciless *uniformity*, imposed by the most profligate prince of the arbitrary house of Stuart,—so tied and bound with those heavy chains, that improvement and melioration are doleful and forbidden sounds to her! We cannot, moreover, be insensible to the strong fact, *that the church of England rejects communion with every* PROTESTANT CHURCH *on earth, but owns and exercises it with the* CHURCH OF ROME."

The English Dissenters, I will add have been greatly ridiculed, and treated with much scorn because they raised such violent objections against things acknowledged to be indifferent, such as the cross in Baptism, kneeling at the Sacrament, wearing the surplice, bowing at the name of Jesus, &c. &c. But their reasons have not often been duly considered. Of these, one of the strongest was that things acknowledged to be *indifferent*, were *imposed* by authority. The government of the church did not leave the *conscience free*, where Christ had left it *free*. And they felt it to be their duty to oppose the principle—*Obsta principiis*, has always been their motto.

Again: The Reformation in England was carried on by the *government* not by the *people*. The great body of the people were at this time, as all admit, extremely ignorant of all the *principles* of Christianity: they knew nothing but rites and ceremonies. Observing the slight change made in these, and uninstructed as to other things, they knew almost nothing of the true nature of Protestanism. Hence they were ready to veer about with every change in the government as the sovereign might bid them. The Reformers from the school of Geneva, knowing how much an ignorant populace are affected by objects of sight and hearing, wished the change in religion to be palpable to the senses. And while they insisted that due provision should be made for the instruction of the people, they also urged that the badges of Popery should be removed. Their opponents were not willing that the reformation should be so thorough. The sovereigns of England wished to take the place of the Popes of Rome, and rule in the church as they had done before. Disputes then, which have been represented as mere trifles, involved considerations of very great importance, and principles, which no friend of religious liberty can renounce.

After having thus stated the foundation and principles of puritanism, the Dean proceeds with an account of its growth till the breaking out of the civil war, and the overthrow of Charles. He thus concludes his narrative. "That odious Parliament, had first turned the bishops out of the house of Lords; in a few years after they murdered their king; then immediately abolished the whole House of Lords; and so at last obtained their wishes, of having a government of the people, and a new religion, both after the manner of Geneva,* without a king, a bishop, or a nobleman; and this they blasphemously called, 'The kingdom of Christ and his saints.'"

To the testimony of Dean Swift I wish to add that of two other writers, whose sentiments could not have been influenced by prejudices in favour either of republicanism or the ecclesiastical discipline of Geneva. One of these is the celebrated historian Hume, who was the avowed advocate of the House of Stuart. He says, "So absolute was the authority of the crown, *that the precious spark of liberty had been kindled and was preserved by the* PURITANS ALONE; and it was to

* It is evident that Dryden held the same opinion on this subject with Swift. In his political poem, called the *Hind and Panther*, he characterizes the Roman church under the fanciful name of the *Hind*; the church of England is the *Panther*, and the Presbyterian is called a *Wolf*. Of this last, he thus gives his opinion,

> The last of all the litter scap'd by chance,
> And from Geneva first infested France.
> Some authors thus his pedigree will trace,
> But others write him of an upstart race;
> Because of Wickliffe's brood no mark he brings,
> *But his innate antipathy to kings.*
> - - - - - - - - - - - - - - - -
> What though your native kennel* still be small
> Bounded betwixt a puddle† and a wall,‡
> Yet your victorious colonies are sent
> Where the north ocean girds the continent.
> Quicken'd with fire below, your monsters breed
> In fenny Holland and in fruitful Tweed;
> And like the first, the last affects to be
> Drawn to the dregs of a *democracy*.
> - - - - - - - - - - - - - - - -
> But, as the poisons of the deadliest kind
> Are to their own unhappy coasts confined;
> So *Presbyt'ry* and *pestilential* zeal
> *Can only flourish in a* COMMONWEAL.

The poet, in all probability, adopted this sentiment from the *learned* and *sagacious* monarch James I, whose common saying on this subject was, "no bishop, no king." James had been bred a Presbyterian, and had good opportunities of knowing the spirit and tendency of his mother church.

* *Geneva*. † The lake of Geneva. ‡ The rampart of the city.

this sect, whose principles appear so frivolous, and habits so ridiculous, *that the English owe the* WHOLE FREEDOM *of their constitution.*" (Hist. of England. Vol. v. p. 189.)

The other author referred to, is a writer in the London Quarterly Review, a work too well known in this country to be characterized here. In vol. xii. year 1817, page 517, the Reviewer gives an account of the influence of religious disputes in originating political parties in the times of which we speak; describes the Roman Catholics as disaffected to the government; and then, turning with his accustomed virulence on the Puritans, thus utters reproaches, which we receive as honourable testimonials. "The Puritans were not less dissaffected, but they were less treasonable, because they expected no foreign assistance, neither were they at that time so strong a party in themselves. *It soon became apparent that they tended naturally towards republicanism;* for certain it is, that *monarchy* and *episcopacy*, the *throne* and the *altar* are much more nearly connected than writers of bad faith, or little reflection have sought to persuade mankind. - - - - - - Besides this insensible, but *natural inclination towards democracy*, which arises from the *principles* of a *popular church government*, there was another cause why the current should set in that direction; it was *only under commonwealths*, that the *Puritans* saw their *beloved discipline flourish;* the sufferance which it had obtained in France was won from the crown, and was exposed to continued and imminent danger from its known enmity."

These are not mere opinions taken up at random, but founded on truth and nature. A popular form of church government will as assuredly operate favourably for liberty, as men's principles will influence their conduct. But if any refuse to admit this, their prejudices are so strong, or their understandings are so obtuse, that it is waste of time to reason with them. I will not use language so harsh as that of the *Quarterly*, and say they are men of bad faith; but certainly they are men of little reflection.

It has been seen, in part, how it came to pass that the Geneva discipline exerted such influence in the nation from which we derived our origin. But I ought to observe farther, that it was one of the grand designs of the illustrious Frenchman* to give as wide diffusion as possible to the principles,

* Calvin was born at Noyon in France, and was bred a lawyer. Perhaps it was in part owing to the influence of his previous studies, that when he entered the ministry, and appeared in the character of a Reformer, he so much more clearly than any of his brethren, understood the true character

which he had embraced under the full conviction that they were true and salutary. For this purpose he exerted himself with success, to establish a college at Geneva, which by the high character of its professors, should draw to it aspiring young men from all parts of the world. Owing chiefly to the great fame of Calvin, this seminary was crowded by students from England, Scotland, France, Italy, Germany, and Holland; "and none who were anxious to make proficiency either in sacred or profane literature, thought themselves right till they had attended it a considerable time." This institution has flourished from the days of Calvin to the present time, and although destitute of the wealth and splendour of other establishments, for variety and extent of knowledge, it is not surpassed by any University in Europe.

These statements will enable us to account for a fact implied in the following part of the testimonial quoted from Hooker: "The perfectest divines were judged they, who were skilfullest in Calvin's writings; his books being almost the very canon to judge both doctrine and discipline by." The fact is this: *that Calvin's books were translated into English and kept in the churches for public use.* They were made text books in colleges, and put into the hands of tutors to be expounded to their scholars.

From all these facts, we learn how it was that the doctrine and discipline of Geneva, spread and acquired such influence in England: we see how opposition to the arbitrary designs of the court and the extravagant pretensions of the hierarchy was excited and strengthened, until the monarchy was at length overturned. The great body of the people, however, were not sufficiently enlightened and virtuous for a republican government. Great disorders ensued, and after the death of Cromwell, the nation, tired of anarchy, invited to the throne the deceitful and profligate Charles. True to the principles of his family, he no sooner found himself firmly seated, than he began to stretch the prerogative, and aspire to arbitrary power. It was then that the disciples of the Puritans stood up to maintain their rights; that Russell and Sidney died martyrs to liberty, and the Scotch Covenanters presented their bare breasts to the weapons of *Claverhouse* and *Dalziel.* These were the men, however caricatured and ridiculed now, who kept alive the precious spark of liberty, and preserved

of the principles of Ecclesiastical polity laid down in the New Testament. Every where, but in the Calvinistic societies, it was adopted as a maxim, that the church has authority to decree rites and ceremonies, and make them binding on the conscience.

it, until by the revolution of 1688, many of the great principles of civil and religious freedom were settled. And be it remembered, that it was under the reign of William III, *a Dutch Presbyterian*, that the act of Toleration was passed, and the constitution of England was settled in such a form as to make her now the freest country in the old world.

At this stage of the argument it is important that I should furnish a few chronological dates, for the support of some remarks, which will hereafter be offered. The Reformation was begun in England under the reign of Henry the Eighth, who came to the throne in 1509. He was succeeded by Edward the Sixth in 1547. In his reign the Reformation was greatly advanced: but he dying young, his sister Mary, a bigotted Papist, was crowned queen in 1553. The English church then returned to Popery. But on the accession of Elizabeth in 1558, the church again became Protestant. It was in her reign that the Puritans began to come into notice, and considerably to increase; as they did during the regal life of James, who was called to the throne of England in 1603. His son, the unfortunate Charles, began his reign in 1625, and was beheaded in 1649. The commonwealth lasted from that time until the restoration of Charles II, in 1660. This profligate prince reigned until 1685, when his brother James II succeeded him, who in 1688 was compelled to abdicate the throne. William the Third, prince of Orange, was then made king, and the British constitution was placed on a solid foundation.

Let us now turn our attention to some dates and facts respecting our own country, that it may be seen what effect all these events had on the genius and character of our population.

It is well known that the first settlement in New-England was made by a company of separatists from the English church, who had fled from their own country to Holland, to avoid persecution and enjoy the liberty of worshipping God according to the dictates of their own conscience. These men in number about 100 landed at Plymouth in Massachusetts, in the year 1620. In 1628 settlements were made at Salem and Charlestown by about 300 persons, and in the following year more than fifteen hundred souls came over and made a settlement at Boston. These were all religious persons, who had suffered much for their non-conformity, and left their own country that they might enjoy liberty of conscience. In like manner settlements were made, in various parts of the country; and several thousands of as good men as any in England, with nearly eighty well educated, pious.

and zealous ministers of the gospel came to that part of our country, that they might be out of the reach of royal and prelatical oppression, and escape the vexations and cruelties of the Star Chamber and High-Commission Courts. The institutions of these people were all in accordance with their principles. They established schools, erected churches, educated their youth, trained them to habits of self-government, and adopted every measure to promote enlightened piety, under popular forms of ecclesiastical polity.

A large portion of the original population of the middle States, were also prepared by all their religious habits, and popular forms of church government for the adoption of truly republican principles, and the enjoyment of rational liberty. The whole body of emigrants from Holland, and the north of Ireland, the posterity of whom now form the Presbyterian and Dutch Reformed churches in the United States, derived their principles originally from the school of a republic, and in fact from the great Genevan reformer, who was at once a profound lawyer, and a consummate theologian.

The principles and habits of this race, were brought by these emigrants into Virginia, North Carolina, and so extended to the South. When *Davies* poured forth the thunders of his eloquence in Hanover county, that man, who is said by some to have given the first movement to the ball of the revolution is known, even though in boyhood, to have been a delighted listener, and a fervent admirer.

But it ought to be admitted that many members of the church by law established in this country, were among the most zealous and devoted friends of the cause of political liberty in the United States. Their names are enrolled in history, their deeds are registered in records as imperishable as the race of man, and a grateful country will always delight to cherish their memory. While, however, it gives me the highest pleasure to make this acknowledgment, I am compelled by my convictions to observe, that this furnishes no valid objection to my argument. For,

1. These men were Protestants, and had felt the excitements and had partaken of the general improvement of the Reformation. Many of them, too, had adopted those principles of liberty which had been established in England by the revolution of 1688; and knew well what the birth right of an Englishman was. The forefathers of the writer of this essay, were of this class of citizens, and he well remembers the lessons learned in his youth, from near kindred, who took an active part in the revolution. But

2. The *monarchical* part of our established church was on the other side of the ocean. By reason of its remoteness from us, it exerted much less influence than otherwise it would have done. This is so obvious, that many writers have severely censured the ecclesiastical administration of the English church for their want of wisdom, in not completing the establishment here. Nay, it has been confidently asserted, that, if a suitable number of bishops had been provided for the American branch of the church, the people would have remained in their allegiance to the British monarch. In addition, it may be remarked, that such was the management of the established church in the southern colonies, that it had lost a great part of its moral influence; so that when the props and buttresses of the establishment were removed, it fell at once.

3. But it deserves particular consideration, that the great writers, whose works had the chief influence in directing the sentiments, and forming the principles of the leading men of the southern country, were trained under Puritanical influence. The immortal Locke, whose works have contributed much to enlighten our country, entered Christ Church College in the University of Oxford, the very year that the celebrated Puritan Owen, was placed by the long parliament at the head of that Institution. That great divine is well known to have held the soundest principles respecting political and religious liberty. And such were his talents, his learning, his piety, that we may well suppose he made a deep impression on a young man like Locke. The very principles contained in the immortal work on *Toleration*, were such as the author might have learned, and probably did learn from the head of his College.

The only other names which I shall mention, are those of Milton and Algernon Sidney. The prose works of Milton breathe the very purest and loftiest sentiments of liberty, expressed in language worthy of the author of Paradise Lost. I need not add that Milton was a zealous Puritan. The Treatise of Sidney on Government has been a manual for our statesmen. The leading principle of this work is, "That power is delegated from the people to the prince, and that he was accountable to them for the abuse of it." As a striking instance of the influence exerted by these great men on the feeling and sentiment of the people in this state, I may be permitted to mention that this principle, and the heroic courage with which it was maintained, caused the name of *Sidney* to be associated with that of his co-patriot Hampden, in

giving a title to one of the most useful public schools in the state of Virginia; I mean Hampden Sidney College, in the county of Prince Edward. But Sidney belonged to that same illustrious race of men, who derived their principles originally from the Reformation as it was established in the republic of Geneva.

I have no doubt but that superficial thinkers will attribute much less to these causes, than I have done in the preceding remarks. But men who have attended to the progress of opinion, and have remarked how one generation operates on those which succeed it, will readily admit the principles on which my argument is built, and the study of history will convince them of the truth of my statements. But if any deny them, they will have to account for such facts as the following.

After the complete breaking up of the Feudal system, there was a large increase of the power of the crown in Europe, and a continual effort to extend the prerogative. But on the event of the Reformation, wherever the people embraced the principles of Protestanism, there was a general elevation of their moral and intellectual character, which opposed a mighty barrier to the progress of despotism.

Again: wherever the principles of the Genevan school prevailed, there the efforts in favour of civil and religious liberty were most vigorous; and the power of the people was most felt by the ruling party. I appeal to the history of Holland, of the civil wars in France, of England and Scotland, as well as to that of Geneva and the United States. I appeal to the progress of the Reformation, and to its particular details in all parts of the world; and I call on all who doubt or oppose my statements to account for the actual progress of things on other principles consistent with historical truth. And let them not tell me of particular instances, in which men who adopted the Puritan faith and discipline acted inconsistently with their principles. This can be done in any case, where great numbers are engaged. Nay, it has often happened that the most devoted friends of liberty, under an unhappy impulse, have exhibited a mortifying inconsistency of conduct. But a philosopher, instead of being led away by particular instances of this kind, will trace with steady eye the operation of moral causes, and ascertain the general effect. He will mark the gradually extending influence of principles once admitted, and see how in each succeeding age, they acquire a greater moral power; until at length that which was regarded as a new notion, and was violently opposed as a strange innovation, is received as an axiom, which it is folly

to dispute, and adopted as a principle of action, which it is wickedness to impugn.

Now this progress of opinion, this effect of one age on another is one of the most important subjects of history. Very few writers have treated it *worthily;* and very few readers have traced it on philosophical principles. Indeed in this country the philosophy of history is but little studied; and many men who have risen high in the States, show most clearly, in their speeches and essays, that they have not learned the proper use of this branch of human knowledge. This is especially true in relation to the influence of religion on man's opinions and moral feelings; and most particularly in relation to christianity as a moral cause. I have been mortified to read speculations on this subject over the signature of most respectable names, which betray deplorable ignorance, or wilful misrepresentation. My comfort is, that *learned* foreigners will not see this display of ignorance in American writers.

I seem to myself to have shown; 1. That christianity as derived from the Bible is a moral cause of great power; and that where this religion is brought to bear on the great mass of a nation's population, it gives them an intellectual and moral improvement, which unfits them for slavery,—which raises them to the dignity of freemen:—2. That the Reformation gave a mighty impulse to the human mind, and new elevation to the human character, so as to prepare the *Reformed* for important improvement in their political condition, and lead the way to it:—3. That the adoption of popular forms of church government, has a mighty influence in preparing men to assert their liberty:—4. That this whole influence, and the various efforts to which it led, were, by a wonderful ordering of events, brought to bear on the population of our country: and hence I draw the conclusion, that the Reformation, and *that*, as it was established at Geneva, had a very great influence in preparing the people of this country for the glorious revolution. It was thus that a high moral elevation was given to the character of the people; the nation was enlightened; it had a *public opinion*; it was accustomed to self-government; in fact it was free; and the heroic resolution of our fathers was to resist designs to enslave them. In successfully doing this, they extended their views of the great subject of liberty; and most happily devised a form of government; in which no burden is laid, but for protection; no authority is exercised but for the restraint of the vicious.

But it is not enough to consider what prepared the country for the revolution; we ought also to see how we were carried through the struggle, and brought to adopt the best form of government, that ever diffused its blessings through any portion of the human family. (*To be Continued.*)

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued fom page 527.)

We speak of the man who is a christian, not merely by assuming the name, and making the profession, but who is such in reality; whose character is forming by the word and Spirit of God, to greater and greater degrees of resemblance to the character of Christ. Surround this man with the provocations and trials which excite the anger, resentment, impatience, fretfulness, &c. of others; and we maintain that he will contribute to the peace and happiness of society in a much greater degree, in consequence of possessing this character, than others, in similar circumstances, would do. What is the most plausible reason assigned for resenting an insult and avenging an injury? It is to prevent a repitition of the offence. If you tamely submit, it is alleged, you draw on yourself the reproach of cowardice; you invite aggression by declaring that you may be insulted with impunity. Shew yourself a man of spirit; resent the injuries you receive, and they will not be repeated. This is the way, this is the language, and this is the spirit of the world. The Bible teaches a different method, holds a different language, and infuses into the christian a different spirit. The question is, which of them is most conducive to the happiness of man?

Has cowardice a more natural connexion with meekness, forbearance and the forgiveness of injuries than it has with those passions which inflict these injuries? If courage be, as some suppose it, in part at least, a natural quality, or constitutional trait of character, then, the want of it is not criminal, any more than the want of bodily strength. Has the christian no other way of manifesting his magnanimity than by the indulgence of anger, malice and resentment, and by inflicting punishment on those who displease him? Does it not display more true courage and fortitude to subdue these turbulent passions, and maintain meekness and tranquility of mind, under those provocations, which, in the opinion of the world, will justify resentment and revenge? Is it not a much

more decisive proof of pusillanimity and cowardice to insult a man when it is known that he, by his religious principle, is restrained from resistance, than it is, from the heart to forgive the insult? It is the mark of a mean pitiful soul to vent its wrath on the unresisting; but it is a noble achievement, a mark of real fortitude to conquer those passions which would prompt to retaliation. In the opinion of the world it is much more difficult to exercise forbearance, and to forgive an injury, than it is to indulge resentment and to seek revenge. According to this opinion there is more magnanimity displayed in forgiving an injury, than in revenging it. *He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.* We recommend, on this subject, an excellent sermon of Dr. Witherspoon's on *Christian Magnanimity.*

But let us suppose that you act on the principles of the world: when you are reviled, that you revile again; when you are abused, that you return the abuse with interest; when threatened, with a louder and more angry tone, you threaten in return; with a spirit corresponding with your words, you curse those who curse you; that to the utmost of your power you exert yourself to overcome evil with evil, to injure those who injure you, whether it be in character, in property or in person. Now, it is possible that your language, in this terrible conflict, may be so much more abusive, reproachful, bitter, and wounding to the feelings, than that of your antagonist; and that your resentment and your strength may be so much greater than his that you inflict a greater injury on him than he can on you; that he may be induced, from the principle of mere selfishness, to desist, and not to attack *you* again. But unless you surpass him in your reviling, your threatening, your cursing, your rage, and the punishment you inflict; this purpose will not be answered; he will be just as likely to return on you again, as he will on any other person: and indeed more so; for he will be more gratified with his triumph over one who makes some resistance, than over one who makes none: this will be a more decisive proof of his superiority in those qualities on account of which he values himself. Unless therefore, you can make him afraid of your abuse, your resentment and your power, you do not secure your safety from future insults. And if you should excite his fear, and thus secure your own safety, you leave him with all his malevolence to attack others who may not possess your talents for reviling and for injury. Your resentment has not the slightest tendency to extinguish his

passions, but rather to increase them. He will, therefore, most probably seek to gratify that revenge which your opposition has excited on those who cannot make the same resistance.

Besides; the very first anger that flashes from your eye, the first resentful word you utter, will increase his anger, and his language will be more provoking; this will increase and justify your resentment on the same principle on which the first feeling of this nature is justified. *As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife: Grevious words stir up anger: A wrathful man stirreth up strife.* One word brings on another; and each one more bitter, more provoking than the preceding. Thus passion increases, till two rational beings are turned into perfect furies. *Behold, how great a matter a little fire kindleth!* How small was the beginning of this tremendous conflict of angry and revengeful passions! And is it possible this is the way, and this the spirit best calculated to promote the happiness of man? Is it possible that a christian, under any circumstances, can act this part, and cherish these feelings? As soon might we suppose that the innocent dove should dart on its prey with all the unfeeling rapine of the eagle or the hawk; that the meek and harmless lamb should roam through the forest with the rage and fierceness of the hungry lion or the tiger.

Let us suppose, then, that you possess the christian character; and that you are conscientiously governed by the principles of the Bible. You will then, *follow peace with all men; If it be possible, as much as lieth in you,* you will *live peaceably with all men;* you will *follow after the things which make for peace;* you will so *bridle the tongue* as not to *offend in word.* You will not, with expressions, indeed, of regret, but with secret pleasure, take up and circulate a reproach against your neighbour, merely because you can give the author from whom you received it. No person who undertakes the fruitless task of tracing back to its author, some vague, though scandalous report, will find you a link in the chain, along which it has been communicated. You will be no *tale bearer:* you will not cherish that censorious spirit which would lead you to *backbitings, whisperings,* against those whom decency and a regard to public opinion restrain you from defaming more openly. No secret ill will, envy, or jealousy will permit you to be gratified in hearing from others that calumny and detraction of your neighbour's character, which motives of selfish policy prevent you from uttering yourself. Your piety will be of that sound, scriptural character which will give

no just cause of offence to any human being. Your zeal will be guarded by prudence, by that wisdom that cometh down from above. Your private devotion will be without any thing, intended and understood by others, as a signal to give information of its performance. When called to act before others, you will not display that vain ostentation which is gratified with public observation. If you give reproof, it will not be with that harsh and unfeeling language, better calculated to irritate than to soften and reform; but with that mildness and gentleness which will give weight and even keenness to the reproof. If you give advice on any subject, it will not be with a dogmatizing, dictating spirit, but with that kindness and affection which will be calculated to gain admittance to the heart and to persuade. Cherishing this spirit, and pursuing this deportment, those who might be disposed to calumniate or injure you, *shall not find any occasion against you, except*, like Daniel, *they find it against you concerning the law of your God.* Your example may reproach and condemn those who are determined to live in sin; your reproof, however wisely and tenderly given, may irritate those who will not reform. To silence, if possible, the voice of an accusing conscience, and to justify their perseverance in sin, they may say all manner of evil against you; they may revile you for righteousness' sake; but they cannot, in our highly favoured country, persecute you on account of religion; that is, as we understand it, they cannot prosecute you at the civil law. But however pious and friendly may be your disposition, however harmless may be your life, we will not affirm that you will not, on other accounts than religion, meet with trials, and provocation, and injuries from the sinful passions of men. We do think, however, that such a life will secure you in a great measure from these trials and provocations. In many cases, he who is considered the aggressor, has some cause for his anger; we do not mean a justifiable one; for nothing can justify these criminal passions; but some unguarded word or action, which might have been avoided, without sacrificing one religious feeling, or violating one obligation; something which disturbs and irritates a mind uninfluenced by the principles of the gospel. God may permit these trials to surround you for the purpose of calling into exercise and strengthening some of the most amiable virtues of the christian character. It is only under provocation that meekness and forbearance can be exercised; only when an injury is received that the spirit of forgiveness can exert its heavenly influence. Such are the views which the Bible gives on this subject.

My brethren, says the Apostle James, *count it all joy when ye fall into divers temptations:* and again; *blessed is the man that endureth temptation.* The word *temptation*, includes the trials to which we refer. They are *divers* that they may furnish occasion for the exercise of every principle of the christian character; they are to be *endured;* that is, their tendency to excite any degree of criminal passion, or to lead from the path of duty, must be resisted and overcome by those very principles which they are intended to call into exercise and strengthen. When the presence of suffering is felt, then, *patience is to have her perfect work;* when provocation is offered, then, meekness and forbearance are called for; when an injury is received, then, forgiveness is to be exercised. It is a cause of blessedness and joy when these trials, without leading to sin, are the means of advancing towards perfection these pious and amiable dispositions of the heart. It is in connexion with this very subject that the Apostle gives those wise and salutary exhortations—*Let every man be slow to speak, slow to wrath. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls.* In the midst of these revilings, and calumnies, and injuries, from a wicked world, you will have this very great advantage; the consciousness of innocence for your support. With confidence you can commit yourself to *Him who judgeth righteously*, and feel the assurance that in his sight, you are not culpable. You need not adopt the finesse of displaying your anger and resentment as proof that you are unjustly assailed; for this, at best, is but equivocal proof of the fact. When provocation is given, honestly obey the principles of the Bible, be a *doer of the word;* and we maintain, that you will not only preserve the peace of your own mind, but you will very much contribute to the happiness of society. We maintain this point on the authority of the Bible itself; and, if we mistake not, it is confirmed by experience and observation. We have never known an instance in which the precepts of the Bible were faithfully exemplified, that was not followed by the happiest consequences. All those contentions which often leave animosities seated in the heart of two numerous parties, and not unfrequently lead to blood and to murder, commence with but a slight degree of anger, which, if proper measures were pursued, would be quite manageable. Words are generally the first indication of the rising passion within, with these the first onset is made. Then is the very time to try the utility and power of the precepts of the Bible, and test the truth of its declarations. *A*

soft answer turneth away wrath, is one of these declarations. If you have done wrong, have given any cause of offence, make a suitable apology; and if your aggressor be a man of generous spirit, this will satisfy him. If you are conscious of innocence, shielded with meekness, forbear to use language intended or calculated to irritate and provoke; let your reply be mild and conciliating. No fuel being furnished to the flame, it will most probably subside. Perceiving no signs of anger or resentment he will pause, his thoughts will take a different direction, and his wrath will be turned away. If, however, it should be otherwise, if his own words should increase his anger; if, having uttered one provoking word, he should think another still more abusive necessary to justify the first; if he should exhaust the whole vocabulary of vituperation and cursing; and if he still meets with nothing but mildness, he will see that he is wasting his wrath for no purpose; he will be disappointed in perceiving that you are not irritated, that you do not feel his attack, will see that he is exposing himself, and shame will suppress his resentment. *A soft tongue breaketh the bones.* This will be making a fair experiment on the principles of the Bible; and we venture to affirm that every experiment of this kind will prove the powerful tendency of these principles to preserve the peace and promote the happiness of society. This anger, in the very commencement, will most probably be suppressed by your mildness; but if, without resistance from you, it should rage on till it exhausts itself, he will much sooner feel disposed to be reconciled to you; and if his nature does not bear the stamp of the most extreme baseness, such will be his feelings of disappointment and shame, that he will be less likely to attack you a second time, than if you had felt and manifested a spirit of resentment.

Again; *If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head: Be not overcome of evil, but overcome evil with good.* This implies more than mere forbearance and mildness; it requires the exercise of benevolence, doing good to him who has injured, or who intends to injure you. *Love your enemies*—The love of complacency you cannot cherish towards any man whose character, in your opinion is not worthy of it; but the love of benevolence you can, and ought to feel towards all men, even your bitterest enemy. If he is in distress or affliction, comfort and relieve him, and cheerfully embrace every opportunity of doing him good; not merely once or twice, but as often as the opportunity may offer. This active benevolence, this persevering kindness, will subdue his op-

position, will soften his heart, and awaken friendly feelings towards you. Though he should not acknowledge it, yet if you can make him *feel* that you have done him good, conscious that he does not deserve it, this very feeling will distroy his enmity, as certainly as metal will melt in the midst of burning coals. Until this feeling is produced in the heart of your enemy, the object is not accomplished; hence you must not *grow weary in well doing;* in the midst of discouragements you must persevere in kindness. It is not sufficient merely to cast the metal into the fire, the degree of heat and the length of time must be sufficient to answer the purpose. One kind of metal will melt with a less degree of heat, and in a shorter time than another. If your kindness fails to soften your enemy and change him into a friend, it is for want of perseverance, or for want of catching the occasion most favourable to success. There are different degrees of enmity; one degree will be overcome by that kindness which will produce but little effect on another. Some hearts are more easily touched with kindness than others. Under certain circumstances, and after a certain train of thought, your enemy may spurn your kindness; but let the circumstances in which he is placed and the state of his mind be different, and the effect will be different. Therefore, do not despair; *in due season you shall reap, if you faint not.* You shall, sooner or later, see your enemy overcome by your goodness, changed into a friend, and willing to acknowledge your kindness. If the metal does not melt in a given time, let it remain still longer; if one degree of heat is insufficient, increase that degree, and the purpose will be answered. Overcome evil with good: this exhortation surely does not require you to do what is impossible, but what is practicable by persevering in the use of those means calculated to answer the purpose. If *seven* instances of kindness are not successful, you are not to doubt the truth of the gospel, and give up the task as entirely hopeless; you are to try the force of *seventy times seven;* each instance rendered with more cordiality, if possible, than the preceding. Cherish the firm conviction that in due time the purpose will be accomplished, that the Lord shall reward you with success; your enemy will, at length, feel and acknowledge that you have done him good; and it is under the influence of this feeling that his enmity begins to melt, and that friendly dispositions towards you arise in his heart. Thus you will gain a brother, perhaps, save a soul from death, and prevent a multitude of sins, preserve peace and harmony

when discord and strife would have taken place, and probably have been transmitted to future generations.

You are not to allege, as an excuse for your neglect or want of perseverance, that the duty is difficult. You are not to sit in judgment on the wisdom and propriety of the divine precepts, cast off the authority of your Moral Governor, and assume the right of prescribing for yourself that service which he ought to accept. If you claim this right you must grant it to others, and thus it will be made to cover the neglect of every duty. You may allege that it is difficult to forgive and do good to an enemy who has injured you; that it is much easier to resent and retaliate. Another may allege with equal truth, that prayer, *with the spirit and with the understanding*, is very difficult to him; another, that the proper observance of the Sabbath is extremely irksome to him: will this be a sufficient excuse for the neglect of these important duties? No more in either of these cases than it will in your own. Would you extend the same right to the citizens of the state? Your neighbour is indolent, he cannot labour, *to beg he is ashamed*, he finds it difficult to be honest and to abstain from stealing your property. Will you excuse him on this ground? If not, excuse not yourself by the same reason for neglecting a duty on which the peace and happiness of society so much depend. In the case of your neighbour, this excuse would be the confession of his own guilt, and proof that he was not a good citizen. So will it be in your own case; a confession that your faith in the word of God is weak, and that you possess but little of the spirit of your Divine Saviour, whom you profess to love, and whose example you have publicly and solemnly pledged yourself to imitate. If you possessed more of that meekness, forbearance and kindness which characterized the Saviour, this difficulty would not be so great. Nor are you to allege that your aggressor has done wrong, and therefore, deserves punishment. This is admitted; but at whose hands does he deserve it, will you assume the right of inflicting punishment when it is deserved? This is the prerogative which God most explicitly claims to himself; *vengeance is* MINE, *I will repay, saith the Lord.* When you undertake to avenge yourself, surely you cannot reflect on all the consequences. The wilful transgression of his law is bold and impious rebellion against him; by what name shall we call it, then, to arrogate and presume to exercise one of the sacred and awful perfections of God? Besides, you not only teach God, but you do virtually pray to him that he would treat you as you do those who offend or injure you. Every degree

of anger and resentment which you feel; every provoking word you utter; every effort you make to injure your adversary, is an appeal to God that he would visit you, not with the pardon of sin, according to his tender mercy, but in justice according to the guilt of your offences against him. It is from the assurance that God will execute justice that your duty is inferred—*I will repay; therefore, if thine enemy hunger feed him, &c.* If the Sovereign Judge had not pledged himself to do justice, this duty would not be so forcibly and so clearly enjoined. This pledge from God, takes away from you the plea that your enemy deserves punishment. The world, indeed, will justify your resentment and your retaliation; but the world is ignorant of the principles by which, as a christian, you are governed. *The world knoweth us not.* The spirit and principles of the christian character are foolishness to the natural man; *neither can he know them, because they are spiritually discerned. He that is spiritual discerneth all things, yet he himself is discerned of no man.* You are not to be *conformed to this world* in its spirit, its principles or its practice. You are not to reject the declarations of the Bible as if their truth and their tendency were doubtful, and in their place adopt the maxims and spirit of an ignorant and wicked world. You are to cherish the spirit and imitate the example of Christ, who prayed for the pardon of those enemies who nailed him to the cross.

There is a collateral view of the subject which enforces this duty and confirms the hope that your kindness will transform your enemy into a friend; it is the method of the gospel in bringing sinners to God; they are softened, and subdued and changed by kindness. Every human being, by nature, feels towards God an enmity which is deep-rooted, active and persevering. This opposition never has been, and never will be subdued by any degree of terror which sinners can be made to feel. It is melted away by the influence of sovereign grace; and especially by that astonishing instance of unmerited goodness and infinite mercy, the pardon of sin. The very moment the hope of pardon is cherished, that moment this enmity dies, to revive no more as a dominant principle in the heart, and love to God ascends the throne in its place. Enemies are changed into friends, not by the terrors of the law, nor by the sword of justice, but by the loving kindness displayed through the cross of Christ. Now if we were not creatures and bound to obey our Sovereign, if we really desired to be most useful to mankind, we would most successfully adopt that method which the wisdom of God has devised,

and which he employs in converting sinners to himself, in transforming determined enemies into sincere and cordial friends. If God, who is better acquainted with the nature of men than we are, has appointed this method, and uniformly employs the instrumentality of kindness in changing his enemies into friends, we may confidently hope for success on the same plan, and by the same means.

Why, it may be asked, do we not see and feel more of the blessed and happy effects of these principles of the christian religion? One reason is, there are thousands who profess to be christians, who are not such in reality; they are in fact, governed by the principles of the world. They have a name that they live, but are dead; they have the form of godliness, but feel not its renovating power. They do not *bridle the tongue* from backbiting, from slander, from malicious censure and reproach, and therefore *their religion is vain*; they do not possess the *spirit of Christ*, which is a spirit of meekness, forbearance, forgiveness and charity; but, especially when provoked, they manifest a spirit of anger, hatred, malice and revenge; therefore, we are assured they *are none of his*. It is most unreasonable to look for the effects of a principle where that principle does not exist. *Do men gather grapes off thorns, or figs off thistles?* No more are we to expect the happy effects of the Bible from those, who, whatever they may profess, are governed by enmity of heart against the spirituality, the purity and authority of that holy book. There is another reason, which cannot be mentioned without shame and sorrow; that is, the criminal deficiencies and the negligence of christians. They sometimes feel a want of entire confidence in the truth of the divine declarations regarding this subject; they hesitate whether it would not be better to take the work of vengeance into their own hands. God has promised, indeed, that he will repay; but whether he will do it at the time, and in the manner, and to that degree, which they conceive he ought, is rather doubtful: and although they have his solemn promise that he will do justice in the case, yet a secret fear, which they would not profess, and which they would willingly conceal from their own view, lest he should fail, prompts them to undertake it themselves. Hence, although they are christians, yet through unbelief, lurking in the heart, they do not exemplify their own principles, which are set aside in the present case, and the spirit and principles of the world, as better calculated to answer the purpose, are adopted. In this state of mind, they feel and reason and act as the men of the world would do, in similar circumstances.

There is sometimes a distrust respecting the success of their forbearance and kindness in disarming an enemy of his hostile feelings, and awakening in his bosom those of a friendly character. They will allege that his disposition is too harsh and unfeeling, his resentment too implacable, and his hatred too inveterate to be softened by their kindness. Thus the motive which should urge them forward in persevering efforts is weakened through this secret unbelief, and the case is given up as hopeless. If the husbandman should suffer his mind to be disquieted with doubts and fears respecting the success of his labours, and therefore decline these labours altogether, his doubts and his conduct would be considered both unreasonable and criminal; not less so are christians who, through groundless fears, neglect these pious and benevolent exertions. The mere possibility that their efforts may fail, is not an excuse for their declining to make them; they are faithfully to discharge their duty, and leave the event to *God who giveth the increase.* Christians are chargeable with criminal neglect in not *keeping the heart with all diligence,* at the moment when provocation is offered. It is not their intention to suffer any violent anger to agitate their bosom; but before they are aware, some unhallowed feeling is excited, under the influence of which they speak, not the language of meekness and conciliation, but unguardedly. This provokes their aggressor still more; and they are imperceptibly led to a degree of passion, which, instead of recommending, brings a reproach on their profession, and, in moments of cool reflection, becomes to themselves a source of bitter regret. Good will it be for them, if this regret shall make them more watchful in future; better far, however, had it been, if by watchfulness and prayer they had prevented the cause of this reproach and this regret. All this, however, admitted, it does not in the least affect our position; that the Bible has a direct and powerful tendency, by reforming the heart, to promote the happiness of man; and we do strenuously contend that in all cases this will be the result of its operation. We repeat, that when its principles do not operate, we cannot expect to see their effects. Let christians guard against the shadow of doubt or distrust respecting the declarations, and cheerfully obey the precepts relating to the duties now under consideration; by watchfulness and prayer, especially when provocation is offered, let them prevent the slightest degree of anger; and they will remove this cause of sorrow and reproach, and support this conclusion by testimony which may bid defiance even to scepticism itself.

Experiment is the best, indeed, the only way to try the tendency of any system or principle; that is, to view it in full and complete operation; and we contend that so far as the experiment has been made, on the principles of the Bible, the result does triumphantly support our conclusion. Let the experiment be more general, and this proof will be more abundant and more undeniable. The voice of inspiration, if we are not mistaken in its meaning, justifies the firm belief, that that this earth shall not meet its final doom; that these heavens shall not be rolled together as a scroll, nor pass away with a great noise, till an experiment shall be made on a more general scale than has ever yet been witnessed; from which, proof in support of the point for which we contend will be furnished, not less convincing than that derived from mathematical demonstration. Cast forward the eye of faith and hope to that state of the church and of the world, when the sublime and glowing figures of prophetic vision shall be verified; when the life-giving power of the gospel shall destroy the wicked and turbulent passions of men, and awaken in the heart supreme, sincere and ardent love to God and man; when war and bloodshed will no longer desolate the earth; when anger, malice, and resentment shall no longer corrode the breast, nor disturb the harmony of neighbours, of friends, of brethren; when peace and happiness shall bless this poor, miserable and sinful world in a degree which has never been experienced since Adam was driven out of Paradise. The prophet, after shadowing forth the joyous harmony of that day by the most significant emblems of peace, closes the account with this summary declaration; *They shall not hurt nor destroy in all my holy mountain;* and then, not leaving us to mere conjecture on the subject, points out the cause of all this blessedness; *For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* The waters of the ocean touch and cover every inch which is below the level of their surface; in like manner, at that time, will every neighbourhood and every family be touched and influenced by the Bible. All the miseries under which the world is now groaning, and from which it will then be relieved; all the peace and happiness which shall then prevail, will be the powerful and genuine effect of the gospel. That gospel is the same now, that it will be then. Not another doctrine, not another precept, not another promise or invitation will be added, as the means of producing these glorious and happy effects. The very doctrines, precepts and promises with which we are favoured, will be effectual for this purpose. The proof derived

from an experiment yet to be made, provided we know with certainty, the result of the experiment, is the same with that furnished by an experiment actually made. Immutable truth, then, declares what will be the result of this grand experiment; that it will fill the earth with friendship, and harmony, and peace, and joy. The effects of the gospel, at that day, and those which it is now, and ever has been producing, differ only in degree, not in kind: of course, it follows, that in proportion to the degree of power which it exerts on the heart and on the conduct of men, it is now, and ever has been producing the very same effects; and that the world is now so much the less miserable, and so much the more happy in exact proportion to its saving and transforming power. Diminish this power, and you increase the sufferings of this life; increase this power, and you increase the happiness of man.

(*To be continued.*)

Deep. 617.

For the Literary and Evangelical Magazine.

ON CANDOUR IN TREATING THE OPINIONS OF OTHERS IN MATTERS OF RELIGION.

A SUSPICION of fallibility would have been an useful principle to the professors of Christianity in every age; it would have choaked the spirit of persecution in its birth, and have rendered, not only the church of Rome, but every other church in Christendom, more shy of assuming to itself the proud title of Orthodox, and of branding every other one, with the opprobrious one of Heterodox, than any of them have hitherto been. *Preface to Bishop Watson's Tracts.*

Baxter says, that a long life and much experience had taught him, that moderate and neutral men whom he once suspected of being the most shortsighted, were those in fact who saw the furthest. *Quoted in Christian Obs. Vol. 12, p. 151.*

There is no observation more hackneyed, though sometimes differently expressed, than that the world is full of imperfection. We often hear it made with a gravity and emphasis, which would lead us to suppose that its authors had made some important discovery, or had reached some eminence in the progress of wisdom, from which they can look down upon the rest of mankind with a privileged keenness and comprehension of vision. From the advantageous height, which they pretend to have attained, it would not be unreasonable to expect of them, most useful lessons, on every subject connected

with human frailty, and that some speedy way would be pointed out, to extricate us from its calamities. But how are all such expectations blasted, when we find, that although with an air of self-importance, they seemed to except themselves from the general mass of fallibility on which they have been indulging their remarks, yet all its odium and evils, hang upon them in common with the rest of mankind; and that the observation so far from being the result of any superior wisdom, is often suggested by a vain notion of their own superior wisdom, or perhaps petulantly uttered, because every one will not implicitly acquiesce in their own opinions of right and wrong. Such persons often assume that they are right, and having made that assumption, there is no arrogance in remarking upon the errors of others. Surely, those who are without sin may boldly cast stones at those who are guilty. But their error consists in presumptuously setting up their own understanding as the standard of right and wrong and in attaching an importance to themselves, which hundreds have quite as good a right to claim and do actually claim.

Very little experience—a short acquaintance with the world is sufficient to teach us, that an ability to discover the faults of others is by no means an enviable attainment. A spirited declamation against the errors of others, is as far from being a test of the soundness of one's judgment, as it is from being a decisive proof of his eloquence. So far from proving one to be exempted from faults, it will often be found to be combined with those of the most obvious and inveterate character. The reason is obvious. They are so much occupied with observing others, that they have no time, or at least a disproportionate share of time to devote to a scrutiny of their own characters. Hence this assumed critical acquaintance with the faults and errors of others (for it is rarely united with a very accurate acquaintance with their virtues,) is commonly found connected with the profoundest self-ignorance. A disposition to attach great importance to our own opinions and to suppose that the opinions of others in all cases, when they differ from our own are not only false, but absurd and contemptible; seems to be a branch of that infatuation which, Heathen philosophers supposed to be brought upon wicked men, by the gods, that they might be instrumental in punishing their own follies. Did not mankind continually do violence to the natural operations of their moral faculties, this principle in the moral constitution of man, would correspond to that in his physical, by which the body often rids itself of its diseases by the *vis medica naturæ*, the mere force of its

original powers. It is evident, on a moments consideration of this subject, that this temper of mind, so far from indicating a sound judgment, is itself one of the greatest obstacles to it. It is a kind of habitual exasperation which distorts the intellect and casts a false shade on all the objects of reasoning. Under its influence, the mind instead of searching for truth, is continually in quest of arguments to maintain its prejudiced opinions, instead of adjusting the two sides of the balances, it only notices one side, without inquiring whether true or false weights are placed in the other. The consequence is, instead of weight of character, universal contempt is inspired in the breasts of those who are compelled to listen to its conclusions. Is it not strange that a fact so obvious should have escaped the observation of those who are unfortunately afflicted with this intellectual malady, and that a selfish policy, at least, has not oftener induced them to change their conduct.

Between the mind and the heart, there is a reciprocal action, and this reciprocity is peculiarly unfortunate in the case of those who are disposed to think all wrong, that think differently from themselves. By thus judging others, their feelings become interested and exasperated and thus increase the dogmatism and severity of their judgment.

If the preceding observations be sound and intelligible, they have a general application to all the varieties of severe animadversion and censoriousness which we meet with in society. They have a bearing on a thousand instances of fault-finding and scandal which appear sometimes in bold remarks, sometimes in treacherous hints, and not unfrequently in expressions, which though themselves unexceptionable, are converted by significant gestures into the bitterest irony.

But the subject assumes a tenfold importance when we trace its consequences into matters of religion. Religious opinions of all others, take the strongest hold on our feelings. We feel ourselves justified by the importance of the subject in taking a most decisive stand, and the fear of not being champions of the truth as well as the pride of maintaining a kind of chivalrous gallantry in every discussion, often urge even good men beyond the boundaries of truth, and involve them in contests which have as little to do with the orthodoxy of faith, as the achievements of Rodrigo the Cid, with the general interests of society. No matter what the topic is, when the feelings become excited it is conceived to be, either in itself or its consequences, of immense importance. Even the appendages which have been accidentally attached to any

system of doctrines are often thought to be essential to the system itself.

In our remarks on the conduct of others, we sometimes criminate the head and sometimes the heart—sometimes we attribute their errors and bigotry to their weakness and sometimes to their obstinacy. In our arguments with them, we commonly begin with some vexation that they *cannot* see as we do, and close the discussion with rage that they *will* not. Without patiently waiting to learn what they do believe we too often irritate them to assert what they do not believe, and then charge home upon them all the consequences which we can deduce, both from what they believe and from what they disbelieve.

From observation, indeed limited, but sufficiently extensive to justify me in hazarding the opinion, I believe that most controversies exist not in the *head*, but in the *heart*; and if we would bring them to an end, we must set about it with an eagle eye to every motion of the passions. To put no forced nor false constructions upon things which are said—and to make allowance for those said under the influence of excited feelings, demands a self-control which few possess and still fewer practice. Yet without this every discussion will widen the difference and multiply the marks of separation.

This discovers to us, why so little benefit results from verbal controversies. Assertions are often made without reflection and even correct ideas are frequently expressed without precision. So far there is a defect in the head only. But this is only a small part of the mischief. When the feelings are excited, there is a disposition to defend what is said and to avoid betraying the least belief of the possibility of our being in error. Anger, pride and obstinacy unite to impel us to assert what we do not believe—then to defend it—and finally to persuade ourselves by our own partial arguments into a thorough belief of it. This is the maze in which, truth is often lost, and error, schism and scandal are the disastrous consequence.

I have here broached an idea, very different from the maxim which generally prevails in society, and which is assumed by those, who quote the words of others as best authority respecting *their belief*. How often is a single observation triumphantly seized upon, and rung from Dan to Beersheba as proving the heresy of the author, because it can be proved beyond controversy, that *he said it?* How often is this done, when things said even in the same conversation, modify and qualify it, so as to give it an entirely different im-

port from that which is conveyed by it in its detached form. How often is this done too, when the whole tenor of things said or written, before and afterwards, contradict the principle expressed?

What is the foundation of this difficulty? What is the polluted fountain from which all these streams of dissension are poured forth? It is unquestionably to be charged, in part, to the loose and unguarded expression of the author, or to the momentary zeal and warmth by which he is actuated, but oftener to the impatient precipitance, with which a remark is forced from all its attendant circumstances and relations, and made the premise from which conclusions are drawn not only foreign to the authors mind, but often involving sound understandings and useful talents, in the imputation of weakness and even the grossest absurdity. *(To be concluded.)*

Leach. 628.

REVIEW.

1. *A Discourse, inscribed "To the members of the Protestant Episcopal Church, in the parish of St. James' Mecklenburg county"—"as a token of his regard, and of his earnest desire for their establishment in the faith; by their affectionate Pastor,* JOHN S. RAVENSCROFT. Richmond: Warrock. 1824." pp. 16.
2. *A Sermon on the Church, delivered before the Annual Convention of the Protestant Episcopal Church of N. C. By the* Rt. Rev. JOHN S. RAVENSCROFT, D.D. Newbern: Pasteur and Watson. 1824. pp. 24.

IN the whole conduct of our work, from the beginning to the present time, we have endeavoured to study the things that make for peace. It has been our wish and effort, to keep out of sight the divisions of Christians, to put down the spirit of jealousy, and promote fraternal love. We know well what is the standing reproach of Christianity, and it has long been our prayer that it may be wiped away. We know that men, in many respects truly excellent, have been prevented from entering the church of Christ by the *stumbling blocks* cast in their way by christians, and it has long been our earnest wish that they might be removed. In a country, too, where the best efforts of all sincere christians will not furnish a competent supply of religious instruction, we *do* desire that all who agree in fundamental doctrines may unite, as far as possible, in diffusing the influences of the gospel. And if this is a vain wish, at least that none may be hindrances to others.

We have no taste for angry polemics. Controversies, which gender wrath and strife are our utter aversion.

In taking up the subjects presented by the sermons now before us, we are conscious of no change either in feeling or purpose: we think that there is no deviation from the plan, which in the beginning we determined to pursue. Every man, and of course every christian minister, has a right to state his honest convictions to all who may choose to hear him and not one ought to complain. But if, in doing this, he makes severe reflections on others, he thereby throws the firebrand of discord into society, awakens angry feelings, and kindles a spirit of contention, which does more harm, than even error respecting mere matters of form and outward observance can easily do. If then, we take up matters of controversy, with a view of preventing, as far as we can, a repetition of such unguarded, and fiery expressions, surely we commit no sin against the law of love. We are verily persuaded that a few more such sermons as these two, would do greater injury to the cause of Christianity in the Southern country, than twenty of the ablest preachers can do of good in their whole ministerial life. We say this not in anger but in sorrow.

The truth is, a great majority of our countrymen are not christians, in the scriptural acceptation of that term. It is no breach of charity to say so; because they do not even profess to belong to Christ. But many of them have a sincere respect for christianity, and wish it well. Now this whole class of persons have no conception whatever of the importance of most things about which christians dispute with each other. And it is astonishing to them that men, who profess to love this cause, more than they love life, should repel from their fellowship, and exclude from the circle of their kindly affections, others who profess a similar devotion, merely because there is some little difference in the manner in which they conduct their services. If the country were invaded, an army of true patriots *dressed in uniform*, would not, in the face of the enemy, quarrel with their countrymen coming to their assistance, because they were clad in *hunting shirts and moccasins*. On the contrary, when danger appears there is a cry for help from every quarter; and the aid of every honest hearted friend is thankfully accepted. So it is in all the affairs of this world. But in religion, much as men profess to love it, the work must be done *by themselves*, or in *their own way*; otherwise for them, it shall not be done at all! They, who are called men of the world cannot understand this: and they wonder how it is that professing christians refuse to act

according to the common principles of human nature. It is a phenomenon which they cannot account for, on the supposition of sincerity in the advocates of christianity.

We wish these remarks to be borne in mind by the reader, while he peruses the following pages. We wish also to observe that we entertain a high respect for the church in which the preacher is a minister; and cherish a warm fraternal affection for its pious members. And we would have this general remark, too, in the present case to be applied personally. We cordially approve of bishop Ravenscroft's zeal, his intrepidity in declaring the truths of the gospel, and his boldness in rebuking sin; and we admire his talents as a pulpit orator. But we must be pardoned for wishing that his zeal might always be directed by a sound discretion, and his boldness attempered with the meekness and gentleness of Christ.

We wish it, too, to be distinctly understood, that, although we have ourselves no more respect for a bishop, than a presbyter—these being, as we think, according to the Scriptures, only different names for the same office—yet, inasmuch as a diocesan bishop is, according to the constitution of the Episcopal church, a representative of a considerable branch of that church, we are heartily disposed, through him to testify our christian regard for his *constituents*.

With these preliminary observations, which have been extended farther than we in the beginning expected, we shall take up the sermons before us, present as full an analysis of them as our limits will permit, and then offer some remarks, for the serious consideration of our readers.

It is not our intention, here, to notice the literary character of these discourses: otherwise we should find much to say respecting their style, and even the grammatical structure of the language; but we have no heart for matters of this kind, when the great cause of Christ's kingdom, and of brotherly love is concerned.

The sermon first in order, was preached on an occasion well suited to awaken the tenderest feelings, to kindle the warmest zeal, and call forth the deepest anxiety. It was the *Farewell* sermon of a pastor about to leave his flock, and remove to another station. We can well conceive what recollections of the past, and what anticipations of the future would crowd on the mind of the preacher; and what overpowering emotions would be excited, while both he and the people were thinking of that *parting* time, and of the *meeting* that must hereafter take place at the tribunal of the Judge of quick and dead. The text chosen was very appropriate to the occasion: 1 Cor.

xv. 58. "*Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.*"

In the introduction, Dr. R. adverts to the affecting circumstances in which he was placed, and appears to feel as a man of sensibility naturally would, when about to preach his last sermon, and partake of the last communion, as the pastor of that people. He then proceeds to divide the subject of the text thus,—

First, he considers the duty of steadfastness or establishment in religion, with an application of it to some few points of doctrine.

Secondly, he states the necessity and advantage of *engagement* in all christian duties.

Thirdly, he concludes with a view of the reward which awaits the faithful.

"By steadfastness or establishment in religion" the preacher understands, "that full persuasion of the mind, which is the result of knowledge, consideration and experience; made effectual by divine grace, to the full assurance of hope to the end" (page 4.) If this definition does not clearly *define* (mark out the limits of) the subject as we confess it does not to us, we shall soon see what Dr. R. means. For he goes on to say, and truly too, that the WORD OF GOD [*we* mark the phrase in capitals] is the only foundation of this persuasion and assurance, the only standard by which to try the *truth* of our condition, not only as to soundness in doctrine, and holiness of life; *but as to our conformity likewise, to those appointments of outward order in the church, the Ministry and the sacraments, which our Redeemer has established, as helps to faith, and visible signs and means of grace, &c.* (*ib.*) This is all unquestionably true, and is admitted to be true by *all* denominations of Protestants, throughout the christian world, except the society of *Friends*; who, in addition to the scriptures, depend much on their inward light. The reasoning of the preacher, however, on this part of the subject is entirely just and conclusive. We certainly have no right to hope for salvation, in any way but that of God's appointment: and as to the terms which God has proposed, we are left to no discretion: if we receive them, we shall be saved; if we reject them, we shall be condemned. Nor "could there be any kind of ground of steadfastness or establishment in the faith, was it left to man's option, what to take in, and what to leave out, in the appointments of God for the salvation of sinners." (page 5). From this the conclusion is drawn, and

we have not the smallest disposition to dispute it, that "the duty of steadfastness is grounded on conformity, in our religious state, to the whole counsel of God revealed in his word."

The preacher goes on to remark, that there are very frequent exhortations to steadfastness in the scriptures, while there is not a hint of any latitude or discretion in this thing. As an instance, reference is made to St. Paul's address to Timothy. "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." On this, the preacher has this strangely expressed observation, "Now let us ask ourselves, my brethren, could Timothy have been as well certified of the truth and certainty of what he was to believe, had he received the doctrines from any other than an apostle of Christ? You will answer, no:—but why not, if truth is the same by *whoever* spoken? Because the truths of revelation being articles of faith, must have a divine warrant, and as such, admit of no discretion to interpret or practise them contrary to the standard." (*ib.*) The meaning of this sentence we suppose to be good. Obscurity arises however from the want of an explicit distinction between *truth*, and the *evidence* of truth. As for truth, it is in its nature unchangeable. But as respects the purpose of God in saving sinners, we have no right to affirm any thing, unless God has revealed it. This is the proper evidence of truth concerning salvation. And we receive with implicit confidence what an apostle states, *because he is inspired.* We are, however, utterly at a loss to comprehend the last clause of the sentence, because we do not know to what *standard* the author refers. If he means that one part of revealed truth must not be so interpreted as to contradict another, we readily admit it: but if he has in view any other standard than the Bible, we cannot go with him.

To the passage quoted from Timothy, the author adds the following: Col. ii. 6. "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving." To which he subjoins the caution contained in verse the eighth. Also, that from Eph. iv. 4—6. "There is one body, and one spirit, even as ye are called in one hope of your calling—One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all."—Verses 11, 12. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ—that we be no more children tossed to and fro; and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive."

After these quotations, the preacher recurs to an idea before advanced, and infers that steadfastness "does not refer singly to the spiritual doctrines of the gospel, but to the whole scheme of our redemption, including those appointments of our Lord which are outward and visible, such as the church, the ministry, and the sacraments, &c. (page 6).

With very peculiar earnestness, and a repetition which we should have thought needless, he makes an inference, at once another and the same, "that steadfastness does not refer to a part, but to the whole of our duty, as redeemed creatures," &c.; "and that to be *entitled* to that mercy, on the only safe ground, his revealed word, *we must be found within the rule, which includes it as a covenant stipulation. Of any other state or condition different from this, we can say nothing, because we know nothing*—THERE MAY BE MERCY, BUT IT IS NOT REVEALED, IT IS NO WHERE PROMISED."

The preacher thinks himself prepared by this conclusion, for an application of "this duty of steadfastness, to some particular *doctrines* of our holy religion." (page 6.) And here he thought it best, on that parting occasion to select first "the doctrine of the church." And by the doctrine of the church, he means, to use his own words "that article of our public creed, in which we profess our belief in the Holy Catholic church—or as it is more definitely expressed in the Nicene Creed, in one Catholic and Apostolick church." *We* have no right to complain that Dr. Ravenscroft should make so wide a step as he has done from the very terms, the *ipsissima verba* of inspired apostles, to the council of Nice. But we *were* greatly *surprised*, on first perusing the sermon, to find ourselves hurried so far and brought so low, without any previous warning, at a single step, as from the apostle Paul to the Nicene fathers. We have nothing to say, however, against these ancient brethren; but this much for them, that they probably would have been the first to exhort men to bring their formula of doctrine to the test of the Bible; and if they would not, they have no claim to the veneration in which they are held. But at present our business is to follow the preacher; and having,—so it pleased him—brought us to the council of Nice, he explains what is meant by *catholic* and *apostolick*.

Catholic is not *Roman*, but universal, in opposition to na-

tional or particular: and, "*By apostolick* is to be understood the *derivation of that authority*, which was committed to *the apostles* by Christ himself, for the *founding*, *extending*, *establishing*, and *ordering* his church to the end of the world—and this, in such a sense as is *opposed to every other derivation of authority, whatever.*" (page 7.)

This explanation is followed by various arguments to show that it is very necessary to understand this doctrine of the church. Of these by far the most important is, "that there is not a promise from God in the gospel to fallen man, which is not tied to the condition, that he is a member of Christ's visible church on earth." (*ib.*) If this declaration had been made with greater caution, we should have admitted it, but it makes too wide a sweep for us. What would the preacher say of the inhabitants of Pitcairn's Island; who have the Bible, but have no preacher, no sacraments, no holy *catholic apostolick* church? When they read such words as these, "Believe on the Lord Jesus Christ and thou shalt be saved;" and are conscious of faith, and love, and hope; and rejoice in prospect of eternal life, are they relying without a promise, are they *presumptuously* relying on the uncovenanted mercies of God? Who will affirm it? We dare not.

Of this *doctrine* of the church (see page 7.) [the preacher doubtless means, the church itself.] he says that it is ONE; that this unity consists in the profession of one faith or system of doctrine, and in participation of the same sacraments; that there is but one source of authority for administering the word and sacraments; that to this church is the promise made that the gates of hell shall never prevail against it; and that (*ecce iterum*) only as we are members of this one body, have we a right to rely on the promises of God.

The preacher, in the next paragraph turns to a truth before stated, and zealously urges, what nobody disputes, that firm faith can only rest on divine authority; and that nothing merely human can afford any security to our souls. This repetition is made apparently for the purpose of introducing the following sentence, which we hope to be pardoned for not being able fully to understand. "How then can steadfastness be exhorted to, on a ground which is itself changeable; which our own observation proves to be so, by the present state of the christian world, and having once separated from the root of unity, in the one authority of Christ, transmitted through his apostles—goes on dividing and subdividing, till every original feature of the church is lost, and the great and gra-

cious purpose of christian union and brotherly love, rendered impracticable." (page 8.)

To the very pertinent question, which this exhibition of division and dispute would call forth, how is a plain man to come at the truth? The preacher gives two answers. One, the genuine Protestant answer, *search the scriptures:* the other, an answer which we are truly grieved to hear from any one; but much more from so respectable a man and minister as bishop Ravenscroft—BY AUTHORITY! "The Bible, the Bible is the religion of Protestants." This quotation from the accomplished but changeful Chillingworth, contains the only remark which we shall now offer on this unfortunate position.

The remaining part of this first head of discourse is couched in such language, that we do not choose to express the substance of it; lest our readers, who have no access to the sermon, should suspect us of, what is as far as possible from our intention, doing injustice to the preacher. We therefore give it verbatim et literatim, as we find it in the copy before us.

"In thus framing my last address to you my brethren—I know that I am treading on what is considered forbidden ground, yet I am actuated by a deep sense of the responsibility under which I am placed, lest I should be charged with keeping back, aught that was profitable for you; and with something of St. Peter's spirit, I trust, I would not be negligent to put you always in remembrance of these things 'which are most surely believed among us.' 'And to endeavour moreover, that you may be able, after my departure, to have these things always in remembrance.' 'For we have not followed cunningly devised fables.'

"Being aware also, that mistaken views of christian charity, and erroneous notions of liberality of sentiment; have shaken many of you from that steadfastness, on this doctrine, which is the only security for consistency and perseverance as Churchmen—I am drawn out the more earnestly to lay before you, that whole truth in defence of which I am set. And may God pardon me for not having done it sooner, and forgive all his Ministers, who from love of peace, and false tenderness to the feelings of others, have kept back these fundamental doctrines from those of their charge.

"For let us consider, was this the course pursued by St. Paul and the other apostles, towards those who separated themselves from the Church? Did they own such as fellow christians, and their teachers as Ministers of Jesus Christ? Or did they warn them of their danger, endeavour to reclaim them to their duty, and pronounce their schism a deadly sin? Thank God my brethren, that we have the record of their conduct in this very case to appeal to.

"Did St. Paul consider the divisions and separations into parties in the Christian Church, as venial faults, as points on which private judgment was at liberty to follow its own notions, without guilt and danger? Or does he denounce them, as proofs of a carnal mind, and as the actual sin of rending the body of Christ? Search the Scriptures. Does he acknowledge the Teachers, who had thus disturbed the harmony of the Church, and sown the seeds of strife and contention among them, as fellow labourers with him in the Gospel, or does he severely condemn them, and charge them as ministers of Satan? Search the Scriptures.

"Does he tell the Galatians, that it was a matter of no moment, by whom the Gospel was preached to them, or what additions or alterations were made in the ordinances of religion, so that they were believers? Or does he put the proof of the fact, that they were believers, on their steadfastness to the doctrine he had preached to them, and the order he had established among them? Again I say search the Scriptures. Does he speak to them of any other ground of assurance in the faith, than the authority by which he was accredited to them, as the minister of Christ? Does he define Christian liberty, to be a principle of dissent from established order, at every man's private discretion, a privilege to go where we will, follow whom we like, and believe, what suits our particular views, in the christian revelation? Once more I say search the Scriptures. No my brethren no—what then let me ask, becomes of the specious cant of the present day—the spurious liberality of opinion, so eagerly contended for in this question. That it matters not, to what communion of professing christians, a man unites himself, that he is equally safe in one, as in another? Is it warranted by either reason or Scripture, or is it not rather one of those deceits, wherewith, 'Satan transformed into an angel of light,' is cunningly contriving to defeat the efficacy of the gospel.

"With such high authority then for our belief and practice, and with even such arguments, as I am able to bring forward in confirmation thereof—shall any of you yet halt between two opinions my brethren, and by continuing to give countenance to separation and division in the church of Christ, contribute to confirm the delusion, under which so many are led away from the only foundation, and deceived into crying peace where there is no peace, certainly none revealed—God forbid, no, let us rather consider afresh the foundation on which such opinions are built, whether on the word of God, or the wisdom of man, and separating the precious from the vile, be so grounded and settled in the faith of the Gospel order, and doctrine, that we may be steadfast, unmoveable, adorning the doctrine we profess, by lives and conversations void of offence.

"And you my dissenting hearers, am I your enemy, because I tell you the truth? God knoweth. But whether it is the truth, is the question—try it then by the touch stone of eternal truth, the

word of God, and as you find it, receive it, for in the words of St. Paul, 'We can do nothing against the truth, but for the truth.'" —pp. 9, 10.

The second point of doctrine, and the only other to which the preacher applies the duty of steadfastness, is, *the divinity of our Lord Jesus Christ.* This is a subject of primary importance; it is a fundamental article of the faith once delivered to the saints; in comparison with which all matters of outward form and observance, are no more than the tithing of mint, anise and cumin in comparison of the weightier matters of the law. Yet the preacher has thought proper to employ almost two-thirds of his sermon in discussions of what he calls the doctrine of the church, while he consecrates only four pages to this vital article. We were both surprised and grieved to notice this disproportion. We are almost inclined, too, to expostulate, with him in the spirit of love, for imitating in some degree the example of some writers of the English church, who mingle with their defence of the established religion, severe remarks on "heretics who deny the Lord who bought them;" as though they wished it to be believed that all who do not conform to the national religion deny the Deity of our Saviour. When the *fact is notorious,* that the best vindications of the Divinity of Christ, in the English language, have been written by men, whom bishop Ravenscroft would call Dissenters. We refer to Allix, Jameison, and Smith. But we certainly acquit the right reverend preacher of every thing like evil intention on this subject; and doubt not but that his mind was led insensibly into this train of thinking, by the influence which such writers as *Daubeney* have had on him.

In this part of the sermon we learn that in the early ages of the church, reliance was placed on metaphysical objections to the Deity of our Lord; but that now recourse is had to learning and critical acuteness to overturn this doctrine. This is true; but it would have been more satisfactory to the reader and more convincing to the hearer, had the preacher instead of dealing in general declarations, descended to particulars, and shown, as it is easy to do, that according to the principles of interpretation adopted by all good critics, the scriptures do most unequivocally assert that Jesus Christ is God. This would have had a much better effect, than a thousand assertions, that "the original text of the scriptures has been twisted into every contortion of various reading, the sound and acknowledged canons of criticism have been disregarded and perverted, the established rules of grammatical

construction have been violated, but all in vain, except to pretenders in science falsely so called, to superficial sciolists, and proud contemners of the wisdom of God, and the wants of our fallen nature." (page 13.) Now does not all this bear too much the appearance of a railing accusation, to be used by a lover of scriptural truth? We regard bishop R. as belonging to the great body of orthodox believers with whom we have cast in our lot. And it always grieves us to hear any of them employing language which they to whom it is applied call opprobrious. 1. Because, it serves to irritate, and strengthen the prejudices of those, whom we all wish to convert from the error of their ways. 2. Because, it does not deepen the conviction of those, whom we wish to guard against this delusion. A thousand such vituperative declamations as these, would furnish our congregations with no sort of defence against a mild, winning, artful and ingenious Unitarian. When will christians learn that gentleness, meekness, and love, give the greatest power to moral and religious truth?

The remaining part of this discourse is despatched in three or four pages, and presents nothing which calls for particular notice. We proceed therefore to the second.

This, as we learn from the title, was also preached on a very interesting occasion. It was when the bishop of *North Carolina*—that is of the *Protestant Episcopal church* which exists, among various other denominations, in that large and respectable state—first met the convention over which he presides. He is, according to the constitution of his church, its *visible* head; the depositary of ecclesiastical authority and power. He is expected to be an example in word and doctrine; and in a great degree to give the tone of feeling and sentiment to *his* clergy. It is a station of awful responsibility. Let us see what specimen he gives in this sermon, of the manner in which he means to discharge its duties.

The text is in Amos vii. 8. *By whom shall Jacob arise? for he is small.* In speaking on these words, the bishop assumes without assigning any reason, that *Jacob* means the *church:* and at once begins to show the importance of rightly understanding the nature of the church. To enable his hearers to do this, he designs, as far as the occasion will permit, to inquire "into the origin and purpose of the church, and of the appointments of heaven in it, for the salvation of man."

And first, as to the origin of the church.—On this part of the subject, he states distinctly and briefly, the common opinion respecting the divine origin of the church. He tells his clergy too that the church is not an *abstract idea;* but an *ac-*

tual, visible body, and adds these words. "As such, it is placed beyond the reach of any *human appointment, addition*, or *alteration;* and this so strictly, that all the wisdom, piety and authority in the world, congregated together, is just as incompetent to originate a church, as to call another universe into existence." (page 5.) Let the reader mark this sentence. But the bishop says that this will be more evident, when he shall consider in the next place the purpose of this institution.

In prosecuting this subject he assumes most truly that there has through every age been one plan of the Almighty in dispensing his mercy, yet modified in various ages according to the condition of man. This leads him back to the patriarchal times, when "*every* family" was "a church for the worship of God, and furnished with the necessary means of grace within itself, in the offering of that sacrifice which prefigured the Lamb slain from the foundation of the world," &c. (page 5.)

We are carried next to the time of Abraham, when the author thinks the second Dispensation began. This is to be most carefully marked and considered by us, in its "*covenanted* and *peculiar* character; in other words the limited and prescribed conditions, on which only, its privileges and advantages can be obtained." Here is a new relation instituted between God and man, by means of outward and visible marks, and only acknowledged where they are applied. It is this institution only which marks the separation of the church, as the peculium, the elect of God, from the world. Because of this it was made the visible and only depository of God's revealed will; the oracles of God were committed to it; and the whole body of testimony respecting the coming Messiah. To this church; there was a reference in all the movements of Providence, and the various changes in the world are made subservient to its preservation and final glory.

In this church there was a divinely constituted priesthood, through which alone the people were permitted to offer their united worship, and to be assured of forgiveness through the efficacy of that great sin offering, which all their sacrifices represented.

Hence, says the preacher, the singular and personal character under which it is spoken of, the sacred unity with which it is invested, the zeal for its purity every where manifested, and the care taken to preserve its constitution and government from all intrusion. Hence, that strong language concerning its continuance, which proves that it was not a temporary appointment: "but inseparably connected with the

wonderful plan of man's redemption, and to run parallel with it, and efficient in it, until the earth shall be filled with the knowledge of God."

The preacher then makes some remarks to show the deplorable state of man, had this institution never been established; and proceeds with his observations on the divine origin, constitution and appointment; the definite purpose and singular character of the Old Testament church; and declares that there is no admission within its saving inclosure, nor participation of its privileges, even for a Lot, or a Melchisedeck, without its seal. And here he repeats what we now have a right to call his favourite opinion, that for none who were not in that one church, is there any mercy pledged and covenanted in the Bible.

This brings the right reverend author to the main scope of his argument. It is by tracing the church according to its specific character, that we are enabled, at this day, to discover and distinguish *this ark of safety—this special deposit of the promises of God to a fallen world—this* AUTHORIZED SOURCE OF AGENCY *between Heaven and earth..*" (pp. 8, 9.) To this he adds, what all will admit, that the church under the New Testament is, in its essential characters, the same as that under the Old.

From not attending to these considerations, bishop R. thinks that great evils have grown up; *men have intruded* into this sacred appointment; have dealt with it as the creature of their contrivance; have fallen into great confusion in their views; have divided, and impeded the progress of the gospel; and above all, *have been unable to determine the certainty with which they transact their spiritual affairs*, and in effect trust their souls to a security on which they would not risk their estates. (9.)

But while these things are so, the truth remains in its unchangeable nature: the bishop and his brethren are, by God's distinguishing mercy to know and ascertain the truth, to the comfort and health of their souls; and moreover *the church*, by the same mercy remains "lingering as it were with" them, "and verifiable, by the same heavenly original, divine authority, and saving purpose, which constitute its sacred character." (page 10.) As such it is presented to their consideration; and under this representation alone can the errors be corrected, which now prevail.

Remarks such as these lead the preacher to advert to the former and present state of *the church* in North Carolina; and he refers its decline and almost extinguishment, to the just judgment of Almighty God on the sins and iniquities of his

people. The effects have been deplorable: the children of *the church* have forgotten her; or by want and privation have been *forced into strange pastures;* or have grown up in ignorance of her claims; and by pride of opinion, reluctance to acknowledge an error, and *the modern fallacies of liberality in religious opinion, and equal safety in all religious denominations,* are kept back from enjoying the benefit of her communion.

The third inquiry presented by the preacher is, By whom shall Jacob arise? The answer, in the first place, is such as becomes every minister of the gospel of Christ. By whom, says he, "but by that Almighty arm which upholds the universe; by that ever-living head, who hath pledged his promise that the gates of Hell shall not prevail against her."—He then in a fervent and pious manner expresses his entire dependence on God, and full confidence in him. And here we cannot but mark the difference of the preacher's style and manner, whenever he touches the "spiritual doctrines" of the church. He seems then to be *at home,* there is a powerful flow of feeling, expressed in strong perspicuous language, which strikes directly on the understanding, and goes with great force to the heart. We are at no loss for his meaning, on topics like these.

But to proceed: It is very justly observed, that, although it is by the Lord only, that Jacob can arise, it is by the use of means that this work can be effected. According to this maxim, the bishop, wisely and prudently charges his brethren to notice the causes of the downfal and depression of the church, and to guard against them. He says that the communication of favour, or infliction of judgments has always been regulated by the prevalence of piety or ungodliness; he enters a solemn warning against profession without practice, religion without holiness; he asserts that the Episcopal Church is unjustly charged with greater laxity, than that allowed by other denominations; adverts to the truth that the discipline of the church can only be applied to communicants; and urges his brethren to set their faces firmly against all conformity to the world, and to withhold fellowship from all who walk disorderly. On this head, all the bishop's exhortations are truly forcible and scriptural, and our prayer is, that the Spirit of God may accompany them, by whomsoever they may be read.

In the next place, the bishop insists on an adherence to the doctrine and worship prescribed in the liturgy and articles. This is a point of consistency with Episcopalians, on account of which none ought to quarrel with them. While they believe that in this way they can worship most to edification, and best make their way to heaven, in the name of their Lord and ours,

let us bid them God speed, and rejoice in all their gifts, graces, and christian attainments. We only object to attempts to impose modes and forms of worship on others, and to the limitation of the Agency of God's Spirit, and of the idea of spiritual service to any outward observance whatsoever. But it is due to the preacher to state, that he insists on adherence to the doctrine of the liturgy and articles, because he believes it to be the doctrine of scripture. In *substance*, no doubt it is; and this is the very reason why we ought to cherish fraternal love towards Episcopalians.

In pursuing this subject, bishop R. thought it his duty to charge his brethren to explain to their people the nature of the church, doubtless according to his views of it. "This doctrine, (says he) of the distinctive character of the church must be fully unfolded and laid before our people," He also utters severe censures against those, we know not to whom he refers, who conform in their worship to the practices of other denominations; and gives warning that under his administration the thing will not be permitted.

In the fourth place, for the increase and advancement of true godliness, there is an earnest recommendation of the observance and cultivation of family religion. Some parts of the address here are truly excellent. We only regret that while he was writing, he forgot that the 10th and 17th articles of his church are a part of his creed: and thus permitted himself to make a fling at "the chosen few," even in the fervour of his pious and eloquent exhortation.

The last particular by which the bishop shows that Jacob may be made to arise is this: "*Our pecuniary means must be reserved for the wants of our own Communion.*" On this point, we have no remarks to make. All that a man contributes to the Lord is a free-will offering. And if he honestly believes that he will do most for the glory of God and the good of souls, by aiding to build up one society rather than another, we have nothing to say. But surely if one lives where he cannot enjoy the privileges of the church he prefers; and yet has access to another, he ought not to withhold his support. And if the whole body of christians were so united in this country, as to be ready to afford mutual aid in their important works of charity, it would be better than the sort of jealousy, which now prevails. But we shall not call bishop R's advice as he anticipates "*illiberal, uncharitable, unchristian.*" We leave this particular, then, urged as it was by the bishop on the convention of clerical and lay deputies of the P. E. church in North Carolina, to make its proper impression on the minds of all who heard it or may read of it. (*To be continued.*)

Rec'd. 636.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Dissertations in Biblical Literature.—Mr. Hodge, Professor in the Theological Seminary at Princeton, proposes to publish a Periodical Work of which the following is the Prospectus.

This work is intended for a field, which, it is believed, is, in this country, at present unoccupied. It is designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important DISSERTATIONS, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises selected from distinguished authors.

This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—and on the Literary History of the Sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well those, who have within the last fifty years become so justly distinguished, as those of an earlier date.

It is not to be expected that the doctrinal opinions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavourable tendency.

From the numerous volumes afforded by the several libraries to which the Editor has access—from the works of modern critics already received, and from others he is in daily expectation of receiving, it is believed a selection may be made, which will prove generally useful. Not only in making these selections, but in the work of translating (which will be the most laborious part of the enterprise) he will have the assistance of several of his friends,

and in the German the aid of one or two gentlemen to whom that language is vernacular.

That there is need in our section of the church of a work of this nature, very few will deny. It is manifest that we are falling behind our age in this species of Literature. The difficulty of procuring books, or the disinclination to read any thing not written in our own language, has led to a lamentable neglect of an interesting department of Theological Learning. An attempt therefore in any measure, to remedy this evil, must commend itself to those who believe that the interests of piety, are intimately connected with the state of knowledge in its teachers.

As this work is intended for a class of readers which is not very numerous, and as it will be one of considerable labour, and no emolument, it is hoped that those who are interested in advancing the cause to which it is devoted, will extend to it the favour of their patronage.

CONDITIONS.—I. To be published quarterly in numbers of 150 pages octavo, handsomely printed on fine paper, at one dollar per number, or four dollars per year, payable on delivery of the first number.

II. Any individual responsible for six subscriptions will receive an additional copy gratis. No subscription can be taken for less than one year.

Bunker-Hill Monument.—The Bunker-Hill Monument Association have sent an address to the selectmen of the several towns in Massachusetts in which they state that it is their intention to erect a column of *two hundred and fifty feet in height*—of hewn granite, containing, in its centre, a circular stairway, by which it may be ascended to the top. It is a part of their design also to collect, and preserve, all printed, and manuscript and personal histories of the early scenes of the Revolutionary War; and the arms and implements, which were used in these scenes. They say that they have ascertained by careful computation, that the purchase of the land, and the entire completion of the whole design, will require an expenditure of *seventy-five thousand dollars.* To raise this sum, a subscription book has been prepared for every town in the state. The subscription list was headed by General Lafayette, during his late visit to Massachusetts, but at the request of the association, no sum was subscribed, as it is their intention to place against the name of Lafayette the whole amount of all the sums, which the *little children* throughout the state may subscribe, or give, to the erection of the monument. The Association also intend to erect a suitable monument at Concord, bearing proper inscriptions.—*N. Y. Observer.*

Astronomical Recreations.—Mr. Anthony Finley, of Philadelphia, has just published a beautiful quarto, entitled "*Astronomical Recreations, or Sketches of the Relative Position and Mythological History of the Constellations.*"—The Sketches are illustrated by a series of coloured plates, nineteen in number, which are admirably adapted to the design of the work. Its author is Dr. Jacob Green, son of the Rev. Dr. Green.—*Nat. Gaz.*

Choctaw Deputation.—A deputation of Choctaws, nine in number, arrived in Washington city a few days past, on business with the Government. On

their way, and when at Maysville, in Kentucky, *Puck-shee-nubbee*, a principal Chief, and aged about 86 years, stepped from a precipice, in a fog which hid the chasm from his view, and fractured his skull, which killed him. It is gratifying to witness, in these deputations of latter times, young men of education and virtue, with talents to conduct the business of their nation, and manners suited, in all respects, to the polished improvements of their white brothers. There are two of this description attached to this deputation. Col. Folsom, well known as the friend of the school-system among his people, and for the distinguished excellence of his character, and James L. M'Donald, who was educated in this District, chiefly by the Rev. Mr. Carnahan, now President of Princeton College, at his classical school in Georgetown; and subsequently read law, in Ohio, with the present Postmaster General, where he was admitted to its practice. Mr. M'Donald being on a visit to his mother, after many years separation, was included, by the Council of the nation, in the deputation. We cannot but wish these people well.—They have many claims upon our *justice* and *humanity*: and now that we see them emerging from the ignorance of barbarism, and even adventuring upon our learned professions, every encouragement ought to be held out, and every inducement offered, to animate and prosper their efforts. The school system under the special patronage of the government is producing the happiest results, and if it be well supported, and its energies kept in vigour by such guards as experience may demonstrate to be essential, a generation may not pass away before our nation may be *honoured* in having rescued from the cheerless condition of the savage, hundreds of thousands of fellow-beings whose claims even upon the humanity of so many ages have been resisted and themselves made the victims of every outrage which the keenest avarice has the ingenuity to invent. Our national character is deeply interested in the issue of the present efforts to civilize and christianize these people; but when to this is superadded the claims which arise out of their abject condition, *as a people*, the duty becomes imperative, and the call becomes loud upon us to *persevere*.—*Nat. Jour.*

REVIEW OF RELIGIOUS INTELLIGENCE.

To the Editor of the Liter. and Evan. Magazine.

In the year 1818, during the life of the late Rev. Dr. Hoge, the Rev. Alexander M. Cowan was appointed Agent to collect contributions and donations to the Theological Seminary, which it was attempted to erect near Hampden Sydney College, Prince Edward county, Virginia. Mr. Cowan engaged zealously in this agency; but after prosecuting it to some little extent, was compelled by some untoward circumstances to relinquish it. On Mr. Cowan's return to Virginia, he presented his account, and after deducting a part of his expenses in travelling to and from New-England, paid the balance to the

Treasurer of the Seminary, and took his receipt. It was not the custom, then, nor is it indeed now, to publish things of this sort in Virginia. For some reason, however, Mr. C. wishes that the list of donations should be published in the Magazine. I hope that you will make room for it, in your Intelligence; and I trust that hereafter, you will have to record monthly, acknowledgments of christian benevolence, towards that important institution.

LIST OF CONTRIBUTIONS.

1818. April 26. In Stockbridge, Mass.	$ 9	15	
May 2. Rev. Simeon Colton	1	00	
" 10. 2d Cong. Society, in Greenfield,	35	00	
" " 1st Cong. So. in do.	20	62½	
" 12. Cong. So. in Hatfield,	20	86	
" " Individuals in Williamsburg,	1	47	
" 13. Cong. Society in West Hampton,	15	27	
" 15. Do. do. Hadley,	41	22	
" 16. A Lady in do.	5	00	
" " Individuals in do.	1	57	
" " Rev. D. Huntington, 6 days use of horse & gig,	6	00	
" 17. Cong. So. in South Hadley,	9	50	
" " Do. do. in Granby,	22	00	
" 18. Rev. Elijah Gridley,	3	00	
" " Charitable So. Granby,	15	00	
" 20. Rev. Experience Porter,	2	00	
" " M. Porter,	1	50	
" 21. Individuals in 1st Parish, Brookfield,	2	20	
" " Rev. E. Phelps in do.	1	00	
" " Miss Betsey Barnes do.	2	00	
May 29. 1st Cong. So. in Brookfield as a donation,	$ 7	76	
" " Park-street church in Boston,	202	00	
" 31. 1st Cong. Society in Charleston,	17	56¼	
June 7. Contribution in Providence, R. I.	18	00	
" 10. Messrs. Brown & Ives,	10	00	
" 11. Alex. Jones. Esq.	5	00	
" 16. Cong. So. in Southampton,	25	00	
" " Cong. So. in Long-Meadow,	25	00	
" 17. Cong. So. in Westfield,	5	00	
" " Cong. So. in Springfield,	14	67½	
" " Judge Hooker do.	5	00	
" " Rev. S. Osgood do.	2	00	
" " —— Howard do.	2	00	
" " Mr. Geo. Bliss do.	2	00	
" " Dan'l Banticose do.	2	00	
" " Thos. Serjeant do.	2	00	
" " Francis Burt do.	1	00	
" " O. B. Morris do.	1	00	
" 18. Cong. So. in Stockbridge,	15	91¾	

To this I will thank you to add the following statements, which will show what other agents have received from benevolent persons living in New-England and New-York for the same purpose.

BOSTON.

Deacon Wm. Phillips, (late Lieut. Gov. of Mass.)	$200	00
Rev. Dr. John Codman,	100	00
John Tappan,	100	00
Collections in Park-st. church,	100	00
Samuel Hubbard,	$50	00
Rev. Leonard Woods, D.D.	20	00
Josiah Salisbury,	20	00
A Friend,	20	00
Rev. Mr. Dwight,	15	00
Paul Whitney,	10	00

Dr. Chaplin,	$5 00
Mrs. M'Lean,	10 00
Rev. Samuel Dana,	5 00
" Anson Green,	3 00
" Dr. B. Wadsworth,	20 00
" J. Searl,	2 00
" John Whiten,	2 00
NEWBURYPORT.	
Mrs. Coombs,	15 00
Rev. Mr. Dimmick,	5 00
" S. P. Williams,	20 00
Mr. Clarke,	7 00
WORCESTER.	
Mr. Daniel Waldo,	25 00
Miss Waldo's (3 sisters)	50 00
Rev. Mr. Goffe,	50
Rev. Mr. Wayland,	10 00
Mr. Cleveland,	5 00
Nathaniel R. Cobb,	10 00
Ward Jackson,	10 00
John B. Jones,	5 00
Rev. Dr. Baldwin,	5 00
Small donations,	8 96
SALEM.	
Collections in the Church,	50 00
Rev. Mr. Cornelius,	50 00
" D. Oliphant ($5 for 5 yrs.)	25 00
" S. Emerson ($1 for 5 yrs.)	5 00
" Robert Crowell,	5 00
" Otis Rockwood,	5 00
" Brown Emerson,	5 00
" Sam'l Walker,	5 00
SPRINGFIELD.	
Mrs. Eliza Trask,	25 00
Rev. Mr. Osgood,	5 00
" David Ames,	10 00
Hon. George Bliss,	10 00
" John Hooker,	5 00
Daniel Bontecou,	5 00
O. B. Morris, Esq.	3 00
Mrs. Warriner,	5 00
Asseneth Stebbins (serv girl)	25
A Friend,	2 00
Miss Eliza L. Trask,	5 00
" Sarah Trask,	5 00
Master Israel C. Trask,	$5 00
" Wm. E. Trask,	25
J. Chaffee, Esq.	2 00
STATE OF NEW-YORK.	
Albany,	107 00
Schenectady,	43 50
Coxsackie,	35 00
Ballston,	38 00
Charlton,	32 89
Galway,	41 03
Catskill, (and a ring)	105 89
Hudson, (2 do.)	25 00
Athens,	6 00
Malta,	27 62
Stilwater,	20 25
Claverack,	19 54
Kinderhook,	25 00
Cambridge,	22 25
Salem, (books)	36 00
Milton and Greenfield,	24 37
Kingsbury,	18 27
Saratoga Springs,	37 62
NEW-HAMPSHIRE.	
Portsmouth,	62 00
Concord,	10 30
Exeter,	9 00
MAINE.	
Portland, (ring and pin)	132 00
Saco,	46 50
Kenebeck-port,	28 00
MASSACHUSETTS.	
Boston, (books)	487 00
Newburyport, (cards)	40 60
South-Reading,	4 00
Woburn,	25 50
Reading,	15 62
VIRGINIA.	
Smithfield,	70 50
Portsmouth,	55 00
Small sums in different places from individuals,	25 18
NEW-YORK.	
James Boorman,	100 00
John Johnston,	100 00
Moses Allen,	100 00

Richard Varick,	100 00	P. Peret,	20 00
Arthur Tappan,	350 00	Knowles Taylor,	10 00
Isaac Bronson,	100 00	A Friend,	10 00
Joel Post,	100 00	A Friend,	3 00
Miss Harriet Douglass,	100 00	Cash,	2 50
George Gallagher,	50 00	Cash,	5 00
A Friend,	50 00	David C. Hubbard,	10 00
Anson G. Phelps,	50 00	Wm. M. Halsted,	5 00
Robert Bulord,	50 00	M. Dunning,	3 00
Jesse Scofield,	50 00	Wm. Scribner,	5 00
Divie Bethune & Co.	50 00	Wm. P. Stewart,	5 00
From a Friend,	80 00	Isaac Ives,	5 00
Jos. S. James,	50 00	Heman Averill,	5 00
John Flack,	50 00	A Friend,	10 00
E. Wainwright,	50 00	Cash,	5 00
J. M'Bride,	50 00	J. and L. Brewster,	10 00
Micah Baldwin,	50 00	James Kelso,	4 00
S. Downer,	50 00	Mrs. J. S.	5 00
Isaac Hone,	50 00	David Andrews,	5 00
Thomas Masters,	25 00	Orrin Thompson,	5 00
Stebbins Houch,	25 00	Wm. P. Post,	5 00
John Adams,	25 00	A Friend,	3 00
John M'Gregor, jr.	25 00	Silas Brown,	10 00
Henry Warner,	25 00	Cash,	2 00
The Miss Murray's,	30 00	Joseph Watson,	5 00
Miss Frances Davenport,	25 00	Cash,	5 00
Mrs. Woodhull, (collections)	31 50	Cash,	5 00
Samuel Boyd, Esq.	25 00	Cash,	5 00
P. S. Nevins,	20 00	Cash,	2 00
Hugh Auchincloss,	20 00	Nath'l Weld,	6 00
W. W. Chester,	20 00	Harvey Weld,	10 00
Abra. Mason,	20 00	Cash,	10 00
Thomas Darling,	20 00	A. A. Halsey,	5 00
M. Thomas,	20 00	J. C. Halsey,	10 00
Cash,	20 00	H. W. Bulkley,	5 00
D. W. C. Olyphant,	20 00	John D. Keese,	10 00
J. W——	20 00	D. Phyfe,	10 00
Archibald Falconer,	20 00	H. Holden,	3 00
William Wilson,	20 00	Dr. Akerley,	1 00
Robert M. Russell,	20 00	M. Drake,	1 00
Najah Taylor,	20 00	Wm. Whitlocke,	5 00
A Friend,	20 00	A. Post,	5 00
Fisher How,	20 00	Wm. Luyster,	5 00
J. G. Warren,	20 00	H. Holt,	1 00
Jona. Little,	20 00	Cash,	1 00

J. F. Tompkins,	5 00	Mr. Leveridge,	5 00
Cash,	3 00	Mrs. Watkins,	1 00
Cash,	3 00	Mr. Fisher,	5 00
Mrs. Dunlop,	1 00	C. O. Halstead,	10 00
Mrs. Johnston,	1 00	Cash,	1 00
John Noys,	3 00	Cash,	2 00
Mrs. Fulton,	1 00	Edward H. Nicoll,	5 00
Jacob Cram,	2 00	G. Serjeant,	10 00
Cash,	2 00	Cash,	3 00
Cash,	5 00	Mr. Greacea,	3 00
Miss Lynch,	5 00	Dr. Barrow,	5 00
J. Wilson,	5 00	Russel Nevins,	10 00
Cash,	5 00	Samuel Marsh,	5 00
Cash,	3 00	Joseph Sampson,	5 00
Cash,	3 00	A Widow's Mite	25
Cash,	5 00	Mrs. Hix,	15 00
Cash,	5 00	R. T. Haines,	10 00
P. W. Radcliff,	10 00	Mr. Cunningham,	7 00
John M'Comb,	10 00	PHILADELPHIA.	
John Morrison,	15 00	Rev. Dr. Ely,	50 00
Mr. Ruthven,	5 00	R. Ralston, Esq.	50 00
Mr. Sterling,	3 00	WASHINGTON CITY.	
Mr. M'Gil,	5 00	Mr. Caldwell,	5 00
Garrit Hyer,	10 00	Mr. Coyle,	5 00
Mrs. E.	10 00	SARATOGA.	
Wm. James,	5 00	Miss Colvill,	10 00
John Wright, jr.	3 00	Mrs. Wilson,	10 00
Mr. Greenfield,	5 00	Mrs. Bradley,	5 00
Daniel M'Cormick,	10 00	ALBANY.	
Mr. Andrew,	5 00	Mr. James,	25 00
Miss Buchanan,	10 00	Mr. Townsend,	10 00
Miss H.	5 00	Mr. Robinson,	2 00

Ohio Theological Seminary.—The Right Reverend Bishop Chase returned to this country from England, about the last of August, having been eminently successful in the objects of his voyage.—It is said that his collections for the establishment of a Theological Seminary in Ohio, amount to more than 10,000 pounds sterling—40,000 dollars.

German Reformed Theological Seminary, &c.—The Synod of the German Reformed Church in the United States, met on the 26th ult. at Bedford, in Pennsylvania. Forty-six ministers were present. Five young gentlemen were ordained to the ministry of reconciliation, and three licensed to preach the Gospel. Among other of their acts we understand that they have organized a Theological Seminary, and located it in this borough. The Rev. Samuel Helfenstein, of Philadelphia, has been elected Theological Professor. We understand that an arrangement has been made by the Board of

Trustees of Dickinson College to establish a new professorship in that Institution to be styled the Professorship of History and German Literature, and that the Theological Professor will discharge its duties. A connexion between the two Institutions will not fail to have a most salutary influence; and to excite the youth to, and facilitate them in their researches into the valuable stores of *German Literature*, will be rendering them a most important service. The German language is extensively spoken in our state, and men of business find it to their advantage, yea necessary, to study it, particularly our inland merchants, and gentlemen of the bar. The general scholar too, finds it important to become acquainted with the German language, that he may have access to the many valuable literary and scientific works that issue from the German presses.—*Carlisle Adviser.*

Presbytery of Winchester.—We have received the following account of the late stated meeting of the Presbytery of Winchester. We always insert such communications with pleasure.

The Presbytery of Winchester met at Warrenton on Friday the 22d ult. After a sermon by the Rev. William Hill, D.D. the Moderator of the last meeting, Presbytery was constituted by prayer. The Rev. J. Matthews, D.D. was chosen Moderator, and the Rev. Robert H. Chapman, D.D. was appointed Clerk. Mr. William Sickles, a graduate of Jefferson College, requested to be taken under the care of Presbytery as a candidate for license to preach the gospel. He was examined on his acquaintance with experimental religion, and his motives for desiring the gospel ministry. Presbytery being satisfied on these subjects, he was received as a candidate for licensure. He was then examined on languages and science, which being sustained, he had such other parts of trial assigned him as are calculated to prove his critical knowledge of the Bible, his ability to expound the scripture and to edify the church.

Mr. Hall, who had been received at a former meeting, exhibited a part of his trials, which were sustained; and other pieces of trial were assigned him.

Mr. John Loder, having passed through all the trials and examinations required by the Constitution of the church, with approbation, was examined on Theology and Ecclesiastical History, and this examination being sustained, he was licensed to preach the gospel.

The preaching commenced on Thursday evening; and the public exercises in the church were attended, until Tuesday evening, by numerous, and serious congregations. On the Sabbath, the ordinance of the Lord's Supper was administered; several members were added to the communion of the church; one of which first received the ordinance of baptism.

Presbytery closed their sessions in Fredericksburg, where, according to arrangements previously made, they installed the Rev. Samuel B. Wilson pastor of the church in that place. The installation sermon was preached by the Rev. C. Speece, D.D. of the Presbytery of Lexington; the charge to the pastor and the church was delivered by the Rev. J. Matthews, D.D.

While sitting at Warrenton, Presbytery received, on certificate of dismission and good standing, the Rev John Jones from the Presbytery of Philadelphia; and while in Fredericksburg, they dismissed and recommended the Rev. Wells Andrews, to join the Presbytery of the District of Columbia.

Presbytery have under their care two licentiates, and four candidates.—Their next meeting is to be at Romney, on the 4th Thursday of April next.

Synod of Virginia.—This Synod held its annual meeting in Fredericksburg on the 28th ult. The usual business was transacted with much harmony; and public worship was conducted by members of the Synod for several days, in succession, not only in the Presbyterian church, but in the other churches, which were kindly tendered for that purpose. The following is the Report of the Committee appointed to prepare a condensed view of the state of religion within the bounds of the Synod, as ascertained in a free conversation held on that subject.

It is much to be regretted, that on account of the absence of many members of Synod a full view of the state of religion within our bounds cannot be presented. From the reports, however, of the different Presbyteries, and from the free conversation on this subject, it may be safely said that, in general, the prospect is favourable. The Redeemer's kingdom appears to be advancing, both as it respects the number of its votaries, and the devotion of its friends. Still we have to mourn over the moral wastes among us. Notwithstanding the exertions of several Missionaries, whose labours have been enjoyed; yet many a promising field we are compelled to leave destitute. To many the Sabbath brings not the gospel feast. To many, no ambassador from Heaven proclaims glad tidings of great joy, peace on earth, and good will to men. When will our churches feel with Christian sympathy the wants of those who are perishing for lack of knowledge, and awake to suitable exertions in their behalf?

In those congregations where the stated preaching of the gospel, and its ordinances are enjoyed, there are a few, in which religion appears to be in a declining state. And it is to be lamented that in some instances it is the case with those who have heretofore been cheered with the Saviour's presence, and the visits of his grace. This fact is sufficiently alarming to awaken them from their lethargy, and to enlist for them the feelings and the prayers of their brethren.

In by far the majority of the congregations, religion appears to be visibly, although not rapidly gaining ground. While there are some individuals, whose goodness has been as the morning cloud and the early dew, which soon passes away; yet mostly, Christians appear to walk worthy of the vocation with which they are called. We hope that generally within our bounds there is an increasing spirit of piety manifesting itself in prayers, in self-denial, and in active exertions to promote the interests of religion. It is with pleasure we learn that the means of grace, are with few exceptions, well attended. The various institutions which have for their object, the reformation and improvement of mankind; such as Bible, Missionary,

Education Societies and Sabbath Schools exist to a considerable extent, in most of the congregations within our bounds. We look upon it as a favourable circumstance that the utility of these institutions is, by almost all, confessed; and that they are enlisting more deeply the feelings, and calling forth in a higher degree, the exertions of the churches. Bible and catechetical classes, have, in some places, mostly among the youth, been established, with the happiest effects; and we recommend them as highly worthy of imitation.

It is with great satisfaction, and gratitude to God, that we record the more special outpourings of his spirit, in some of our congregations. Truly God hath not left himself without a witness; his stately steppings have been seen among us; and the power of his grace, has been felt. The places where God has been pleased in a more especial manner, to revive his work are the following; the congregation of Bethel, in the Presbytery of Lexington, where a work of grace has been carried on during the past year, and about eighty have been added to the Lord. The work continues to advance, and appearances are still of a very hopeful character. The small congregation of Lebanon has enjoyed a refreshing season, and twenty-six have been gathered into the fold of Christ.

In the Presbytery of Winchester, the congregation at Romney, without a stated pastor has been visited. In last June, the Rev. A. Welton, first preached to them, and found them in a distracted and most unpromising state. The Spirit of God however, bore testimony to the truth faithfully presented in public preaching, and in private conversation, and soon several were found inquiring what they should do to be saved. A revolution in the feelings of the people, and in the general aspect of religious affairs appears to have been effected in that place. What was a short time since a moral wilderness now appears to bud and blossom as the rose. Between twenty and thirty have already united themselves with the church; several others, it is expected will shortly do so; and the work is extending itself through the neighbouring country. The congregation at Winchester, also appears to be in an interesting state. The church has been encouraged and strengthened by the addition of twenty new members since the last spring; and many more appear to be under deep serious impressions. The encouraging circumstances mentioned inspire the hope, that the field there, is already white unto the harvest, and that the Lord has much people to be gathered in, in that place. Upon some other places within the bounds of the Synod, some precious mercy drops, have descended, which we hope and pray may be but the pledge and earnest of more copious effusions.

It is a circumstance greatly to be regretted, that no member of the Presbytery of Abingdon is present at this meeting of Synod, as the most gratifying intelligence has been received respecting the late progress and present state of religion within their bounds. From the official report which has been forwarded to the Synod, it appears that the number of communicants in the various churches belonging to that Presbytery, have almost been

doubled during the last year. It would be gratifying to the Synod to record some of the favourable circumstances which have led to these results. They would rejoice that in this manner God owns and puts an honour upon the labours of his ministers; and would unite in giving unto him all the glory.

Finally: while a review of the past year ought to lay us in the dust on account of our unfaithfulness and barrenness; the riches of God's mercy and grace ought to fill us with gratitude, to encourage our confidence in him, and to lead us to greater fidelity in the discharge of our duty.

Synod of North Carolina.—We have just received a slip containing an account of the proceedings of the Synod of North Carolina, and we hasten to lay before our readers, such portions of it as our space will admit.

The Synod of North Carolina held their last Annual Sessions in the town of Statesville, in Iredell County. They commenced on Thursday, the 7th inst. and continued to meet, by adjournments, until Saturday the 9th, when they closed their proceedings for the present year. The opening sermon was preached by the Rev. John Witherspoon, from Acts xx. 28. The Rev. Colin M'Iver was chosen Moderator; and the Rev. Messrs. John B. Davis and Robert H. Morrison, were appointed clerks. The members of the Synod who attended this meeting, amounted to forty-one; twenty-nine ministers, and twelve ruling elders; a larger number, by seven ministers, and three ruling elders, than have attended any of the preceding meetings of this Synod, since it was constituted in October, 1813. On Friday afternoon, the Synod entered into a free conversation on the state of Religion, the result of which will be seen at the close of this summary.

They have passed a resolution, highly approving of Sabbath schools, and earnestly recommending to all their churches, to pay attention to this subject; and to adopt some systematic plan of Sabbath school instruction.

They have also recommended that the first Thursday in December next, be observed, as a day of *Fasting, Humiliation and Prayer.*

Another important and interesting procedure of the Synod, at this meeting, was, the division of the Presbytery of Concord into three Presbyteries, viz. Concord, Mecklenburg and Bethel.

The following minute contains the result of the free conversation on the state of religion.

"From the conversation held on the state of religion within our bounds, it appears, that no particular effusion of the Holy Spirit has been experienced by our churches during the past year: a general state of alarming coldness seems to prevail, which loudly calls for mourning, fasting, humiliation, and prayer. It ought ever to be borne in mind by the ministers of the Gospel, that, when the great Head of the Church has a controversy with his people, his reproofs and warnings, are addressed to the *Angel*, or minister of every particular church. It is, therefore, in a great measure, to the want of faithfulness and activity in the ministers of Christ, that the languishing state of religion within our bounds, is to be ascribed. While we lament, that

we come so far short of our sister churches in the North and East, we are willing to admit, that there are difficulties peculiar to the state of our country within our bounds, with which other churches are unacquainted: but we also believe, that these difficulties, so far from being an inducement to relax our exertions in advancing the kingdom of our Redeemer, ought rather to excite us to renewed and daily increasing activity; being well assured, that our reward hereafter, will not be in proportion to the extent of the good performed; but to the zeal, perseverance, and self-denial, with which we shall have laboured in the vineyard of our Lord: for, '*he that is faithful in the least, is faithful also in much.*'

"Although, as already stated, no general out-pouring of the Spirit of God has been experienced by any of our churches during the past year; yet, still, we have reason to give thanks to the Father of mercies, the God and Father of our Lord and Saviour Jesus Christ, that he has not left himself without a witness in the midst of us. Some mercy-drops have fallen upon our thirsty hill of Zion; and souls have been redeemed from sin and hell;—have had their feet taken out of the miry clay, and fixed upon a rock; and a new song has been put into their mouths, even praise to our God. Enough, indeed, has been done, by our gracious, covenant-keeping God, to convince us, that he is ever ready to bless our exertions, and answer our prayers.

"In some instances, the power of Divine truth on the heart, has been quite remarkable; and has led the gazing world to exclaim, with the vanquished magicians of Egypt, '*This is the finger of God.*' The monthly concert for Prayer has been generally observed; and most of our churches have also observed, either in a public or private manner, the annual Prayer meeting, on the evening preceding the opening of the General Assembly, and recommended by that body to all the churches under its care. Sunday Schools and Bible Classes, are, in many of our churches, in a flourishing condition; and it is hoped, that, from the success which has crowned the efforts of some of our brethren, in promoting these useful and beneficent institutions, those who are yet behind, in these works of mercy, will be encouraged to set their hands to the plough.

"Where Pastoral visits have been attended to, much good has been the result; and much good will always attend the labours of that servant of Jesus Christ, who imitates the Apostle Paul, not only in teaching publicly, but also, in giving instruction from house to house.

"Many of our congregations have distinguished themselves in forming associations for benevolent purposes; and we hope the time is not far distant, when these will be much more numerous and efficacious, than they are at present. The daughters of Zion, who, in some of our churches, meet weekly, to offer upon the altar of benevolence and piety, the fruit of their own labours, deserve the commendation and good wishes of all the friends of God. To such, we bid God speed. '*Many daughters have done virtuously; but these excel them all.*' '*Favour is deceitful, and beauty is vain; but*

a woman that feareth the Lord, she shall be praised.' In one instance, a dwelling house for their Pastor has been erected by a young congregation. This is an example worthy of imitation.

"We rejoice to state, that, in many of our churches, there are societies, auxiliary to the American Society for meliorating the condition of the Jews. We Gentiles, are great debtors to the children of Abraham; whatever we hold dear and sacred, has come down to us, by means of the Jews: our Lord was a Jew: the prophets and apostles and primitive disciples, were Jews: the books of the Old and New Testaments, were written by Jews: and since, through the fall of the Jews, salvation has come to us, Gentiles, the intention of the great King of Zion is, that, through our mercy, they also may obtain mercy.

The Colonization Society has not been forgotten; and we trust, never will be forgotten, by our churches, until its God-like designs shall be fully accomplished. Finally, the Synod would exhort all the churches under their care, to '*contend earnestly for the faith once delivered to the saints;*' to '*hold fast that which they have, that no man take their crown;*' to '*be steadfast, unmoveable, always abounding in the work of the Lord for as much as we know that our labour is not in vain, in the Lord.*'

It is deemed proper to add to the above, that, besides the ordinary business of the Synod, two sermons were delivered every day while they continued in session; and on the Sabbath, the Lord's Supper was administered to a large number of communicants. A sermon was also delivered on Monday morning, which closed the public services of this occasion; after which, the ministers, and the assembled company returned to their respective homes, it is to be hoped, with hearts suitably affected by the exercises in which, for the four preceding days, they had engaged. The Synod will hold their next annual sessions at Greensborough, in the county of Guilford; and will commence on the first Wednesday in October, 1825.

To Correspondents.

A Discourse on Ecclesiastes xii. 10, and an Oration delivered before the Literary and Philosophical Society at Hampden Sydney College, have been received. We have found it impossible to introduce them without interrupting the publication of Essays, which have already, in part, appeared, and excluding a Review which had been previously arranged for publication this month. We anticipate a similar difficulty, next month; but can promise to insert them in our Number for January.

We hope that we shall have it in our power to gratify those of our Correspondents, who have expressed a desire to see something more in the Magazine, on the subjects of Education, particularly of females, and of Colonization.

The quantity of other matter which we found it expedient to introduce has compelled us to exclude several articles of Intelligence prepared for this Number.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 585.)

AFTER all the happy effects which the gospel is calculated to produce, and is actually producing, there will be numberless afflictions from which the christian cannot escape; it remains, then, to point out the strong consolation, the powerful support which the Bible furnishes to him, under the pressure of these sufferings. To mention these afflictions in detail is unnecessary, if it were practicable. The christian is as liable to epidemical diseases, to losses and disappointments in his property as others are. At least he is liable to them in some degree; though we are inclined to believe, not quite as much as others: for we think it probable that a life of intemperance and debauchery will predispose the system to disease, more than sobriety and temperance; and that industry, economy and prudence will guard, in some measure, against these losses and disappointments. He is liable to suffer through his friends; and the valley and shadow of death is before him which he cannot escape. Besides all these, he meets with trials which are peculiar to the christian, from the prevalence of sin and temptation in the world. In the midst of all these sufferings the gospel brings him consolation and support which no impenitent sinner can receive. He is not indebted to a mere effort of his imagination for this support, it arises from the character which he possesses, from the relation he sustains to God and the Saviour, from his faith, his hope, and the devout affections of his heart. These are the means employed by the *Father of mercies* in bearing up his people in the midst of their sufferings. Divest the christian of this character, dissolve this relation, extinguish these affections, and you cut him off from the source of his comfort, and leave him weak and disconsolate as other men.

View the christian in the midst of his sufferings, and mark the fortitude with which he endures the most exquisite pain, and the patience and meek submission with which he resigns himself to the will of his heavenly Father. His support is not the sullen, rebellious insensibility of the stoick; he feels and acknowledges the pain which he suffers. He is not so absurd as to deny the difference between pleasure and pain; nor so impious as to deny that the hand of God can afflict him. Under every kind and degree of suffering his faith brings him real and substantial support. This, from the constitution of the human mind, and from the nature of this

faith, will be the result of its exercise. If, during the pressure of affliction, the mind dwells chiefly on the pain and distress which are felt; on the pleasures which he once enjoyed, and of which he is now deprived; on the freedom from pain and the peaceful enjoyment of others; and above all, if he can see no good purpose to be answered by his sufferings; the mind will become dispirited and faint, and the pressure of affliction will become heavier and less tolerable; every recollection of the past, every view of present circumstances and future prospects increases the gloom and despondency under which he is sinking. The christian is not left *comfortless* in his affliction. His faith furnishes him with materials of thought so deeply interesting and so pleasing as to draw off his attention from the present affliction, and fix it chiefly on objects which prevent despondency, and strengthen, animate, cheer and support the mind. He believes most firmly that his afflictions, heavy and complicated as they may be, *come not forth of the dust, neither doth his trouble spring out of the ground;* that his afflictions are not the result of accident or of chance, but sent by his heavenly Father to work for his good; that the time, the degree, and all other circumstances relating to them are determined and regulated by infinite wisdom and goodness; that they are intended to deliver him from the power of remaining sin, detach him more effectually from this world which is delusive, ensnaring and dangerous; to increase his confidence in God, and render more precious to his heart the Saviour, and that gospel which exhibits the Saviour, to increase his holiness, and thus qualify him in a greater degree for the *joy of his Lord*, for the *inheritance of the saints in light*. While, therefore, he believes that these afflictions are working out for him a *far more exceeding and eternal weight of glory* than he should ever attain without them, he does not faint when rebuked of his Father. Nor does he exhibit that sullen submission arising from mere necessity, because he can neither escape nor remove his afflictions; but resigning himself cheerfully and voluntarily to the will of his God, who, he believes, *does not afflict willingly*. His patience preserves him from murmuring, repining and fretfulness; and he prefers his affliction to any other state, not that it is *for the present joyous, but grievous*, but because it flows from the love and affection of his Friend in heaven, and on account of its tendency to improve his moral character, and thus to fit him for higher degrees of glory and greater measures of happiness during his eternal existence. He feels, in some degree, the spirit, and may use the language

of his Saviour: O my *Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*

This is the only way in which the mind can be supported under suffering, or comforted under sorrow; that is, by drawing off the thoughts, as much as possible, from the pain which is felt, and fixing them strongly on other objects, which make such impressions on the mind as enable it to bear its sufferings with fortitude. This is the theory according to which the christian's faith comforts and supports him in the hour of distress. *I had fainted,* said the Psalmist, *unless I had believed to see the goodness of the Lord in the land of the living.* Hence, the exhortation which he offers is the result of his own experience: *wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.* When Paul, after the fatigues of a perilous voyage, saw the brethren come from Rome to meet him, *he thanked God, and took courage.* The sight and friendly gratulation of these brethren furnished a new and pleasing train of thought; these thoughts gave a new spring to his mind, and prepared him with fortitude to bear the present and meet the future trials of his life.

There is an original principle belonging to the human mind called the principle of association. One event, or one object brings to our recollection and to our thoughts another, with which it is in some way or other connected. It was on this principle that the presence of these brethren reanimated the Apostle's mind with fresh courage. Their presence awoke in his mind a flow of thought which made him forget the perils of his past life, and enabled him to meet, with unyielding firmness, the trials which awaited him in future. Here are the disciples of that Saviour in whose cause he was engaged, to whom he was under infinite obligations, for whom he had suffered much, and was willing to suffer the loss of all things; here are those who will sympathize with him, and pray for him, and comfort him; here are the fruits of that gospel of which he was not ashamed, and which he was ready to preach at Rome also. Faith would naturally carry his thoughts away from this world, and elevate them to heaven, to dwell on all that is cheering and invigorating there; on his Intercessor and Advocate with the Father; on the multitudes already redeemed from this earth, and now surrounding the throne of God; on that crown of glory which the Lord, the righteous Judge, shall give him at the last day. With those

thoughts his soul *grew warm*, as the word (tharsos) signifies. Thus *he was comforted together with them, by the mutual faith both of them and him.* According to the same principle when he came into Macedonia, he was pressed with troubles from every side; *without were fightings, within were fears*: *Nevertheless God*, he observes, *who comforteth those who are cast down, comforted us by the coming of Titus.* On this principle it is that faith supports the christian. Affliction is strongly associated in his mind with other subjects, which of course it brings to his recollection and his thoughts. He is reminded of his sins, on account of which it is sent, and from which it is intended to deliver him. The goodness of God, who directs this affliction for this important purpose, is brought with pleasure and with invigorating power to his thoughts. The sufferings of the present state, forcibly impress on his mind the insufficiency of this world as a portion for the soul, and remind him of that *better country*, of that *rest which remains for the people of God*, and increase his desire to *depart and be with Christ which is far better.* Yet this desire is united with the spirit of meek submission which enables him to say; *all the days of my appointed time will I wait till my change come.*

Hope is another ground of support and source of consolation to the christian, under all the trials and distresses of this life. This is not a simple affection, but seems to be compounded of desire and expectation. Desire implies that there is something in its object the possession of which will contribute to our happiness; expectation implies that there are reasons for believing that we shall possess this object. The object of hope is always future; it will, of course, continually carry the mind away from all that is past, and all that is present, to something still before us. This object will, therefore, give the most pleasing, the most animating employment to our thoughts. It is the nature of all affections to bring their objects frequently to our thoughts. If the object of these affections be good, then, this employment of our thoughts will be pleasing and delightful. Now, the object of hope is always something good; for it is an object of desire. The frequency, the interest, and the pleasure with which it will occupy the mind, will be in proportion to the degree of happiness expected from its possession. If that view of the object which excites our desire be erroneous, if we suppose it to possess qualities which it really does not; or if those reasons which support our expectation be fallacious and groundless; then, sooner, or later, our hope, however pleasing it

may have been, must end in the bitterness of disappointment. But if our views of the object be true, if it really possesses the qualities which we suppose it does; and if the reasons on which our expectation is founded be substantial; then, our *hope will be joy and gladness;* the possession of this object, and the increase of our happiness are certain. Such is the nature of hope in general, whether its object be temporal or eternal, whether it belongs to this world or to the world of spirits.

Now, it is obvious, that all that is interesting in this analysis is embraced in the christian's hope. God himself, with all his infinite perfections, is the object of this hope. *The Lord will be the hope of Israel: Blessed is the man whose hope the Lord is.* Christ, the divine Redeemer, is the object of it: *The Lord Jesus Christ, which is our hope.* All that is expressed by the terms *eternal life,* is embraced by this hope: *In hope of eternal life which God hath promised.* All, therefore, that is majestic, and sublime, and venerable, and gracious, and merciful, and lovely in the Triune Jehovah; all that is joyful, and glorious, and eternal in the happiness of heaven, is included in the object of this hope. That view of these objects, or that knowledge which excites the christian's desire cannot be erroneous; for it is the truth of God himself. Those reasons on which his expectation is founded cannot deceive him; for they are the declarations, the promises of immutable veracity; together with that degree of holiness; or fitness for the enjoyment of these objects which he has already acquired. These are the *reasons* which he is ready to give for the hope that is in him. This hope, from its very nature, has a powerful tendency to promote this holiness, to increase this fitness, and thus to strengthen the foundation on which it is built. *For every man that hath this hope in him, purifieth himself, even as he,* who is the object of it, *is pure.* This shews the connexion which hope has with faith; a connexion similar to that of the effect with the cause, or the germ and the stalk with the seed and the root. The true character of God, and the nature of heaven are made known in his word; it is therefore the knowledge and belief of this word which excite that desire which is an essential part of hope. This same truth sanctifies the heart, and contains the promises which support expectation; the other essential part of hope. Hence *faith is the substance of things hoped for,* because it is *the evidence of things not seen.* He that would blast this hope, must divest Jehovah of his character; he that would shake its foundation, must shake the truth of heaven itself. The

Christian, therefore, cannot have faith without hope, nor hope without faith. If he has the support of faith, he has also the *rejoicing of hope.*

This hope is, at all times, and under all circumstances, interesting to the christian. When surrounded by the smiles of worldly prosperity, these smiles are rendered more cheering by the presence of this hope. But when the sun of prosperity is clouded from his view; when trials perplex him; when distress invades him; when the weight of afflictions presses heavily upon him; when every rivulet of earthly comfort is drying up; then is this hope peculiarly interesting; then does he realize the truth of the remark, that "hope is the balm of life;" then is this hope *as an anchor to the soul, both sure and stedfast,* because it *entereth into that within the vail;* or, "because fixed into the place within the vail; that is, into heaven, whither he shall be drawn, by this anchor, as ships are drawn to the place where their anchors are fixed." From the dark gloom with which he is surrounded not one cheering ray of light breaks on his mind. His present circumstances, viewed only in the light which this world can shed on them, suggest none but ideas calculated to depress and overwhelm the mind. The light of faith strengthens and animates him, by shewing the connexion between these afflictions and his own salvation, and the loving-kindness and goodness of his Father. Hope pours her cordial into his bosom, and revives his spirits with the light of life. Hope at all times leads the mind away from the past and the present to things that are future; and never does the mind stretch forward with more intense eagerness than from those scenes where all is dark and comfortless and discouraging. The objects of hope are always pleasing and welcome to the thoughts; never more so than now, when every thought from the world is afflictive and dispiriting. His body remains on earth, exposed to suffering; but his thoughts are employed about the objects of hope; and the more he thinks of them, the more desirable and the more consoling do they become. The foundation of this hope is considered, its firmness is tried; and the more closely it is examined, the more solid and immoveable does it appear. While his thoughts are thus employed, his soul is warmed and invigorated with a glow of pious and devout feeling, which, though it may not remove, yet lightens the pressure of affliction. The inconveniencies of life, the sufferings and pains of the body afflict and depress the mind just in proportion as they fix the attention and employ the thoughts; just in proportion, therefore, as other objects of a pleasing

nature occupy the attention they will bring comfort and support to the mind. How strong, then, is the consolation which hope brings to the christian under all the nameless evils and sufferings of this life! No suffering can draw his thoughts away from spiritual objects; of these he will think, on account of these sufferings, with more intense application, and derive from them more consolation and support. He is, therefore *saved by hope;* saved from murmuring, impatience and despondency. With all the *full assurance of hope* he anticipates the last hour of his conflict and his sufferings, and his entrance into the joy of his Lord. Compared with this joy, his are *light afflictions;* compared with its eternal duration, they *endure but for a moment.* The hope which brightens the darkest scenes with the cheering light of heaven, which animates and supports him through the trials of life, and enables him to triumph in the hour of death, must be a GOOD HOPE.

Love is another affection, from which the human mind derives no little enjoyment. It is called into exercise by the view of something good, the possession of which would contribute to our happiness. It also presents its object to our thoughts with a frequency and a pleasing interest in proportion to the amiable qualities by which it is excited, and the degree of happiness expected from possession. From the frequency with which its object engages our thoughts, this affection exerts a transforming influence on the mind. This is especially the case when its objects are of our own species. This affection inclines us to construe their whole deportment in the most favourable light. It renders us blind to their defects and their blemishes, and generally suggests an excuse for their faults. It magnifies their virtues, and very much enhances the value of the favours they confer on us. Their presence, their conversation imparts to the mind a pleasing elasticity, and awakens an exhilerating glow of feeling which is one of the purest earthly joys. When they are absent, past interviews are called up with the fondest recollection, and future meetings are anticipated with all the joyous ardour of hope. We find a pleasure in acting according to their desires, and are ready, with cheerfulness, to make any sacrifice of our own convenience or comfort to promote their happiness. We are delighted to hear their praise from others, and the slightest reproach on their character gives us pain. We are disposed to adopt their sentiments, and imitate their examples; and thus we are very much under their influence, and our happiness and respectability are, in no small degree, placed in

their power. If those whom we love are truly virtuous and worthy, our affection for them will raise us in the estimation of the good and the wise, and contribute very much to our happiness in life. But if they are unworthy and vicious, our affection will sink us with them to misery and disgrace. Such are the effects of love; and it is better defined by its effects than by any other method.

When this affection is directed to God and the Saviour, its tendency to contribute to our happiness and especially to support us under affliction, must be obvious to every one. It is excited by a view of the moral perfections of the divine character; and the more accurate and the more extensive our views of these perfections are, the more ardent, sincere and delightful will this affection be. These perfections are displayed in the work of creation and providence, but chiefly in the cross of Christ, and in the salvation of sinners. Hence we see the connexion of this love with faith, by which we behold these glories, revealed in the gospel. The moment we are united to Christ by faith, that moment we have such a view of the infinite goodness and mercy of God as kindles this devout and heavenly affection in our hearts. As our faith increases, our love will increase with it. *We love him, because he first loved us;* and this is the manifestation of his love towards us, *that he sent his only begotten son into the world, that we might live through him.*

Consider the direct and powerful effect which this love will have in supporting and comforting the christian under all the losses and disappointments and sorrows of this life. Is he disappointed in his expectations, and deprived of worldly enjoyments? Love will interpret these dispensations of providence as blessings, because they are part of the designs and works of God. Is he perplexed and annoyed with temptations? This is to try his faith, and prove the sincerity of his attachment to the Saviour and his cross. Is he brought down by sickness? This, though, for the present not joyous, but grievous, is understood as an evidence of fatherly kindness and attention; for *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* Is he called to weep at the grave of his pious friends? They are *taken away from the evil to come;* they are with Christ, *which is far better* than to remain here. Is he at length, called to enter the *valley and shadow of death?* He will *fear no evil*; for that God and Saviour whom he loves *will be with him*; it is the termination of his conflicts and his sorrows; *to die is gain.* Every duty is sweetened; every glowing, desponding thought

is met and repelled; every difficulty and trial is surmounted; every affliction is lightened, and even welcomed; and death itself is stripped of all its terror, and changed into an angel of mercy, by love. This heaven-born affection cheers and supports him through every scene of life, dispels the darkness from the tomb, and sheds its brightest and mildest splendours over all the realities of eternity.

Such is the support and consolation which the Bible affords to the christian under those afflictions from which he cannot escape; and such is the manner in which this support is derived, and in which the mind is sustained and comforted. Hope and love are excited by objects most worthy of these affections, and most powerfully calculated to call them forth. These affections fill the mind with a cheerful glow of approbation to the character of God, and the dispensations of his providence, under which these sufferings occur. Hope and love, together with that faith from which they spring, and with which they are inseparably connected, are the means by which a gracious God preserves his people from despair, fills them with comfort, and not unfrequently renders them *exceeding joyful in all their tribulation.*

Numerous facts, derived from the history of the human mind, might be adduced to confirm and illustrate this theory. This is the method adopted by the captive Indian, who knows nothing of Christ or of his gospel, when bound to the stake, and doomed to expire under all the protracted tortures which the ingenuity of his enemies can inflict. He cannot render himself insensible; when the flesh and the sinews are torn by inches from the bone, he must feel the most exquisite pain. He does not leave his mind entirely vacant to resist his sufferings by simple efforts of volition; but by a strong effort of thought he remembers the heroism and renown of his ancestors, and feels that it now depends on him to maintain and transmit to posterity the invincible firmness and characteristic bravery of his nation, and particularly of his own family. These are the thoughts which fortify his mind; and these are the reasons on account of which he defies his enemies, mocks their imbecility, suffers and dies without gratifying them with a single complaint or a single groan.

When the general of an army observes his soldiers advancing with trembling and hesitating steps, dispirited and timid, without the animating influence of hope, influenced by secret apprehensions of the result, shrinking from the contest; he adopts this method to cheer their spirits and invigorate their minds with courage. In his harangue, if he cannot deny the

facts and disprove the reports which have chilled their minds, he labours to divert their thoughts, as much as possible, from these discouraging topics, and fix them on objects pleasing and animating in their nature. His knowledge of the human mind will be displayed by the fitness and tendency of his remarks to answer this special purpose. If he can gain the direction of their thoughts, he will succeed; he will inspire them with the cheering hope of victory, and with courage and resolution for the contest. But if he cannot gain this direction; if he cannot break the association of their thoughts with the gloomy subjects which intimidate and depress their spirits, his effort is vain, his labour is lost. Prudence will suggest to him the policy of declining the contest with soldiers already vanquished in their own apprehension.

This is the true theory of persuasion and shews the powerful and astonishing effects of eloquence on the mind. To persuade is to present considerations calculated to secure the performance of a particular act, or the pursuit of a certain course of conduct. Passions are the great motives to action; these can be excited only by fixing the thoughts on objects calculated to produce this effect. Persuasion implies that there is more or less aversion to the action or the course proposed; this, again, implies an association of thought with objects which feed this aversion. This association is to be dissolved, and this aversion is to be overcome. Other objects are to be presented to the mind, which will give such a direction to the thoughts, and awaken such passions as accord with the ultimate design. This task will try the power and skill and art of the orator. With this view he will delight the fancy with the beauty of his images, and the brilliancy of the dress in which he cloaths his ideas. He will impart to the most trite and common subjects all the charms of novelty; and interest his hearers by his action, by the expression of his countenance, and by the modulation of his voice. He will prepossess his hearers in his favour by modesty and tenderness, or astonish them with boldness and energy, just as the progress of feeling seems to require. If he gives pleasure and delight, it is not because this is his ultimate object, but that he may dissolve those associations of thought, and efface those feelings which are unfriendly to his purpose; that he may open an easy and direct access to the understanding, and gain a complete control over the thoughts. This accomplished, his point is gained; he can then touch those chords of the heart which will vibrate in perfect unison with his design.

If you wish to comfort a friend in distress, this is the method you adopt. You present the cause of grief in some new light, or introduce subjects which have but little connexion with this cause, in order to divert the thoughts into a different channel. If you can succeed in this attempt, your purpose will, in some degree, be answered, your friend, by this diversion of thought, will be relieved from the pressure of his sorrow; but if not, you leave your friend as you found him, with mournful pleasure brooding on those subjects which feed his grief, and waste the vigor of his mind. No case, calling for the kind offices of your friendship, requires a more accurate knowledge of the human mind and the manner in which it is influenced, than this. You can easily admonish your friend not to grieve; but you might as well admonish the wind not to blow, or the waves of the ocean not to roll, unless you furnish the mind with some antidote to sorrow. The propriety of your remarks will depend on your knowledge of the thoughts and feelings of your friend; without this knowledge, your attempt may not only be useless, but even injurious; it may increase the distress which it was intended to assuage. Guided, however, by this knowledge, if the mind of your friend will admit of comfort you may leave him with the pleasing reflection, that you have been instrumental in dispelling the gloom from his thoughts, and lightening the burden of his heart.

Such is the method according to which the Lord is pleased to comfort and support his people. The subject is thus divested of that mystery, with which in the view, even of some christians, it is too often surrounded. They seem to possess a vague idea that divine power will support them, independently of the exercise of their own minds. This opinion is as unscriptural as it is unphilosophical. They might as well expect that the *preserver of men*, would support the body without daily bread, as that he will support the mind in distress without the exercise of faith and hope and love, and other devout affections of the heart. Divine power, employed in this way, and for this purpose, would be miraculous; as was the power which preserved the three children in the fiery furnace. If there is a single passage of scripture which seems to justify this opinion, it is because that passage is not correctly understood, or is perverted. *My grace is sufficient for thee*, is a precious promise, which has borne up, as it did Paul, many a christian through scenes of the deepest affliction, and enabled him to *take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for*

Christ's sake. Now, if any should content themselves with a vague impression that *grace* is a distinct perfection, or attribute of the divine character; and that this supposed perfection will be exerted in some mysterious or miraculous way for their support, they will, through their ignorance of the promise, deprive themselves of all the consolation which it was intended to afford. But if by *grace* they understand unmerited favour, they will receive the truth, that God will support them, will measure his kindness to them, not according to what they deserve for their sins, but according to his own good pleasure and sovereign mercy. Faith and hope and love are the work and the gift of God. If he supports and comforts the christian by means of the exercises of his own mind, it is as certainly his work, and his favour, as if the same effects were produced by immediate and direct agency. No man, therefore, let his profession be what it may, let the exercise of his mind be what it may, who is not a sound bible christian, can enjoy that support and consolation which God bestows on his chosen people; and no man who is such a christian can, in proportion to his faith, be without this support. If christians would read and study the Bible with more frequency, and with more prayerful attention, their knowledge would be more extensive, and more accurate; their faith would be stronger, and more practical; their hope would be firmer; their love would be more ardent and sincere; their life would be more useful to the church, and to the world; their support under afflictions would be more abundant; and their joy and their glory, throughout their eternal existence, would be greater. (*To be concluded.*)

ON CANDOUR IN TREATING THE OPINIONS OF OTHERS IN MATTERS OF RELIGION.

(Continued from page 589.)

The only possible way of escaping the ponderous evils which result from such a course, is to adopt it as a rule of conduct "never to quote the words of others, as expressing their tenets, until we have incontestible evidence, that they are the result of cool deliberation, and that too when those that use them are fully apprized of the meaning which they convey to others."

The last clause, I deem an important one because the same words, often do not convey the same idea to different minds, or the author may suppose them to be modified and qualified

in the minds of others, by the same parallel ideas which exist in his own mind.

If it be objected to the preceding rule that we have no other way of learning the principles of others, and have a right to take their words as conveying their ideas, because they have no right to expect otherwise, the answer must be grounded, not on what might be decided to be right or wrong in a court of judicature, but on principles of expediency which ought to govern all our conduct in matters of opinion. They are *human*, and therefore subject to infirmity—they are human, and therefore creatures of passion. Were they angels or inspired prophets, we might deal with them otherwise, but they are frail men. To magnify the importance of mere words and phrases, ill becomes the friend of liberal views, of peace and unanimity. When reason was hampered by the jargon of the schools—when truth was never exhibited, except entangled in a tissue of syllogisms—when public disputations were held, not to develope right and wrong, but to display genius and gain the victory, this system of forbearance and generous construction could not be expected. But the day of this literary ostentation is gone by. A skill for quibling and wrangling is no longer to be confounded with profound understanding. True generalship in the great controversy which is carried on respecting religious opinions in our age, consists less in getting the victory, than in composing the differences without a contest.

Great familiarity with the opinions of others, especially of those who differ from us is requisite, before we can judge of their merits. A familiar illustration may be taken from the material world. We know the different appearances of the same city when viewed from different stations. At one station, we mark particular buildings for their importance—we dwell upon their splendour, while perhaps others, in every respect superior are unnoticed, or at least not distinguished from the common mass. When we have long been accustomed to view the city from this station, we know how deep the impression becomes, and how difficult to erase it, so as to receive that which it gives, when seen from a different direction—yet the first was a false and partial notion, and the two appearances must be made equally familiar, before we can have a comprehensive view of the whole, and correct apprehensions of the relative importance of its parts. When we have patiently viewed it from different stations, we find that we were dazzled with the gilded domes and spires of certain edifices, not on account of their intrinsic magnificence, but on account of the particular direction

in which we viewed them. Nay they may present to our admiration, a brilliant and finished cornice, while on those parts which escape our observation there is nothing but clumsiness and deformity.

There must surely be something analogous to this, in the views which are taken of different systems of religion. The strenuous advocate of Arminianism, sees nothing in the tenets of Calvinism, but unconditional predestination and fatalism. Although the subject has been explained, again and again, although these tenets have been a thousand times vindicated from these consequences, although they are contended for by hosts of able divines and adhered to by millions of christians, whose conduct proves that they have nothing of that discouraging—paralizing or Antinomian tendency which is attributed to them, still the same charge against them is reiterated, and all the excellencies of the system are forgotten in a broad and indiscriminate hostility against two or three particular doctrines.

On the other hand the rigid Calvinist sees nothing in the doctrines of the Arminians but danger and ruin. Although a whole sermon were devoted to disclaim all merit in the creature and to prove the doctrine of dependance, and the necessity of the influence of the Spirit of God, it avails nothing to the credit of the soundness of the discourse.—God is stripped of his glory,—the Saviour is deprived of his reward,—self-righteousness is bolstered—pride is encouraged—and the creature, instead of being humbled in the dust, is exalted. Oh disastrous scheme! Oh wretched infatuation of the human mind, which can rush heedlessly upon such consequences! But who have been the advocates of these doctrines? Who have ventured their reputation, both for sense and honesty upon the defence of such heretical and pernicious tenets? Not as might be supposed the fit subjects for the mad-house—but men who have brought forth the fruits of righteousness, until their piety has become unquestionable, and who have exhibited on other subjects, so much vigour of intellect and correctness of thought, as to leave us no room to doubt their ability to discuss this.

This is a fact, and how shall we account for it? How, but by supposing that education and fortuitous circumstances brought them to the investigation of their systems from different directions—all indeed enlightened by the rays of the same sun of righteousness, but reflected from different points, and giving prominence and brilliance to different doctrines.

That there is not that intrinsic inconsistency in these different systems, which is supposed, is put beyond question by the fact that whenever an attack is made upon them, each party charges their opponents with grossly misrepresenting their own doctrines, a circumstance, which needs no comment, to make it a strong argument in favour of preaching our own doctrines, and meddling as little as possible with the doctrines of others. It is likewise a confirmation of the observation of Baxter quoted at the head of this article, and that the strength of one's discernment is much more evident in devising methods in which seeming discrepancies may be made to harmonize, than in bigotted adherence to a particular expression and phraseology of doctrines, which involve all others in the imputation of inconsistency.

The preceding observations suggest another rule of candour, no less reasonable in itself than just towards others. It is that we "ought always to put the most favourable construction upon the opinion of others." If I mistake not this rule is often violated by those who on the whole are candid and forbearing. It unquestionably is, by all those who remember nothing but the defects and errors in the systems of their opponents, and entirely forget that they likewise believe many important truths which in some way or other, give such a colouring to the whole, as to be embraced by its adherents. But it is likewise often violated by those who are willing to acknowledge the merits of every thing correctly expressed, but yet do not give it the credit of being part of the author's creed, because it is conceived to be at variance with what he has said at some other time. His real system is supposed to be a tissue of errors, and whenever a truth is advanced, it only adds inconsistency to the already complicated difficulties. Is not this often the case when giving a little more prominence to the excellencies and softening to those parts which appear objectionable, the whole might be reduced to harmony? When a system of erroneous doctrines is believed by a man of sense we may assure ourselves, that something of this modifying and softening process has been performed in his mind or he never would have embraced it. We may suppose it to be done under the influence of some bias of mind received from education, or the peculiar circumstances under which his opinions were formed—we may suppose too that he is not altogether blameless for the errors which he has espoused, still he is rather to be pitied than condemned by us, until we find that he avows not only erroneous doctrines, but the consequences inferred, to the danger of that faith, for which we are commanded earnestly to contend.

I may here mention one or two instances which seem to call for this forbearance. There are those who believe that the regenerated or converted christian, who has been brought from nature's darkness into God's marvellous light, may and often does fall away, and at last go down to perdition. Those who advocate the doctrine of indefectible grace contend that those of the opposite opinion make God mutable, and must live in continual fears. We find both these opinions in fact to be false. The unchangeableness of Jehovah is acknowledged, and many who profess this uncomfortable doctrine live the lives of cheerful christians.—The doctrine of predestination is said to have an Antinomian tendency and to discourage all exertions and use of means. Those who believe the doctrine, deny the conclusion, and prove their sincerity by the most diligent use of all the means of grace. In both these instances, we find that the dangerous consequences apprehended by the opponents do not ensue, and therefore the doctrines must somehow exist in the minds of their advocates in a different form from that in which they appear to others. They cannot be dangerous doctrines to those upon whom their practical influence is not injurious. It is much more reasonable to acknowledge our ignorance of the exact views of these doctrines in the minds of others, than to give them indiscriminate condemnation. The case becomes different when we see a doctrine embraced and practice resulting from that doctrine in violation of express scripture requirements. We must then take our stand—we must be in a posture to receive the decision of the Lord whether they or we are lying under the anathema of preaching another Gospel. PACIFICATOR.

For the Lit. and Evan. Magazine.

REMARKS ON MATTHEW xi. 12.

And from the days of John the Baptist, until now, the kingdom of Heaven suffereth violence, and the violent take it by force.

EVERY part of the great system of revealed truth has its own peculiar place in that system. While it occupies this place, it will answer the specific purpose for which it was, by the wisdom of God, intended. It should, therefore, be our great object to ascertain this place, and this purpose. Every doctrine which it is important for us to believe; every disposition and affection which we should cherish; every precept

we should observe, in order to salvation, is explained and enforced with sufficient clearness by passages of scripture which relate to the subject. It cannot, therefore, be necessary to derive a feeble and dubious support from passages which relate to other subjects. Let every passage teach that truth, and that only, which it was intended to teach. The passage, placed at the head of these remarks, is generally supposed to refer to the earnestness with which an awakened sinner escapes from the wrath to come, and lays hold on the hope set before him. That this escape from the region of sin and death to the kingdom of Christ, will always be with a greater or less degree of earnestness, we have no doubt; at the same time, we question whether this declaration was intended to teach this truth. Our reasons for departing from the current opinion, will be offered.

Whatever its meaning is, it commenced its operation with the ministry of John the Baptist: previously to that time it had not been felt or witnessed in the church. When it is stated that since the 4th of July, 1776, these United States are free and independent, it necessarily implies that they claim a right and enjoy a privilege which they did not, before that period. If this passage means that sinners do, with earnestness, enter the kingdom of heaven, it necessarily implies that, previously to the days of John, no earnestness, or comparatively none, was ever felt on this subject. But this is contrary to numerous facts, recorded in the Bible. Many of the saints, mentioned in the Old Testament, furnish examples of earnestness and zeal which are worthy of our imitation. Their prayers will not permit us to doubt this fact; the difficulties with which they had to contend, and which they surmounted; the trials and temptations through which they urged their way, will produce the same conviction in every candid mind. No person who reads, with thoughtful attention, the 51st Psalm, and the 11th chapter of the Epistle to the Hebrews, can avoid this conviction. If, then, there have been numerous instances of earnestness and zeal, before the ministry of John, this passage could not be intended to convey the idea that this earnestness commenced with his ministry.

Again; it would appear that those who consider the passage in the current acceptation, have not examined the meaning of the words, of which the sentence is composed: or if they have, we know not how, after such examination, they can still maintain their opinion. The word *violence*, conveys the idea of injury. To say that a person, or thing, suffers violence, is to say that a greater or less degree of injury is

sustained. But who will say that the kingdom of heaven, or the church of Christ is really injured by sincere penitents, with earnestness and zeal, entering into it, and, with the same spirit, persevering in humble and cheerful devotedness to the great Head of the church? If this is an injury to the church, then, what is it to promote its interest, and to build up the church? Whatever, therefore, our Saviour intended by these words, he could not mean that his church was injured by those who entered into it, with the spirit of earnestness and zeal. Such have always been, and always will be the most welcome, and the most useful members of his kingdom. What, then, is the meaning of the passage?

It is adapted, if we mistake not, to the feelings and opinions of the scribes and pharisees; who believed that it was a gross violation of all law and order to admit men, and especially *publicans and sinners*, to a full participation of all the privileges of the church, without submitting to all the rites prescribed by Moses and the Prophets. To these feelings and to this opinion, our Saviour replies; The kingdom of heaven, since the days of John, admits of this, which you consider violence, and which, before that time, would have been violence; and those whom you call the *violent*, enter into it, without submitting to the rites of Moses, and thus they take possession of it without asking your permission, or, as you suppose, *by force*.

That this is the meaning of the passage, we think probable from the words of the Saviour. In the verse immediately following he says; *For all the law and the prophets prophesied until John*; that is, they were your public and authorized instructors, in all things relating to the kingdom. A similar declaration we have in Luke xvi. 16. *The law and the prophets were until John*; that is, they remained in full, undiminished authority, till that time; *but since that time, the kingdom of God is preached, and every man presseth into it.* These passages evidently mean that a change in the external administration of the church, and in the authority of Moses and the Prophets, relating to this subject, commenced with the ministry of John; that their authority is not the same now, that it formerly was. Of course, it is the ceremonial law which is here intended, and not the moral law, which is the same in all ages. The ceremonial law was prophetic, or typical in its character, as well as preceptive. As soon, therefore, as the antitype appeared, the prophetic, or typical part of this law, being fulfilled, was no longer in force. John was the harbinger of Christ, in whom all the types of the law

were completely fulfilled, and by whom, of course, it was entirely abolished. The ministry of John was the commencement of the new administration of the church. The law and the prophets, therefore, after his ministry were not the same, which they were before it. One thing in which this change particularly took place was, the manner of receiving new members into the kingdom: formerly they must be circumcised; now they are acknowledged as members, without the rites of the law, on a profession of repentance.

But the Rulers of the Jews believed that the authority of the law and the prophets was to be perpetual; and that none ought ever to be recognised as members of the church, or as true worshippers of God, who did not submit to all the rites prescribed by Moses. They, therefore, considered it violence, a real injury done to the kingdom, to admit, as Jesus did, publicans and sinners to full membership in the religious community, requiring nothing of them but a profession of repentance. This they considered as *destroying the law and the prophets.* They did not admit that any change was ever to take place in the external government and worship of the kingdom. This opinion was so general, and so deeply rooted in the Jews, that many of them still retained it, even after they became sincere christians. Some of these, convinced of the truth of this opinion, *came down from Judea* to Antioch and *taught the brethren; Except ye be circumcised after the manner of Moses, ye cannot be saved.* Thus they *troubled them with words, subverting their souls;* labouring to *put a yoke on the neck of the disciples,* which bound them to *keep the law.* In the opinion of these teachers, it was doing violence to the law of Moses, which they supposed was still the law of the church, to receive members from the Gentiles, without circumcision; and thus by violating one of its existing laws, they considered the kingdom itself as suffering violence; and that those were *violent* men who *pressed into it* in this disorderly manner. But when the *Apostles and Elders came together to consider this matter,* they form a different decision; and alleged, in support of their decision, the authority of their ancient prophets: they decided, though some of their brethren considered it an instance of unwarranted violence, that the *prophets and the law prophesied* no longer; that is, that they were no longer the law of the church; and that converts from the Gentiles should be received without circumcision; the badge and the pledge of keeping the whole law. This opinion, respecting the perpetuity of the ancient ritual, characterizes the Jews to this day: they still believe in the autho-

rity of Moses, as the supreme law of the church; and, therefore, they deny that christians are true worshippers of God; they consider them *aliens from the commonwealth of Israel, and strangers to the covenants of promise.*

To view this passage, then, as adapted to these feelings, and this opinion of the Jews, clears it from the inconsistency of supposing that none, before the time of John, were ever, with earnestness, engaged in the service of God; it allows us to understand the words in their ordinary acceptation; it perfectly accords with the well-known prejudice of the Jews, not only at that day, but even to this very hour. Nor does this view of the subject deprive us of sufficient authority for believing that, in the great work of salvation, we should be deeply in earnest. Other passages will teach us that we should *strive to enter in at the strait gate;* that if we would gain the prize, we must *run the race set before us;* that if we would secure the crown of life, we must *fight the good fight,* and *keep the faith.*—These remarks are respectfully submitted to the consideration of all candid inquirers after truth.

N. S.

REVIEW.—(Continued from page 603.)

1. *A Discourse, inscribed "To the members of the Protestant Episcopal Church, in the parish of St. James' Mecklenburg county"—"as a token of his regard, and of his earnest desire for their establishment in the faith; by their affectionate Pastor,* JOHN S. RAVENSCROFT. Richmond: Warrock. 1824." pp. 16.
2. *A Sermon on the Church, delivered before the Annual Convention of the Protestant Episcopal Church of N. C. By the* Rt. Rev. JOHN S. RAVENSCROFT, D.D. Newbern: Pasteur and Watson. 1824. pp. 24.

WE have now given as full an account of these two sermons, as our time and limits would permit; and shall proceed, we hope, with christian and fraternal affection, with all possible respect for the preacher and the church of which he is an honoured member, and with a tone of deep solemnity to make such remarks as the occasion calls for. And,

1. Bishop Ravenscroft maintains, that there is only one church of God in the world; instituted in its *visible* form in the days of Abraham; continued under various modifications, and preserved in all its essential characters, until the pre-

sent day, and so to be preserved throughout all succeeding generations.

2. That we find the institution, the distinctive character, and purpose of the church; as well as all that relates to its doctrine, discipline and administration *in the Bible;* so that the church is placed beyond the reach of any human appointment, addition, or alteration.

3. That the church is the sole depository of the revealed counsel and will of God concerning man's salvation, and of the promises of God to a fallen world:—and *that it is the authorized source of agency between heaven and earth.*

4. That there is a divinely instituted ministry in the church, in which alone is vested the authority of the church, the right of ministering the word and ordinances, and of applying the only visible signs by which we are assured of the saving mercy of God.

5. No ministry ought to be regarded as authoritative or rightful which cannot trace back its descent, and the derivation of its power to the Apostles: *But this the Episcopal* church can do.

6. Of course, all who do not belong to this church, are out of the church of Christ; strangers to the covenant of promise, without scriptural title to the hopes of the gospel, and with no reliance on any but the *uncovenanted mercies* of God: That their ministers are intruders into the sacred office; that they have no valid ordination or sacraments; and do in fact, belong to the world, and not to the body of Christ.

7. Of course he cannot acknowledge them as brethren nor hold communion with them; nor indeed exhort them to do any thing but to "amend" their ways, and to seek for the good way.

8. He thinks himself justified in applying the term *Dissenters,* which he knows was intended as a term of reproach, to non-episcopalians.

9. He makes an effort to exhibit these Dissenters in the same light in which Paul presents the schismatics and heretics of his day.

10. He appears to us to place what he considers the church ministry, and sacraments, on the same level with faith, repentance, and obedience to the moral precepts of the gospel.

In some of these particulars, it is pleasing to find ourselves in perfect accordance with bishop R. For instance, we most fully maintain the divine origin, unity, and perpetuity of the church. We believe that the ministry is of divine institution; and that none ought to take upon themselves that sacred office,

but such as are rightfully called to it. We believe that none have any right or authority whatsoever to make laws for the church of Christ, or make change in, or addition to what he has appointed and fixed by the statutes of his kingdom.—And, what is in our apprehension much more important still, we agree with the preacher in what he states as the fundamental doctrines of the gospel—"The entire spiritual death, and alienation of man from God; the reconciliation of God to the world, by the sufferings and death of his only begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life, the only evidence of it, and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, salvation by grace through faith, not of works, lest any man should boast." We might perhaps express some of these articles in terms somewhat different; but this would create no alienation on our part. We would acknowledge as a brother, and heartily join in communion with any one on this confession of his faith. But bishop R. *will not*.—And why? Because in his judgment we do not belong to the true church: we are of Esau, and not of Jacob. But for what reason does he think so? We receive the same Bible; believe in the same Saviour; profess substantially the same doctrine; partake of the same sacraments: why then do we not belong to the church? plainly on account of some matters of outward form aud order; because we have not diocesan bishops, and the Book of Common Prayer and administration of the Sacraments. And precisely because we want these, the preacher thinks that we have departed from that church, with which God has made his covenant stipulation, and which "is beyond the reach of any human appointment, addition, or alteration." Let us now take the salutary advice of the bishop and search the Scriptures.

But we wish it to be *distinctly* understood, that in the remarks about to be made on the form and order of the Protestant Episcopal Church, *we do not here object to them as used by that church*, but *solely* AS TERMS OF UNIFORMITY, or as reasons for refusing to acknowledge as brethren those who do not use them.

1. Our first remark is, that we do not admit that, when the 39 Articles were drawn up, there was any intention whatever to exclude, by the definition in the 19th article, non-episcopal churches. The terms of the article are these.

"The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." A just *historical* interpretation of this article will show, that the limitations had reference, originally to the Roman Catholic custom of taking the *Bible*, and the *cup* from the laity, and not to the Protestant churches in Scotland, France, Holland, &c. For *undeniably* the Fathers and Reformers of the church of England, acknowledged these congregations of faithful men to belong to the church of Christ.

2. Our second remark is, that the 20th article of the thirty-nine, determines that "the church hath power to decree Rites or Ceremonies, and authority in controversies of faith." And accordingly the P. E. Church has, after having established a form of prayer, and forms for all public services, decreed the use of *sponsors*, the *sign of the cross* in Baptism; and *immersion* in Baptism; with the *permission*, if the child be weak, to baptize by *pouring*; the same church has decreed the rite of *confirmation*; the posture of *kneeling* at the Lord's table; the *consecration* of churches, and grave-yards; and the use of certain habits or modes of dress.

Now, we should be glad to know, what form of prayer is *prescribed* in Scripture, except the Lord's prayer; what reason there is to suppose that the apostles and their converts used forms when they prayed, visited the sick, or buried the dead; what shadow of authority there is *in scripture* for *god-fathers* and *god-mothers*, for the *sign of the cross*, for *confirmation* as a religious rite, for *kneeling* at the Lord's table. Do any say, that these are not contrary to Scripture? We answer, this does not satisfy us. In this church to which according to the preacher, no addition, and in which no alteration may at all be made by man, it is not enough to say, *sponsors*, the *sign of the cross*, &c. are not forbidden by the Scripture. So it may be said of the holy oil, of salt and spittle, of putting the fingers in the ears of the baptized, of the baptism of bells, and all the rites and ceremonies of the Catholic and Apostolic Roman church. Plainly according to the doctrine of the sermons under review, we must have "a thus saith the Lord" for these things. But where has the Lord said a single word about *sponsors*, the sign of the cross, &c.?

Nay; where is one single word said in the Bible, respecting the *authority* of the church to decree rites and ceremonies? Let it be understood that authority on one part implies, *obligation* to obey, on the other. If the church, then, chooses

to decree the posture of *kneeling* at the Lord's table, and I, (knowing that the Roman Catholics brought in the custom of kneeling on account of the doctrine of transubstantiation) have conscientious scruples on this subject, am I still bound to obey? Who is this church, to which I must thus bow my conscience? Is it the great body of the faithful, met together, with the spirit of Jesus Christ present in the midst of them? No such thing. If it were, still, where is my obligation to obey them as lords of my conscience? But is it any thing more than a few clergymen, met in convocation or convention? Nothing else. And am I bound to obey their decrees, when the head of all power and authority, even Jesus Christ has said, call no man father, or master on earth? But it seems that the church—[that is, let our readers remember, the rulers of the church—] is "*the authorized source of agency between heaven and earth:*" Are we to understand then, that on pain of being cast out of the range of God's covenant mercies, we are to submit to any decrees made by the rulers of the church, which are not contrary to the word of God? But what is more, "the church hath authority in controversies of faith." In a question then as to what ought to be believed, the rulers of the church have a right to decide, and I am bound to obey! My conscience must submit to their decisions: otherwise I have no right to hope in God's promised mercy!" If this is not making man—for the rulers of the church are but men—the Lord of conscience, what is? It is lamentable, that a Protestant bishop, a pious, zealous, evangelical preacher, should allow himself to be hurried into such indiscretions, and to use such rash expressions. But this is not the whole of this case. The 34th article of the church says, 'It is not necessary that Traditions and Ceremonies be in all places one, or utterly like: for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word." It is also laid down, that every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church, ordained only by man's authority. According to this doctrine, the whole Book of Common Prayer, and every thing pertaining to the particular outward mode of worship and administration, were ordained by man's authority; and in the history of the English church, we find that many changes were made from time to time, as circumstances seemed to require. This was also done by the general Convention of the Protestant Episcopal church in this country. And *in conformity to the* 39 *articles*, the church

in North Carolina, may, if they think proper, make changes in the outward form and order of that particular society. The same may be done in Virginia, and in Maryland; in Pennsylvania and New-York.

Here then, in this one church, *to which*, according to the preacher, *none may add, and in which none may change*, it is authoritatively decreed that rites or ceremonies—such we presume as kneeling at communion, the Cross in Baptism, Sponsors, Saint's days, &c. &c.—may be changed or abolished. Yet such is the authority of the church, as "the authorized source of agency between heaven and earth," that while she retains any of these things, we are bound to retain them, under the awful forfeiture already stated: and when she changes any rite or ceremony not prescribed in the word of God, we are bound to change our observance or be cut off from the covenanted mercies of God!—Where then is "the liberty wherewith Christ has made us free?" And what yoke of bondage is heavier than this? What has become of the principles of Protestanism? And where are the blessings of the Reformation?

The truth is plainly this: the visible church is like every other visible thing: it must exist in some form or not exist at all. But there are many particulars, as to this visibility, which in the nature of the case are perfectly indifferent, and are left so by the Head of the church. And it is an infringement of christian liberty to *impose by authority* things indifferent. Thus we are bound by the command of Christ to worship God in spirit and in truth, and this both publicly and in private: and that can be no true church, where God is not thus worshipped. But we are not bound by any command of Christ to use the liturgy of the P. E. Church, nor any other liturgy. A liturgy then, as such, is not any distinctive mark of a true church. In like manner we are bound to celebrate the sacraments; but not according to any specified form: so that administering baptism by immersion, as the rubric requires, is not the note of a true church, but the application of water in the name of the most holy Trinity: administering the Lord's Supper to communicants *kneeling* is not a distinctive characteristic of the church; but giving bread and wine as a memorial of the meritorious death and atoning sacrifice of Christ. And so of all matters of mere external observance. The Scripture prescribes the thing to be done; it lays down the principle; but regards the outward manner of doing the thing as indifferent. And this for a very wise reason; because men are prone to place too great stress

on matters of mere external observance, and even to substitute them for inward holiness, and christian charity. True all things appertaining to the worship of God, ought to "be done decently and in order." But there are many ways of doing this. We appeal to any observer, to say whether the Sacrament of the Lord's Supper is not celebrated by at least some "*Dissenters*," with as much decency, order, and solemnity, as by any Episcopalians.

To us it seems clear that the framers of the 39 articles, and of the Rubrics of the Church of England, admitted and acted on the principles stated above. If they did not, there are many things, which ought to be expunged from them; and that for the very reason assigned by bishop R., because they certainly are not even hinted at in Scripture.—We mean sponsors, the sign of the cross, &c.

And now we would ask, is it on account of these external things; these matters of outward form and observance that bishop R. would disown brotherhood with non-episcopalians? Does he seriously think that the *unity* of the church is destroyed by a difference in things not essential, things not prescribed in Scripture, things professedly indifferent? And does opposition to notions of this kind deserve to be branded as the *cant of a spurious modern liberality?* We appeal to his christian charity, and his cool impartial judgment. A bishop of the English church, (bishop of Winchester) once wrote thus:

"In all other societies, the express will of the founder, and the terms of fellowship and communion which he has laid down, are accounted sacred. In all other kingdoms, the will of the supreme power is a law. No one pretends, or dares pretend, to make laws of equal force with his. How hard then is the fate of the christian church, or of the kingdom of Christ, when his will is declared insufficient, and the invented words and decisions of his subjects are made coordinate with his own equally exclusive of others of his subjects from the communion of their fellow subjects! And how hard is the fate of those believers in him, *who desire communion upon the terms God has prescribed*, to be excluded by the words of men, imposed upon them for his precepts! And how unhappy is the church, to be reduced by any such methods within more narrow bounds, than our Lord himself has confined it."

Lord Bacon has said, with that consummate wisdom which characterizes his Essays,—"Whensoever it cometh to pass that one saith, 'ecce in deserto,' another saith, 'ecce in penetrali-

bus,' that is *when some men seek Christ in the conventicles of heresy*, and *others in an* OUTWARD FACE OF A CHURCH, that voice had need continually to sound in men's ears; nolite exire,"—"go not out."

3. But, inasmuch as no liturgy, nor form of administering the Sacraments, nor of consecrating bishops, nor of ordering priests and deacons, nor of burying the dead; as no sponsors, nor sign of the cross, nor kneeling at the communion table, are prescribed in the Bible; it may perhaps be said that church fellowship is not renounced on account of any of these things. We ask then, is it on account of the difference between Episcopalians and others respecting the *clerical character*, that all who are out of the P. E. church are cast off on the unpromised, uncovenanted mercies of God? Does Episcopal in contradistinction to Presbyterial ordination, enter into the essence of the church of Christ? So that *without this ordination*, whatever purity there may be in doctrine, whatever zeal in benevolent exertion, whatever fervour in piety, whatever spirituality in religious duties, whatever learning, humility and godliness in preachers, all is accounted nothing? *But with it*, there is a church authorized to transact business between earth and heaven, and these accredited agents of the God of the universe? If we suppose two men; one, with barely as much religion as to afford evidence that he is a christian, who receives the sacrament from an ungodly, fox-hunting parish priest, and another, of the highest piety and spirituality, who receive the sacrament from such a man as Philip Doddridge or Samuel Davies; are we to believe that the former has a divine warrant to hope for salvation; and that the other, is cast off, without any scriptural hope of mercy?—Certainly, we do not limit the validity of a christian ordinance to the worthiness of him who administers it; but we *do* say, that we ought to have strong evidence to bring us to believe such things as these. And we ask the reader to look into his Bible and see what authority there is for these opinions. Nothing but scripture will satisfy us in this case.

Again, we ask, is it necessary in order to establish the validity of any ordination, to have recourse to *authority?* to be able to trace an ecclesiastical pedigree through each successive age to the apostles. We doubt whether the best ecclesiastical historian on the earth can do this. Besides; if it could be done; is there no breach in the line? Does not every body know that the whole Reformed Church, bishops, presbyters and all were excommunicated by the Church of Rome from

which they received ordination? Would bishop Ravenscroft admit the ordaining power of an excommunicated and deposed bishop? And, now, we ask do the hopes of men for heaven depend on such a foundation as this? If we cannot show that something was transmitted from St. Peter or St. Paul, through the whole line of Popes and Bishops, to the man who ordained our humble and pious pastor, are we shut out from God's promises, and cut off from his covenant mercies, and left in all the uncertainties of the benighted heathen? How does the man, who has courage to make these assertions prove them? Where is his "thus saith the Lord," for this? Surely, christian charity ought not to let him rest a moment, until by plain declarations of scripture, he has put this thing beyond all possible doubt.

We know that the founders of the Church of England did not hold these sentiments. That Cranmer, and Ridley and Latimer, and Hooper, and Whitgift, and Bridges, Loe, Hooker, Sutcliffe, Hales, Chillingworth, and many others held no such opinion. We are sure too that it is not in the Bible as we read it; and we feel prepared to make our assertions good.

But first, we wish to ask, are the great body of the laity by the constitution of the church of Christ brought to this point; that they must either, trace back an ecclesiastical pedigree to the apostles—a thing plainly impossible;—or believe the declaration of priests and bishops, that they themselves are the accredited agents for transacting business between God and man; or be cut off from the scriptural hope of salvation? Where do we find any thing like this in the Bible, that charter of our christian liberty? As for ourselves; if these things can be proved, we must renounce our protestanism, and go back to the bosom of the church of Rome. But we ask, what in the Bible gives any sort of countenance to such opinions? "Search the Scriptures."

And first: what portion of the New Testament affords the slightest foundation for the opinion that the christian ministry ought to be modelled according to the pattern of the Jewish Priesthood? That institution was typical; and when Christ came, and offered himself once for all, as an atoning sacrifice, it was abolished. What resemblance was there between the twelve apostles, and the pastors or teachers ordained by them, and the Jewish hierarchy? The soundest reasoners among Episcopalians have long ago given up this argument. They see that if it proves any thing it proves too much. For as there was only one high priest, as the *visible*

head of the Jewish church; so, according to this argument, there ought to be but one bishop as the *visible* head of the christian church. And if this is so; why should the church of England have separated from the church of Rome? And who is the *one visible* representative of the church corresponding to the Jewish high priest? Indeed this argument is not Protestant enough for our country.

But in the next place; when the church was reorganized, and new modelled, after the resurrection of Christ, who were the ministers to whom the Lord Jesus committed the great work of extending the gospel, and planting churches throughout the world? Plainly, the apostles, and no others. But were not the apostles extraordinary officers—endowed with peculiar gifts? And could they, as apostles, have any successors? "Search the scriptures." And that the reader may be aided in his search, we refer him to the following passages. When the apostles designed to put one in the place of Judas, [Acts i. 15—26,] was it not laid down as an indispensable condition that he should be of those who "companied with us [the apostles] all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us?" And is it not stated as the reason of this, that the elected apostle might be a *witness of the resurrection* of Christ? We shall not enter into the dispute whether Matthias was an apostle or not. Our quotation is made to show that necessarily, an apostle must be a competent witness of Christ's resurrection. When Paul in his letter to the Corinthians [1 Cor. ix. 1. &c.] is vindicating his apostolic authority, does he not lay particular stress on this very thing. "Am I not an apostle"—says he—"*have I not seen Jesus Christ our Lord?*" We have no room to enter farther into this subject. Confessedly, there could not possibly be a regular succession of apostles, without a continued series of such miracles as fitted Paul for the office.

Now these things being so, we ask who were appointed by the apostles as *standing officers* in the church, to do, after their decease, all things necessary to be done, for the promotion of the christian religion? We here earnestly press the advice of bishop R. and say "Search the scriptures." There it will be found, that wherever these inspired men organized churches, they ordained pastors, who are indiscriminately called elders, or bishops, by the sacred writers. In proof of this, let the reader peruse the twentieth chapter of Acts from the 17th to the 28th verse; and let it be understood that the elders of the church at Ephesus are, in the 28th verse called

bishops [in our translation, overseers], and are charged to act the part of shepherds towards the flock of God. Let it also be observed, that the pastors of the church at Philippi are called bishops. [See the Epistle to that church, i. 1.] Again let the reader carefully peruse the letters of Paul the apostle to Timothy and Titus, and see the apostle, uniformly when he speaks on this subject, using phraseology exactly conformed to our position. In one case, he calls a church officer *an elder:* and in another, *a bishop.* Indeed the whole language of the New Testament is such as to have extorted from many most learned Episcopalians the confession that bishops and presbyters were the same.

But in the next place, let the reader carefully read the whole New Testament—[Search the scriptures is our motto]—but especially the Epistles, and mark how the apostles address themselves to the christian churches. Where is any recognition of diocesan episcopacy? Where is the least token of those prerogatives and powers which are claimed by the diocesans of the present day? The indisputable fact is, that at the death of the apostles, there was no episcopacy in the whole christian church, but a parochial episcopacy. There was no superiority of one clergyman over another. But each bishop, in his parish had the oversight of the flock committed to his care. The government of the primitive church was a popular government. The power which was committed by Christ, was committed to his church, and the proper business of church officers was to execute the determinations of the church made according to their best judgment of what was the will of Christ. Where was the bishop of Rome, when Paul wrote his epistle to that church? Where was the bishop of Corinth, of Galatia, of Ephesus, of Colosse, of Thessalonica? How is it, if diocesan bishops are the sole depositories of ecclesiastical power, the only means of verifying the true church, and of ascertaining our connexion with it and our title to heaven,—how is it, we ask, that not a single word is said of this in Paul's epistles to the churches? How is it, that this apostle, in all the fulness of his instructions, and all the ardour of his zeal, has never dropped a single hint on a subject, which, if bishop R. be right, is of fundamental importance? How is it, that this apostle always speaks of bishops and presbyters as the same, thus confounding what this preacher makes essentially different? We are perfectly willing that this whole matter should rest on the fair obvious meaning of the scriptures, as it presents itself to the candid and intelligent reader. Nay we insist on a decision of the

question by the scriptures. We are not willing to appeal to any other *authority*. The Bible is the religion of Protestants.

At the death of the Apostles, then, as far as appears from the New Testament, there were no bishops in the world but *parochial* bishops: that is precisely such bishops as at this time have care of particular churches. It is true that Timothy and Titus were men entrusted with extraordinary powers, for particular purposes; but it is most certain that they were not bishops. An ignorant reader may perhaps be startled at this, when he sees at the end of Paul's epistles to these evangelists, that Timothy was ordained bishop of Ephesus, and Titus of Crete. But he ought to know, that these subscriptions are forgeries, and ought never to have been placed in the scriptures at all. It is a shame that they should be printed with the sacred Canon, when it is now universally admitted that they have not the least authority, and that some of them contain palpable falsehoods. The truth is, that at least three hundred years past off, before any thing was heard of the episcopate of Timothy and Titus. And while there is nothing but uncertain tradition to support this notion, the New Testament itself affords decisive evidence that these companions and aids of the apostle were not bishops. They were left by Paul at Ephesus and Crete to perform certain services, and having completed their work, they again joined the great apostle, and resumed their customary labours. If this was not so: then Timothy and Titus, like too many bishops in the old and corrupt establishments of Europe, were *non-residents*.

The fathers and reformers of the English church admitted all this, as far as we are concerned that any should admit it. They readily acknowledged that *diocesan bishops* were not essential to the being of a church; and indeed the English platform was adopted, not because it was nearest to the Apostolic pattern, but because, while it was thought *not to be repugnant* to the word of God, it was best adapted to the political institutions of that country. We could quote many declarations of distinguished writers to this effect, but our limits forbid. To this we add, that all who are conversant with the history of the Reformation, know that *diocesan* bishops were not thought by the Reformers to be essential to the existence and purity of the church, or necessary means of verifying that church.

If any ask how *this* is to be done? We answer, not by *authority:* not by *tradition:* but by the Bible. If an association calling itself a church, administers Baptism in the name

of the Father, Son and Holy Spirit; celebrates the Lord's Supper, giving bread and wine to the communicants, as memorials of the broken body and shed blood of the Lord Jesus; puts the pure word of God into the hands of the people; teaches the doctrine of Christ, such as "the entire spiritual death, and alienation of man from God; the reconciliation of God to the world by the sufferings and death of his only begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life the only evidence of it, and the grace of God in the renewal of the Holy Ghost, the sole agent from first to last in working out our salvation from sin here, and from hell hereafter:" and finally, has a ministry trained for the work and qualified to impart spiritual instruction; we have no doubt but there is a true church of Christ, whether the ministers are set apart to their work "by the laying on of the hands of the Presbytery," as was the case in the days of Paul, or by the ordination of a bishop, as is the practice of some modern churches. Surely one may feel greater confidence that he belongs to the body of Christ, when he finds the marks of a true church as laid down in the New Testament, among the people with whom he associates; than when he is *told by some priest or prelate* that he is a member of the catholic apostolic church. And certainly he goes on safer ground, who hopes for heaven because he finds in himself the repentance, and faith and charity required in the gospel; than he, who rests on the word of the minister; and that, because he was ordained by a diocesan bishop! Alas! does Dr. Ravenscroft intend to teach the good people of North Carolina to rely on the *authority* of man in matters of salvation; to rest their hopes of heaven on the uncertain tradition respecting ministerial succession? Truly, we should be willing to give very little for an estate, the title to which it would be as hard to make out, as the regular descent of any ecclesiastics now in the world from the Apostles. The thing cannot be done, without taking a great deal more *on trust*, than any sound mind acquainted with ecclesiastical history is willing to take.

We return to the question, why does bishop Ravenscroft cut off from the covenanted mercies of God, all who are not in connexion with the Protestant Episcopal church? We have seen that the New Testament does not require the use, in worship, of the book of Common Prayer; it does not require sponsors and the sign of the cross in baptism; it does not require kneeling at the communion table: it does not require

the consecration of churches, grounds, &c.; it does not prescribe the use of any particular habits by the clergy; it does not say a single word of diocesan bishops; it does not allow us to believe that the apostles as such could have any successors. Every thing then, in which the church of England differs from the church of Scotland, the Protestant church in France, the church of Holland, the Reformed churches in Germany, the various Presbyterian and Congregational churches in the United States, is unessential to the existence of a true church of Christ: nay, *is superadded by the authority of the Episcopal church itself*, for the sake of decency and order in worship, or of accommodation to political institutions. We could not feel ourselves justified in making these additions. But they have been made; and many strong feelings and prejudices are associated with them. We therefore say, that if bishop R. and others can in this way offer to God the most pure and spiritual service, and make most rapid growth in faith, in charity, in humility, and other graces of the spirit, let them walk in this way. But in the name of the Lord Jesus Christ we beseech them not on account of these mere external and incidental things, these articles arbitrarily adopted and imposed by ecclesiastical authority, to renounce fellowship with thousands, who love the Saviour, and hope in his redeeming mercy, and are zealous for his glory.

We have very little to say respecting the use of the term *Dissenters*, which appears to be familiar and agreeable to bishop R. He knows that it originally was a term of reproach, and that it is likely to be offensive to many who hear it. In such a case as this, charity and policy unite in forbidding its use. No good can be done to men by exciting their prejudices. It is love alone, which can win its way to the human heart. The term in this country is preposterous. In England Presbyterians are Dissenters, because Episcopacy is established by law. In Scotland, on the contrary, Episcopalians are Dissenters, because Presbyterianism is the established religion. But in the United States there can be no Dissenters, because the State owns no *particular* religion. May this divorce be perpetual!

But we feel constrained to offer an observation or two, on the long quotation made from the first sermon pp. 9, 10, to which we now turn the attention of the reader. The preacher begs pardon of God for the indulgence of a false tenderness to the feelings of others, while he kept back what he calls *fundamental doctrines*. Reader! these fundamental doctrines are the very matters brought under discussion in this Review;

matters of outward form and observance; concerning which there is no prescription in the word of God; which must be done in some way, but may be done in any one of twenty modes as well as in another. In short many of them are matters, which the church to which bishop R. belongs, claims the right of changing, when it thinks proper to change them. Well; it is in relation to these that the preacher thinks that he has indulged a false tenderness, which he resolves to discard, and which he does discard; for in the two next paragraphs, he in effect disowns as fellow christians all who are separated from P. E. Church; refuses to acknowledge their teachers as ministers of Christ; pronounces their "schism" a deadly sin; and denounces them as "ministers of Satan." There is certainly no tenderness here. These are words used in this country, this land of liberty and charity, in this age of Bible Societies and Missionary exertion by a christian minister, in relation to the great body of professing christians among us, holding too substantially the same doctrines which he holds; simply because they do not use the Book of Common Prayer, and receive their ordination at the hands of a diocesan bishop! Alas! why did not the words of one of the ablest advocates of Episcopacy that ever lived come into his mind when he penned these sentences. Hooker says, "There will come a time, when three words uttered with charity and meekness shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."

Nay rather, why did he not think of the apostle Paul, who teaches, that "there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." We press this question the more earnestly; because, as the reader has seen, bishop R. adduces the example of Paul to justify himself in discarding all that "false tenderness," which seemed so heavily to burden his conscience. But, we ask, did Paul ever denounce as a minister of Satan any man, preacher or private christian, who called Jesus Christ "Lord;" and professed faith in him as the great atoning sacrifice for sin, and the only foundation of human hope? "Search the Scriptures." Paul will answer, "No man can say that Jesus is the Lord, but by the Holy Ghost." But who, we ask bishop R. were the men denounced by the apostle? Were they not *Judaizing teachers?* Men, who adhered too closely to the old established order? Men, who laid too much stress on matters of form and outward observance? Men, who dis-

honoured the Redeemer, by detracting from his dignity and the efficacy of his atonement, while they taught christians that they could not be saved, without submission to the law of Moses, and receiving the seal of the old dispensation? In a word, was it not men who put outward obsolete observances on a level with spiritual doctrine, that awakened the holy zeal of the apostle, and called forth his awful denunciation? And does a christian minister think himself authorized to employ the terrible words of an apostle, used on such an occasion as this, towards men whose only sin is, that they *will not lay stress enough on outward things;* that they will not place the authority of *the church* on a level with the authority of CHRIST; that they had rather trust to the promises of God made in the gospel, than to the declarations of a bishop or a priest? Truly the right reverend preacher could not have selected a more unfortunate example to justify this avowed banishment of "false tenderness" from his bosom. While reading the denunciations of bishop R. we could not help contrasting his conduct with that of the apostle Paul towards an ancient preacher of the gospel; and asking ourselves, had the bishop of North-Carolina been in place of the apostle Paul, (we hope that the supposition will be pardoned) how would he have treated Apollos? We state the case of Apollos in the words of Scripture. "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John.* And he began to speak boldly in the synagogue: whom when *Aquila* and *Priscilla* had heard, they took him unto them, and expounded to him the way of God more perfectly. And when he was disposed to pass into Achaia, the *brethren* wrote exhorting the disciples to receive him: who, when he was come, helped them much which believed through grace. For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ. And it came to pass while Apollos abode at Corinth," &c. [Acts xviii. 24. xix. 1.]

Now we would gladly learn by what bishop Apollos was ordained; and especially where was the bishop of Ephesus, when Aquila and his wife Priscilla took Apollos under their tuition; and when the *brethren* gave him their commendatory letters to the *disciples* of Achaia; and what the bishop of Corinth was doing, when he allowed this man to abide at that city and teach? If any one had been there, with the spirit

which dictated the passage under review, instead of acknowledging him as a fellow-labourer in the vineyard of our Lord, and as a minister of Christ, would he not have banished all "false tenderness" from his breast, and denounced him as a messenger of Satan? Let the reader reperuse the passage quoted from the sermon, and the account just given of Apollos, and then let him turn to 1 Cor. iii. 5, 6, and read thus. "Who then is Paul, and who is *Apollos*, but *ministers* by whom ye believed, even as the Lord gave to every man? I have planted, *Apollos watered;* but God gave the increase." Is the spirit of bishop R. like that of Paul? "Search the scriptures." And what has this modern bishop derived from the apostle? We have neither time nor room, for the remarks which we intended to make on a number of passages in these sermons, wherein the outward form and order of the church are placed on a level with the spiritual doctrines of the Bible. We can here only express our grief and amazement that a man holding the evangelical principles of bishop Ravenscroft, and possessing his zeal for vital religion should adopt and publish such opinions. We are sure that he would not have done so, had not his ardent mind been led away by the extravagancies of high churchmen imported from foreign countries. It can never be sufficiently regretted that he has not allowed himself coolly and impartially to examine both sides of this question. Because, then, we are sure that he never would have violated christian charity, and broken the bond of peace as he has done in these two sermons.

There is one other topic on which we are constrained to offer a few remarks before we close. Bishop R. says that *the church is the authorized source of agency between heaven and earth;* and *that the short way to determine which is the true church is, by authority.* There is considerable obscurity in these declarations, and we should be very unwilling to mistake or mistate their meaning. As to the first, we scarcely know what ideas to annex to the phrase, *authorized source of agency.* But on considering the whole context we suppose the meaning to be this, that the bishops of the P. E. Church have derived by succession, from the apostles, something which warrants them in assuring the members of that church, that they are in the favour of God, and in the way to heaven: and that as none but Episcopal ministers have a right to give this assurance, so no one unconnected with this church has any ground to believe, however sincere his repentance, however strong his faith, and however fervent his love, that his worship will be accepted, the sacraments be profitable to him, or even that

his soul will be saved. Hence the preacher would have us believe that there is an authority in ministers of the P. E. Church which resides in no other human beings; and an efficacy in their administrations, which belongs to those of no other men. Hence too, when *Dissenters* imagine that they have received the sacraments at the hands of their pastors, it is all a mistake; and when they have supposed that their faith has been strengthened, and their love enkindled, and their evidences of an interest in Christ brightened, and their joy made to abound, it is all miserable delusion. And when they have, in consequence of these things cherished a more lively hope of heaven, it is all daring presumption and fatal error. Their ministers are intruders, their sacraments are solemn mockeries, and all their ministrations utterly invalid and unauthorized! They ought therefore to renounce their baptism, desert their ministers; break up their associations, and hasten, with one accord, into the bosom of the Episcopal church, where alone they can be assured of salvation!

As to that "shorter method" of verifying the true church "by authority," of which the bishop speaks, it can amount to nothing but this, *that the people are to receive implicitly the tradition of their priests on this subject.* Otherwise, it is one of the most tedious and difficult tasks in the world. For one must go through the whole course of ecclesiastical history, and amidst various and contradictory accounts, and the uncertain traditions of the fathers, verify the derivation of authority at every step in the succession for a period of nearly two thousand years! Is this the short way pointed out by the bishop? It is work for a life time. And even then, with all the helps of learning, the man who values his soul as he ought, and wishes to be sure that he has found the true line of apostolic succession, that he may by a true priest be authorized to hope for heaven, would be perplexed by endless uncertainties. A shorter way indeed! Most obviously, then, the bishop would have the *people* exercise implicit confidence in *ecclesiastical tradition.* Here therefore is a priesthood to be regarded as the accredited agents of heaven; in whom we must place our faith as to things essential to our authorized hopes of salvation! Now if this is the preacher's meaning, we are unable to express our sorrow and astonishment to hear such sentiments from an evangelical minister, in a Protestant country, and that country *America.* Our astonishment arises from this, that with these opinions, bishop R. professes to derive every thing from the Bible: our sorrow, from the fact that many of our countrymen are greatly prejudiced against

christianity, from its supposed hostility to civil and political liberty. And we greatly fear that the avowal of such sentiments by a distinguished and justly admired preacher, will serve to strengthen these prejudices: especially at this time, when strenuous efforts are made to bring the influences of religion, as it is modified by European establishments, to bear on the moral feeling and opinion of this country. In the United States, we have happily thrown off the yoke of ecclesiastical bondage; and religion as it prevails among us is admirably suited to support our political institutions, and give security to our liberty. And we have no doubt but that *all* christians rejoice in their privileges. But while this is so; what would one of our jealous politicians say, on scanning the sentiments of these sermons, and particularly the parts under consideration? Would he not ask, with great earnestness too, what will be the result, if these opinions should become general? Where would be the limits of ecclesiastical influence and power?—We do not insinuate that bishop R. or any of his brethren are less zealous friends of civil and political liberty than other christians. We protest utterly against an inference of this kind. We are sure indeed that the preacher did not look to all the effects his words might produce; or weigh all the consequences of his own doctrine. Nor did he advert to the fact that a foreign religious influence of high toned character, was beginning to be felt among us. We touch on these things for the sake of warning. Let Christian ministers among us beware how they speak of ecclesiastical authority. Rather let them adhere to the simple form of church polity laid down in the Bible. Let them show that they claim no power but *moral power*; that they do not pretend to control the consciences of men; that all they aim at is to enlighten and reform; to teach truth and promote charity. In a word let them claim no more than the Bible gives them; and then it will be apparent that they are not drones in human society and burdens on it; but that while engaged in their holy functions they are striving to prepare men for heaven, they are also important props and safeguards of the wise and happy institutions of this glorious country.

Finally, we repeat that in all we have written on this unpleasant subject, our object has been to promote the cause of christian charity. We have no quarrel with our Episcopal brethren: nor the least feeling of resentment towards bishop R. His denunciations only awaken in us regret and sorrow. Because we know that there are thousands, who as fully believe that they are right, as he does; and who, we are persuaded,

never will desert the churches to which they belong, to unite with Episcopalians. But who certainly will be offended when they read the harsh expressions of these sermons; and hear that they and their children are cut off from the promises, that their ministers are intruders into the sacred office, disturbers of the unity of the church, and messengers of Satan. They will think themselves obliged to defend their opinions; they will probably recriminate; and instead of the peace in which we have long rejoiced, there will be an angry spirit of controversy. Thus many will be offended; and *christians* will create deep, irradicable prejudices against *christianity*. Our object is, if possible, to prevent this deplorable evil, and to promote that true fraternal love, which, wherever it prevails, commends the religion of the Bible to every heart.

We are not among those, who think that there is equal safety among all religious denominations; for some hold much more of the truth of the gospel than others; and some pervert its fundamental doctrines and preach another gospel. But we are glad to acknowledge as brethren all "who hold the Head;" and especially to every sincere, honest Episcopalian, who receives the doctrine, and submits to the discipline of his own church, we say grace, mercy and peace be on you. And although bishop R. renounces us, and refuses to hold fellowship with us, notwithstanding all his asperity and intemperate zeal, we here cordially acknowledge him as a brother in the Lord Jesus Christ, and offer our prayers on his behalf. In particular, we pray that with the zeal and boldness, he may have the meekness, the gentleness, and prudence of the great apostle, who "became all things to all men," if by any means he might save some.

For the Lit. and Evan. Magazine.

TALES OF AN AMERICAN LANDLORD; CONTAINING SKETCHES OF LIFE SOUTH OF THE POTOMAC.

This is a lively little work, with many faults and more beauties. The story indeed is not very new, and turns too much upon the old common place of love. It has besides, the vice of *duplicity*, (as a lawyer might call it,) inasmuch as it has at least two heroes, and as many heroines, and divides the interest almost equally between them. The tale of Nancy Roberts too, though pleasing enough in itself, has little or no connexion with the rest of the piece, and breaks its unity.

The narrative however, is always busy and bustling, and runs on to the end.

The characters are generally well sketched, and play their parts with some spirit. Colonel Berkley is a good specimen of the old *bonvivant* in the beginning, (he might have been a companion of Col. Innes, for aught we know) but does not *play out the play.* John Fell, alias Tom Perkins, the Methodist preacher, is striking, but somewhat overdrawn. Mr. Scott, the Scotch Episcopalian parson, is rather more natural, though perhaps a little too orthodox for his age. Colonel Hopewell is a fine specimen of the old Virginia gentleman as he was in his day. Then there is Percy, alias Arley, the younger brother of Lord Umberdale, of London, who falls into very bad habits, (something like Nigel,) but is very happily converted at last by love and preaching together. He is one of the heroes. Young George Berkley, the other, is a second *Cœlebs*, not indeed *in search of a wife;* but finding a very charming one on the road. Lord Umberdale is just what a young English nobleman ought to be, when he comes into our state. Courtal is a lively old limb of the law, with some green leaves upon it yet; and reminds us of Justice Inglewood in Rob Roy. These are the best of the men; though the others are very well, (except poor Ned Sibley, the crazy poet, who is altogether artificial, and as much out of his place as he is out of his wits.) The ladies are all as good in their line. Mrs. Berkley of Norborne Lodge, and her old housekeeper aunt Minty, are evidently characters of their time, as stiff and formal as stays and toryism can make them. Mrs. Belcour is a true lady of fashion, with the proper stock of airs and graces to set her out in life. Her daughter Maria is a fine girl of this world, and Eliza, our favourite, a still finer one of the other. Here is variety enough, you see, and it is charming of course.

The dialogue is generally free and easy, though not always in good keeping. The language indeed, is for the most part very genteel, and seasoned moreover with a little spice of poetical fancy that makes it more pleasing to our taste. The author too, we think, has occasionally something of that fine half earnest half sportive air of Scott, by which he apologises, as it were, to his graver readers for the levity of his subject, and especially for those love passages, as he calls them, which most persons remember with rather more pleasure than they think it wise to own.

Of description, properly speaking, there is little or none. The scene is laid any where you please South of the Potomac, and probably somewhere in old Virginia; but that is all.

This, we think, is in very bad taste. It is surely the novelists business, as well as the poets, to give his "airy nothing a local habitation and a name." And how charmingly has the Great Unknown, (no longer so,) observed this rule in those exquisitely graphical descriptions of his places, which make you think that you could find your way to them, without asking any questions on the road; (which to be sure, would often do you no good.) Our author's way of building his castles in the air, may be convenient to himself; but cannot be agreeable to his reader. There are however, we ought to add in justice; some very fine descriptions of a different kind, which shew a good talent for this sort of writing. The scene at the jail, for instance, and particularly that part of it which passes between Mr. Scott and Cogwell, and describes the death of the latter, in the first volume, and that at the old negroe's hut, in the second, are both very fine in their way, and do great credit to our author's pen.

For the moral there is none at the end, where we look to find it; but it is all moral, and even religious, by the way. Indeed the air of piety and sermonizing which runs through it, is a little too great, we suspect, for the nerves of most novel readers, and will soil its merit in their eyes. We are ourselves, however, well pleased with this quality of course; and must warmly commend our author for his courage and conduct in this behalf. His style of religion indeed, is in general much to our taste, and seems to be of the true catholic spirit. We must confess notwithstanding, that we think there is occasionally something too much of it. The characters at least, we think, are sometimes disposed to display their piety a little too broadly before us. Christians it ought to be remembered, are commanded to *let* their light *shine* and not to *make* it *blaze*. We dislike particularly the plan of mixing up the *belle passion* and religion together, and giving a young lover his *coup de grace*, as it were by a prayer, or something of that sort. Master George Berkley, for example, we think ought not to have stolen in upon Miss Eliza Belcour, at or about the time of her service in the negroe's hut. Though we know at least a dozen young ladies who will think it all very right and fine.

There are some more faults (and beauties too) in this thing, which we could point out if we had time. We are however, upon the whole, very well satisfied with it as it is; and indeed we like this first tale so well, that we hope our author will soon give us another as good, (and as much better as he can make it convenient,) for our sakes.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Garnett's Lectures.—T. W. White of this city has published a Second Edition of this work, revised and corrected by the author. Two additions have been made, to the original work, 1. A Preface, in which a summary view is taken of the principal obstacles to the progress of Education in general, but particularly to that of Females. 2. A Code of Maxims entitled, "*The Gossip's Manual, or maxims for conversation and conduct, adapted to both sexes, and all ages beyond childhood.*"

Theological Library.—The Duke of Sussex is said to possess a collection of Theological works, amounting to between 60 and 70,000. Among these are more than 150 different editions of the Bible. It is reported that the Royal owner means to bequeath the entire collection to one of the Universities. In the library of the king of Wurtemburg, there are 4000 editions of the Bible in different languages. Of English there are 215 and of French 290.

Education in Colombia.—A gentleman recently from Caraccas, *informs*, that Mr. Lancaster the celebrated founder of the system of school instruction which bears his name, is now at that place, labouring to establish a school on the principles which have elsewhere proved so successful. He is paid by the Colombian government a salary of $2000 per year. It was supposed that after accomplishing the object which he had in view at Caraccas, he would proceed to Bogota.

The present number of public schools at Caraccas is about a dozen. The average number of scholars attending them would not exceed 20.—The people are deplorably ignorant, and seem entirely indifferent to any improvement in the education of their children.—*Rel. Chron.*

Salonica.—In Salonica (Thessalonica) there are 20,000 families, of whom a fourth part are Christians, a fourth Jews, and the remaining half, or 10,000 houses, or families are Turks. So in this interesting land of classic recollections, are 5000 families of the children of Israel. The languages spoken are Turkish, Greek, and Bulgarian: the Jews speak Romaic, or modern Greek, as also the other two languages.

Controversial Tracts.—The Rev. Professor Lee, of Cambridge, (Eng.) has just published a Volume, containing a series of Controversial Tracts, on Christianity and Mahomedanism; written in Persia, by the late Rev. Henry Martyn and several of the most distinguished Mahomedans, and translated from the Persian. The Professor has subjoined an additional Tract, to complete the series; and has given, in the Preface, some account of a former Controversy on this subject, with ample extracts: so that the volume exhibits a full view of the question between Christians and Mahomedans.

Brahmins in Farther India.—A person attached to the Burman Mission gives us authentic accounts of a singular and unexpected discovery made by Monsieur Diard in Cochin China. This gentleman travelling lately between the southern and northern provinces of that kingdom, found a people professing the Brahminical worship. These are the race called Loi, the aboriginal inhabitants of the country extending from Cape St. James to between the 13th and 14th deg. of N. lat. This race of men are at present confined to the hilly parts of the country, the coast being occupied by the Cochin Chinese or Anam nation as conquerors. Hindoo temples and images are not unfrequent throughout the territory in question, and Monsieur Diard is stated to have obtained both specimens and drawings.

This must be looked upon as a very singular and not easily accounted for event in the history of the Hindoo religion, for the people who now profess it are every where hemmed in by the followers of Boodh and Confucius. Will it be adduced as an argument in favour of the superior antiquity of the Brahminical over the Buddhist form of worship?—*Calcutta paper.*

Telescope.—The great refracting Telescope made by Professor Frauenhofer for the Observatory of the Prussian University at Dorpat, is now placed in St. Saviour's church at Munich. This immense instrument exceeds, both in length and diameter the great reflecting telescope of Herschel. Its length is 160 Paris inches, and its diameter 10.

The Moon.—Professor Gruithausen, of Munich, has published the third part of an Essay, on the 'inhabitants of the moon.' He undertakes to show, that the vegetation on the moon's surface extends to 55 degrees of south latitude, and 65 degrees north latitude: that indications of the existence of living beings are found from 50 degrees north latitude, to 37 degrees south latitude; and that there are appearances of artificial causes altering the surface. The author infers that there are artificial roads in various directions; and he also describes a great colossal edifice, resembling our cities, on the most fertile part, near the moon's equator.—*Christian Observer.*

First Medical School in the United States.—About the year 1756, Dr. William Hunter—"*clarum et venerabile nomen,*" gave at Newport, (R. I.) the FIRST *Anatomical and Surgical Lectures* ever delivered in the twelve colonies. They were delivered in the court-house two seasons in succession, by cards of invitation, and to great satisfaction. His collection of instruments was much larger than any professor exhibits at this day. Dr. Hunter was a man of talents, well educated at Edinburgh, and a gentleman of taste in the fine arts. He practised from the time of his public lecturing at Rhode-Island till the British occupied it, and died an hospital surgeon in their service.

Artificial Hands.—A labouring man by the name of Reed, who had both arms blown off just below the elbow, and who had also suffered the loss of an eye, in blasting a rock at the bottom of a well, made application a few weeks since to Mr. Doyle, of the Columbian Museum, in Boston, who carved a pair of hands, and matched them to the stumps, so ingeniously, that they

would be mistaken, at the first view, for natural hands. Although there are several springs exerting a power on the palm and on the wrist, the contrivance is very simple, and there is but little danger of its getting out of order. He is now enabled to take off his hat as genteely as his friend, cut his food, feed himself as readily as any person, and what is still more wonderful, write his name with correctness and facility. His clothing is now kept together by small hooks, instead of buttons, which he manages with such adroitness, as to dress and undress himself without any kind of assistance. His acquaintances have now the strongest hopes that he will maintain himself by his own industry. What adds greatly to the interest of Mr. Reed's case, and reflects honour on the benevolent artist who has thus restored him to the pleasures of manual industry, is, that he was made welcome to the services of Mr. Doyle, and left him with a thankful heart and money in his pocket.—*Med. Int.*

Magnetism.—Professor Hansteen, of Christiana, who has been engaged in experiments on magnetic action, has made public some new observations, from which he concludes, that every vertical object, such as a tree, a wall, a steeple, has a relation to the state of a magnet. He considers the lower part as the boreal pole, and the upper as the austral; and observes, that an horizontal magnetized needle placed at the foot of any vertical object whatever, oscillates with more velocity when at the north than at the south of the object; and *vice versa* at the upper extremity.

Education in Buenos Ayres.—From an official list of appropriations by the government of Buenos Ayres for the year 1824, it appears that $85,147 were set apart for the purposes of education. Of this sum, $21,000 were appropriated to the support of boys and girls in common schools, $10,000 for the construction of a laboratory, and for the purchase of a chemical and mineralogical apparatus, $3000 for printing elementary works, $18,480 for the support of 84 young men in the University, at $220 each; and the remainder for various purposes connected with the higher branches of education.

Much has been said in commendation of Connecticut, on account of the liberal provision which she has made in her school fund, for the education of her youth; and very justly, for we believe that she expends more for this object, in proportion to her means and population, than any other State in the Union; and yet the whole amount which she paid in 1818 for the purposes of education, was only $70,914, or more than $15,000 less than has been expended during the present year, by the little province of Buenos Ayres. The population of this province, is generally stated at 105,000; the population of Connecticut in 1820, was 275,000. The people of Connecticut have had the free and unrestricted management of their own concerns for nearly 50 years; the people of Buenos Ayres threw off the Spanish yoke in 1810. From these data we may form some idea of the spirit of improvement which has sprung up in South America since its emancipation. It is

true that Buenos Ayres is far ahead of the other cities in every kind of improvement; but Caraccas is rapidly following in its steps, and from these points of commanding influence, it will be easy to diffuse the spirit of liberal institutions over every part of the continent. We derive a stronger faith in the permanent independence of South America, from facts like these, than from all the victories of Bolivar and San Martin.—*N. Y. Observer.*

REVIEW OF RELIGIOUS INTELLIGENCE.

Princeton Theological Seminary.—Poulson's Daily Advertiser contains the following record of liberality to that institution.

The Synod of Philadelphia some time since engaged to found a professorship in the Theological Seminary at Princeton. The sum requisite for this purpose is twenty-five thousand dollars. To make up this amount, contributions were made in this city to the amount of thirteen thousand dollars, most of which was subscribed in the space of two weeks. Nearly five thousand dollars were furnished in the same time by contributors in Baltimore. It is with great pleasure that we record some of the munificent donations to this laudable fund.

Solomon Allen,	$3000 00	William Brown,	$1000 00
Silas E. Weir,	2000 00	Robert Ralston,	1000 00
Alexander Henry,	1600 00		

During the past month a Scholarship was endowed by Robt. Gosman, Esq. of Dutchess County, New-York, by the donation of $2500. The same sum, (as was lately mentioned) was bequeathed for a similar purpose by Benjamin Smith, Esq. of Elizabeth-town, N. J.

Episcopal Education Society.—We comply most cheerfully with the request of the Editor of the *Theological Repertory*, to insert in the Magazine a notice of the Report of "the Society, for the Education of pious young men for the Ministry of the Protestant Episcopal Church."

The 7th Annual Meeting of this Society was held in Georgetown, D. C. on the 28th October. The usual business of the Society was transacted; and a report made of their proceedings during the past year.

The Report speaks of the discouragements under which the Society laboured for a long time, as a motive of gratitude to the great Head of the Church, who has prolonged its existence to better days, and wrought a change in the face of its affairs. The following are extracts from that document.

"It was in the month of July, 1823, that the members of the Society, more awakened than ever to the necessity of some energetic efforts in behalf of our ministry, and of the multitudes, living and dying in a state of deplorable destitution; resolved, in dependance upon the blessing of Him, for whose glory they laboured, to undertake a measure, which though bold

indeed, considering the low condition of their funds, was the only one which seemed to promise any very considerable benefit to their cause. With but little money and few active friends, they received under their patronage, several young men who needed pecuniary aid in their preparation for the ministry; and appointed a salary to the Rev. Mr. Keith, as their instructor under God, in the studies necessary to their contemplated work. The society believed so confidently in the excellence of their cause, and the favourable dispositions of those to whom they looked for assistance, that but few apprehensions were entertained lest this important measure should not be sustained. They are thankful to have it to say, their hopes were not disappointed. Our members engaged with new spirit in their several duties; individuals were found in many of our congregations ready to contribute liberally of what Providence had given them, and auxiliary societies, especially among the ladies of our communion, were formed in several places, whose assistance though made up of mites, was in its aggregate of the most essential service. As means increased, so also did the sphere of usefulness enlarge, and further and further as we have advanced upon the field of labour, have we discovered more calls and excitements to still greater exertion. As the end of the year, dated from the commencement of Mr. Keith's instructions, the directors of the society assembled at Alexandria, expressed their encouragement in the following language: "At no period have the board been more encouraged to go on in the good work they have taken in hand. The Lord has prospered their feeble efforts beyond their most sanguine expectations and they humbly pray that gracious God on whom they solely rely, to continue to them his blessing."

"Having thus related as a testimony of gratitude what the Lord hath done for us, it must be observed that what the society has received and what it has been enabled to accomplish, though much in truth, when our great unworthiness is considered and ample as a motive for praise and hope, is yet but very limited and feeble, compared with the vast necessities of our Zion and the reiterated calls from every quarter for the means of grace. Let us look then upon the past, only for the reproving of our unbelief; the chiding of our fears; the shame of our indolence; the incitement to gratitude and the exhortation to go forward with more faith and zeal in the race set before us."

"The Directors have the pleasure of reporting several female Auxiliary Societies, formed during the last year; one in Brooklyn, New-York, one in Winchester, one in Alexandria, one in Martinsburgh, one in Shepherdstown, one in Petersburg, and one in Charlestown, Virginia. Much may be said for the zeal and perseverance of those who have been associated in these important auxiliaries. By their united contributions, (they will be gratified to learn,) the Board will be able during the current year, to assist at least, five more students than could otherwise have participated in their aid. The whole number of auxiliary Societies is at present, thirteen."

"Two life members, by the subscription of $50, have during the past year, been added. The Society has also received from several benevolent individuals, some very acceptable presents of theological books, adapted to the purposes of candidates for orders. Here let it be observed, that few contributions would be more useful at this time, than theological and other useful books. It is believed, that in many families, there are to be found the scattered remains of old theological libraries, which their present owners never use, and the value of which to students of theology, they are not aware of. Donations of these, might be made without any inconvenience, and would be received with the greatest thankfulness."

"Before finishing their Report, the Directors beg leave to call the attention of the Society to the urgent necessity of renewed zeal and exertion in the work so prosperously commenced. Let us not be "weary in well doing." The measure of prosperity, with which the Lord has favoured this cause, instead of operating as a motive for contentment and repose, should be taken as the divine call to more advanced and extensive efforts; instead of seating us in inactivity, it should arouse us all to be "fervent in spirit, diligent in business." While it has enabled us to do some good, it has discovered yet more of the vast desolations where so much good is needed. Having, therefore, put our hands to the plough, let none look back, till on every waste place the good seed of the word shall be sown, and the wilderness shall bud and blossom as the rose."

From a part of the report which our space has not permitted us to insert, we learn that eight young men had received assistance from the Society at different times, prior to the placing of their beneficiaries under the care of Mr. Keith; that at that time there were two of these upon their funds; that subsequently twelve more were received: so that the Society has aided in preparing twenty young men for the ministry. Of this number six have been ordained. The Board of Directors express their thanks to the Rev. Mr. Keith, and the Rev. Dr. Wilmer, professors in the Theological Seminary located in Alexandria: to the latter for gratuitous instruction given to their beneficiaries; to the former for his unremitted and disinterested labours in the same good work.

From an appendix to the report, intended to illustrate the importance of this Society, we select the following extracts.

"Look next at the condition of Virginia. It is a most melancholy fact, that there are eighty-three counties in Virginia in which there is not a single Episcopal Minister; and, in the whole state, the clergy of our church amount to but four or five and twenty. A calculation, made with great care some two or three years ago, from information obtained from gentlemen in civil offices in almost all the counties of Virginia, furnishes the following results: Forty-six counties have no Presbyterian minister. The whole state has not one Congregational minister. Forty-six counties, containing a population of more than 304,000 souls, have neither Episcopalian nor Presby-

terian ministers. The state contains 974,000 inhabitants,* and but 92 Episcopalian and Presbyterian ministers—leaving upwards of 882,000 souls destitute of such ministers."

"In Virginia, the ministers of all denominations amount only to about 363. Taking the population at one million, and allowing 1000 people to each minister, (an average much too great,) we find that 637,000 souls in that state, are without a minister of any description, and that to furnish the population with a tolerable opportunity of knowing the way of salvation, 637 additional ministers, are necessary."

Lexington Missionary Society.—This Society held its annual meeting on the 16th ult. The Rev. Dr. Baxter took the chair, and the Rev. Mr. Davidson read the report. From this document it appears that during the last year they have employed four Missionaries; one ordained minister, the Rev. Robert Logan, and three licentiates, Messrs. Alex. Templeton, John A. Vanlear, and Samuel Steel. The labours of Mr. L. were confined to Botetourt. Although this field was small, it is hoped that it has not been cultivated in vain; particularly it is thought that much good has resulted from family visitation. Mr. T. was employed in that region which lies on the head waters of the Calf Pasture, Cow and Bull Pasture, and Jackson's Rivers. The people in that region propose to make the necessary arrangements for engaging his services, the ensuing year. Mr. S. was employed in Rockingham, not only in public preaching, but in visiting from house to house, and giving, in that way, instruction, in the great principles of religion. The people where he laboured discover a disposition to have a minister settled among them. Mr. V's labours were spent in the counties of Greenbrier, Bath, Alleghany and Botetourt. His prospects of usefulness were quite flattering. In the neighbourhood of the Warm Springs, a church consisting of about 20 members has been lately organized under encouraging circumstances. Some efforts have been made to secure permanently, Mr. V's services, in a part of the region where he has laboured; and throughout the whole of it, the religious prospects are favourable, and an earnest desire manifested to have preachers regularly settled among them. The whole sum collected for the fund by the Missionaries was $207:63. We can offer only the following extract from the Report.

"It must afford cause of rejoicing to each member of this society to see religion extending its influence throughout this extensive region. Several new churches have lately been organized, and a growing disposition is manifested for having, not only preaching, but the stated ministrations of the gospel among them. We are happy to state that there is less sectarian jealousy than there was in former years. We think that, although, there is not as much excitement as there was some years past; yet religion and particularly Presbyterianism, seems to be settling down upon a more solid foundation. It must, however, be expected from the nature of the country and the sparseness of its population, that aid must still be drawn from the older

* This is according to the census of 1810. The present population is above a million.

and more populous settlements. We would, therefore, again appeal to the churches in behalf of this section of our country. Their spiritual necessities are still great. Gross darkness still broods over many parts of this vast region. And where they have been awakened to feel the importance of the gospel, they are still without its regular ministrations. Have you a desire, dear brethren, to do good to your fellow-men, to better their condition, soften their manners and bring about a state of good morals generally, contribute something to the missionary fund, that we may send the gospel and gospel teachers among them. The only way to elevate human nature to its proper dignity and qualify man for enjoying happiness on earth, is to make him the subject of religion. Wherever the gospel has shone in its true splendour; where its precepts have been regularly enforced, free from the inventions of man, there is civil liberty; there science has burst the fetters of ignorance; there woman is no longer a prisoner or a menial slave, but is elevated to her proper station, *a companion and help meet for man;* there idolatry with all its train of horrid and bloody rites is abolished and the more rational sacrifice of a broken spirit and a contrite heart, required in their stead."

Missionary Society of the Synod of South Carolina and Georgia.—The annual meeting of this Society was held in Augusta on the 20th ult.

The report from *Monroe*, (the establishment among the Chickasaw Indians,) was read. The details of this report, which will be published in due season, are favourable to the hopes of the friends of Missions. Some happy effects have already attended the preaching of the Missionaries; and still more extensive results have taken place in the moral improvement, and the literary advancement of the Indian children. An additional School has been established.

It is however, much to be regretted, that, notwithstanding the increased expenses of the past year from the increase of the Mission family, and the enlargement of their operations, the receipts into the Treasury of the Society have been far short of those in previous years. At this time particularly, when the good effects of this benevolent establishment are beginning to be visible, it is painful to discover a relaxation of effort. In this exigency the following resolution was adopted: "that the Corresponding Secretary be directed to write to the Pastors of Churches within the bounds of this Synod, exhibiting to them the pressing calls for pecuniary aid to our Mission among the Chickasaws; and soliciting assistance as soon as it can be forwarded to the Treasury." It is to be hoped that the measure will relieve the Society from their present embarrassments. An undertaking which has such high claims upon the friends of humanity, as well as upon the friends of religion, ought never to be suffered to languish for want of means.

In the Domestic department of the Society, little seems to have been effected during the past year; arising from the difficulty of procuring suitable Missionaries. Several, however, have been engaged for the ensuing

year. The spiritual wastes in several parts of South Carolina and Georgia, particularly in the latter, require early and efficient assistance: and the attention of the Society is now directed to them with a strong expectation of furnishing relief.

The disappointment which has frequently arisen from the short stay of the missionaries in the field of their labour—and which has been created even in healthy parts of the States, by a needless apprehension of the climate, induced the Society to adopt the following resolution:

"That the Board of Managers be directed, through their Corresponding Secretary, to communicate the views of the Society, to those concerned, on the necessity of a more permanent engagement by the missionaries employed; and that they may not hereafter feel themselves authorized to employ any missionary for a term less than one year."—*South. Intel.*

Religious Necessities of Indiana.—The destitution of public religious privileges, in that state, is thus represented in a letter from a Clergyman to the New-York Observer.

I have, Sir, my habitation in one of the most needy, and, I venture to say, one of the most encouraging missionary fields of any in the United States—I mean the new state of Indiana. We have a territory of two hundred miles in length and about one hundred and fifty in width. It is a country of fertile soil, containing a vast body of improvable land, much of which is of excellent quality. Its present population cannot be accurately known, but does not differ much from 180,000. For the religious instruction of these over this wide territory, we have but six ministers, with three licentiates of our denomination. I say nothing of preachers of other denominations. I believe, Sir, that few men could do more, in the same time, than some of us are doing and endeavouring to do. We have not a day, scarce an hour of leisure. To speak of myself, Sir, I have travelled, besides supplying my congregation regularly 2 Sabbaths in a month, 2214 miles since the beginning of the year, organized 3 churches, examined 43 persons, who have been received into communion, dispensed the Lord's Supper 15 times, baptized 8 adult persons and 61 children, formed one county Bible society and several auxiliary Missionary associations. I do not know the number of sermons I have preached, but believe they will equal 5 a week, besides visiting families, visiting and addressing Sabbath schools, attending Presbyteries, &c. We have now, Sir, under our care, (the Salem Presbytery,) 34 constituted churches, containing about 1100 communicants, and if we had the missionaries to attend to the business we could form half a dozen more churches in six months. The fields are white to the harvest, missionaries are longed for, prayed for, hailed with joy, and heard with deep attention. For example, I lately crossed the Wabash to visit a settlement, which had sent for me three times to come and help them. We had no sooner begun our meetings there, than it seemed as if the Lord was in the midst of us; a church was constituted and 13 joined it on examination, making 26 in all. It was the first time a minister had been into their settlement, which

was about three years old, but they had kept Sabbath meetings about two years. In another place a missionary of my acquaintance had been a year ago, and preached a single sermon, and the happy impression of that seemed to last till I was with them, when 4 came forward and were received into the church, and I baptized there a household of 8 children. In my 12 days absence from home, I examined 19 persons who were admitted to communion, baptized 4 adults and 17 children, and administered the Lord's Supper twice.

Emigration sets into this state in a strong tide. It comes from the north and from the east and from the south. To give you a specimen—the new purchase was made of the Indians in the autumn of 1818, and began to be offered for sale to settlers in 1820. It now contains 15 counties, and more than 20,000 inhabitants. In these 15 counties, I am the only ordained Presbyterian minister, and there are 10 counties of the old purchase nearer to me than the nearest member of our Presbytery. We have 16 constituted churches in these 25 counties, and they are extremely anxious to get pastors. On the whole, from a two years residence in the very heart of this country, and from having personally viewed a large part of it, as a missionary, from a knowledge of its population, and from the location of churches in it, I venture now to say, that if christians are not too slow in furnishing it with labourers, Indiana will, with the blessing of heaven, soon present a very fair portion of the church. We have begun, though in our infancy, to endeavour to produce and to move a mighty moral engine to supply the need of our country and furnish our infant churches with pastors. But the men are not here, and without help from abroad, I know not how we can keep and cherish these churches, until we can raise them. This engine is a domestic education society and a missionary society. Both of these we have begun.

Presbyterian Church in St. Augustine.—The East Florida Herald of Nov. 13th says—"The Trustees of the Presbyterian Society, acknowledge the receipt by the last mail of $1000, in addition to previous remittances, from the Rev. E. Lathrop, in aid of the fund for building a Church of that denomination in this city. The Trustees are happy to inform the public, that the lot of ground in George street, next below the Marquis Fouguere's Grove, has been selected for the building, and that the contracts with the mechanics are nearly completed, and that the work will soon be begun."—It is also in contemplation, to erect an Episcopal Church at the same place.

Cataraugus Mission.—We insert the First Annual Report of the Superintendent of this Mission, to the Secretary of War, bearing date Oct. 1, 1824. The Mission it will be recollected is under the direction of the *United Foreign Missionary Society.*

As no report of this mission has hitherto been forwarded to your department, I will briefly advert to its commencement, and then show its progress to the present time. In the month of March, 1822, the secretary of the

United Foreign Missionary Society received a letter, signed by 22 Indian chiefs, belonging to Buffalo, Cataraugus, and Alleghany, containing an urgent request that the society would consider their brethren at Cataraugus, and send them a teacher to instruct their children, and females to teach their women to spin, weave, &c. and mechanics for the benefit of their young men. Thereupon, the society resolved that a teacher and his family should be immediately sent to Cataraugus; and that a female teacher, and mechanics acquainted with the blacksmith and wheelwright business, should be furnished as soon as circumstances should justify such a measure.

Having received my appointment and the necessary instructions, I left New-York with my family, and arrived at the Seneca Mission-House, on the Buffalo reservation, early in the month of May. I immediately visited the Indians at Cataraugus, where I was received by the Christian party with lively demonstrations of gratitude and joy. They said it was a good day that brought us together, and promised to do all in their power to put up the buildings, and help forward the work. I was authorized to erect a school-house and other buildings immediately, but learning that there was a party of Indians violently opposed to such measures, and that they had declared that as soon as the building was begun they would take their axes and hew it down, I thought it expedient to defer building for the present. At the request of the Indians, I hired a temporary dwelling near the Reservation, and statedly met with them on the Sabbath for religious worship. In the fall, as the opposition still continued, and as all white people were prohibited from settling on Indian lands by an act of the state legislature, the chiefs desired me to procure a suitable building as near them as I could, and open a school for the instruction of their children. As an inducement to this measure, and an evidence of their solicitude on this subject, they promised to furnish for the school a considerable quantity of meat and grain. Accordingly a suitable house was provided, and the necessary preparations for receiving the children into the family were made with as little delay as possible. The mission school was opened on the 14th of January, 1823, when fourteen promising children were formally surrendered to our care and authority by the chiefs in the following language: "Brother, you see our children. So far we have brought them up. We now take them from our arms and give them to you. Let them be your children. Instruct them in those things you think will be useful to them, and bring them up in good white people's ways, especially in gospel things. Teach them to keep the Sabbath day, and be good, and we shall thank you, and thank you, and our children will thank you forever."

About this time a female teacher was added to the mission family. During the following season, as the house which we had hired was at an inconvenient distance from the Indians' village and could be obtained only for one year, and as it was not practicable to build on Indian land, the Board thought proper to purchase a lot of land containing 59½ acres, immediately adjoining the Reservation, on which have been erected comfortable and conven-

ient frame buildings for the family and school, sufficiently large to accommodate fifty or sixty children. The value of the missionary farm is greatly increased by the consideration that a state road has been recently laid out through it, passing by the building and through the Indian village, making a direct road from Buffalo to Fredonia, from which villages the mission-house is nearly equidistant.

The school has continued in successful operation from the commencement to the present time. In December last, it was removed to the new buildings, when the number of children soon increased to twenty-seven, among whom were four received from that party, hitherto much opposed to the school. Early in March another male teacher was added to the family. About this time the Seneca mission family and school on the Buffalo reservation were removed by the law of the state. It was therefore thought expedient to propose to the Buffalo chiefs to send their children to this school. Accordingly, one male and two female members of the Seneca Mission Family, and eighteen children soon arrived at this station. These, together with several from the Alleghany reservation, enlarged our number of Indian children to forty-eight, which has been the stated number through the summer, thirty-two boys, and sixteen girls. All of them live in our family, and are fed and clothed at the expense of the Society, excepting some provision furnished by the Indians. They have progressed in their studies and in the acquisition of the English language, in the proportion to the time they have been in school. Several of them are beginning to speak the English very well. At the quarterly examination yesterday, two classes of fifteen boys and eight girls, read in the Testament. Another class of eight boys, in reading lessons. All of these three classes spelt out of the book from various tables in Webster's spelling-book without missing but two or three words. Eight of the best readers were selected for reading in Murray's English Reader, and answered a few questions in grammar and geography, to which studies they have attended but a short time. About twenty have made considerable proficiency in writing, some of whom can write a handsome hand. Fourteen boys have commenced and made some progress in arithmetic. The other children have more recently entered the school, but have made good progress in spelling and writing on slates.

The boys, when out of school, are employed, as circumstances require, in the various business of the farm or family. In addition to common school learning, the girls are taught sewing, spinning, knitting, and other domestic employments, in which branches they have made desirable proficiency.

On the whole the progress of the school is as great as could be reasonably expected, and our prospects are encouraging. We have every inducement to persevere in our labours, knowing that in due time we shall reap if we faint not. For the want of the means of support we have refused several interesting children who were anxious to be admitted to the privileges of the school. The opposition of the Pagans is gradually subsiding, so that they begin to offer us their children. Considerable improvement has been

made among the Indians. Some of them have become quite industrious, and have well cultivated farms.

The expenses of the Mission family from its commencement to Oct. 1823, amounted to - - - - - - - - - - - $1626 62

The current expenses of the mission from Oct. 1st, 1823, are to Oct. 1st, 1824. - - - - - - - - - - - 1725 52

Expense of building house and school-house - - - 1060 00

Building log barn and clearing land - - - - - 130 88

Lot of 59½ acres of land - - - - - - - 240 50

$4783 52

There are connected with this establishment the following persons, viz.

Mr. William A. Thayer, Superintendent,
Mrs. Thayer and three children,
Mr. Hanover Bradley, Teacher,
Mr. Gilman Clarke, Teacher and Farmer,
Mr. George Reed, Interpreter,
Miss Lucy Beardsley, } Teachers, &c.
Miss Asenath Bishop, }
Miss Phœbe Selden, }

These persons have engaged in the work, from motives of benevolence, and receive no other compensation than their board and clothing. It is their hearts desire to be instrumental, in the hands of God, of promoting the interests of these Indians, and of raising them from their present state of degradation to the enjoyment of religion and the blessings of civilized life.

Limited as we are in our operations for the want of funds, considering the embarrassed state of the society and the expense of our buildings, we respectfully submit to the consideration of the executive, whether any appropriation may be made from government towards defraying the expense of buildings, aiding in the benevolent work of educating these Heathen children and bestowing the benefits of civilization upon a long neglected people.

Missionary Intelligence.—Facts collected from the Missionary Herald for November.

Bombay.—A letter from the missionaries at this station dated Jan. 6, 1824, states that, since they last wrote, they had printed an edition of John's Gospel comprising 2,600 copies, and 3,500 copies of a tract containing forms of prayer, hymns, and the like. They were wishing to publish as soon as practicable, new editions of Genesis, Luke, Acts, Romans, and onward, to the close of the New Testament. A printing-office had been completed on the vacant ground adjoining the chapel. The number of schools had increased to 26, containing 1,454 scholars; and were receiving the encouragement and patronage of several English gentlemen resident at Bombay, among whom may be mentioned the Governor.

Palestine Mission.—Extracts from Mr. Goodell's Journal extend from Feb. 10, to April 2, 1824. Walking on the terrace of the College of Antoora, Mr. Goodell counted twelve convents situated on the adjacent elevated peaks of the mountains. His feelings were strongly excited by the ringing of a bell (the only one he had heard in that country) which belonged to one of

them; the sound of which, echoing sweetly among the mountains, recalled to his mind the churches, academies and colleges of New-England. The climate of Palestine in the month of February is extremely unpleasant;—being little else than a constant succession of rains, at the temperature of from 50 to 60 degrees of Fahrenheit. March on the contrary, is a delightful month,—the sky being for the most part cloudless, and the face of nature clothed with bloom and beauty. Oh what a contrast at such a season, does the natural scenery form with the moral! The latter is gloomy indeed. True, there are those who bear the name of priests;—but the Catholics perform their services in Latin, the Greeks in ancient Greek, the Jews in Hebrew, and the Turks in Arabic; so that scarcely any of the hearers can understand a sentence of what is uttered. Moreover, these unfaithful stewards never in any instance visit the people of their charge, for the pupose of communicating instruction and counsel.—On the 20th of February, Mr. Goodell met with the Rev. Samuel Cooper, a Catholic priest, from Philadelphia in the United States, who was going on a pilgrimage to Jerusalem.

Cherokees of the Arkansaw.—A letter from Mr. Finney, dated *Dwight*, June 30, represents the schools and the concerns of the mission generally, as encouraging and prosperous. The parents of the scholars are becoming more and more pleased with their remaining at the schools; and consequently a greater degree of improvement is observed. In some few instances, such an earnestness to become acquainted with the Gospel has been manifested by individuals among the Cherokees at this station, that they have willingly and patiently sat hour after hour, to hear its solemn truths inculcated and explained. At one time, Mr. Finney was almost constantly employed in this way with five or six of them, from Sabbath morning till 12 o'clock on Monday.

Cherokee Mission.—Speaking of a neighbourhood (at some distance from any missionary station) where he had been preaching as an Evangelist, Mr. Chamberlain says, 'The seriousness among the people appears to be on the increase; and I have a hope that some of them have passed from death unto life.' He remarks that, since last fall, there had not been, to his knowledge, any case of intoxication among the Indians in that neighbourhood; whereas they formerly used to meet almost every week for frolics and *all night dances;* drinking whisky and fighting.

From the Choctaw nation intelligence has been received of the death of Mr. Samuel Moseley, on the 11th of September. He died happily in the faith of the Lord Jesus, to whom he was eminently devoted.

Receipts into the treasury of the Board, from Sept. 21st, to Oct. 16th, inclusive, $3,083. Donations in clothing as usual.—*Boston Tel.*

American Society for Meliorating the Condition of the Jews.—It was announced in the sheet for September, that the Board of Directors of the A. S. M. C. J. had under consideration the subject of an agency to Europe. At the meeting in November, to which the subject had been postponed, its consideration was resumed, when it was resolved that it is expe-

312461
Lm C
6555-B
65 a R

dient to commission an agent to Europe without delay, and the Rev. Dr. Philip Milledoler of this city was appointed to that office. It is not yet known whether he will accept the commission. The duties of the agent are stated in our number for September, and in our next we may give a more full detail of the minutes of the Board on this important subject.—*Is. Adv.*

We take pleasure in inserting the following correction; although we cannot explain how the error occurred.

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

SIR,—In the list of contributions published in your last number, there is a strange confusion of names and places, for which I cannot account.

Thus. The contributions of Rev. Samuel Dana, Anson Green, Dr. B. Wadsworth, J. Searl and John Whiten, ought to have been under the SALEM head. While those of Rev. Mr. Wayland, Mr. Cleveland, Nathaniel R. Cobb, Ward Jackson, John B. Jones, Rev. Dr. Baldwin, and small donations, ought to have been under the BOSTON head.

Another thing. Two agents were employed at the same time in New England. One of these who also solicited in N. York, presented the account of his collections, in the form found on page 608, second column; beginning with "STATE OF NEW-YORK" and ending with VIRGINIA." This accounts for, the mention of Boston, Salem and few other places twice.

Erratum pa. 561, line 6 for *sounded,* read *so united.*

TO CORRESPONDENTS.

WE have a few favours on hand, which we shall soon be able to lay before our readers. For the aid which we have received, we now express our gratitude; and we are cordial in the desire that during the ensuing year we may be, yet more deeply involved, in similar obligations.

We are desired to mention that Mr. Fleming James, is authorized to receive any monies that may have been, or may be subscribed, to the Theological Seminary, in Richmond, or from subscribers elsewhere, who may find it most convenient to pay in Richmond.

The publishers have to regret that the Magazine could not be issued, this month, at the proper time. Their arrangements will, it is hoped. in future, prevent a similar irregularity.