THE

LITERARY & EVANGELICAL

MAGAZINE.

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

VOL. VIII.

RICHMOND, VA.

PUBLISHED BY NATHAN POLLARD, AT THE FRANKLIN OFFICE.

1825.

BRI
.L7

INDEX.

A. *Page.*

Agricultural College, - - 667
American Board of For. Miss. 48, 556
" Bible Society, - 388, 563
" Baptist Board of Missions, - - 110
" Colonization Society, - - 30, 443
" Methodist Missions, - 111
" Episcopal Missions, - 112
" Literature, - - 154
" Natural History, - - 266
" Sunday School Union, 395
" Tract Society, - 103, 218 392, 562
American Tract Society Instituted at New-York, - - - 670
" Medical History, - - 332
Alexander's Evidences, - - - 387
Acupuncturation, - - - 266
Anniversaries at Paris, - - - 566
Astronomy, - - - - 210
Aurora Borealis, - - - 209
Apple Tree, - - - - 668

B.

Bells, a substitute for, - - 209
Bible, Collateral, - - - 100
" French, - - - 386
" Influence of in improving Moral Character, - - 10
Biblical Repertory, - - 40
Botany, Elliot's, - - - 100
Biography, New England, - - 265
Bombay, - - - - - 671
Brethren, United Missions of - 112
Brown Catharine, Memoir of, 151, 255
Buenos Ayres, University of, - - 386

C.

Canals and Rail Roads, - - 497
Celts, researches on the - - 332
Chapel, English in Paris, - - 163
Christians, Address to, - - 183
Christianity, Liberal, - - 133
Charles 1st, his Prayer Book, - 611
Chronicles, Ancient - - 385
Church, Baptist, - - - 106
" Catholic, - - - 48
" Methodist, - - 104
" Dutch Reformed, - - 452
Clergy, Episcopal in U. S. - - 104
Commentary, Scott's, - - 154
College, Chinese, - - - 101
" of Hampden Sydney, - 553
Conversations of Lord Byron, - 35
Correspondents, - - 56, 112, 224
Cocoa Nut Juice, - - - 385
Curiosity, Literary, - - 498

D. *Page.*

Discourse before the Literary and Philosophical Society of Hampden Sydney College, - 1, 57
Doctrine of Sensations, - - 667
Dubois Abbe, and Mr Townley, 27
Dictionary, Webster's, - - 100
" of Ancient and Modern Greek, - - - 442
Divine Purpose displayed, &c. 113, 169, 225, 281, 345, 401, 457, 513 569, 625
Disputes, Acrimony in trifling, - 537
Doctrine, Milton of Christian, 155, 608
Domestic Missions, - - - 159
Documents, Georgia Historical, - 497
Deaf and Dumb, - - - 190
Discovery, new voyage of, - - 441
Dutch Reformed Church, - - 452

E.

Eloquence, Indian, - - - 42
Explanation of Apocalypse, 84, 143
Elliot's Botany, - - - 100
Elegy, - - - - - - 383
Education in New York, - - 101
Eye Infirmary New York, - - 102
Episcopal Clergy in U. S. - - 104
" Church, - - 112
Engravings, cleaning of, - - 156
Evangelical Tract Society of Pittsburgh, - - - - 155
European Jews, - - - 162
English Chapel in Paris, - 163
Errata, - - - - - 168
Engine, Perkins' Steam - - 209
England New, University in - 208
Encyclopedia Brittanica, Supplement to - - - - 332
Ecclesiastical Journal, - - *ib.*
" Statisticks, - - 612
Evidences, Alexander's, - 387, 480
Experience, Religious - - 539

F.

French Bible, - - - - 386
Ferney, Bible Society at - 399
Fish, singular - - - - 442
Friends' Yearly Meeting, - - 507
Face of church Clock, - - 611
France, Sunday Schools in - 163
" Religion in - - - 275

G.

Greek Grammar, Winer's - 153
" Dictionary of Ancient and Modern - - - 442
Geometry, Analytical - - 266
German Reformed Church, - 157
Gottingen, University at - - 208

Pat 22
4595
6311

	Page.
Greece, Schools in	386
Georgia, Historical Documents	497
Gospel, on Understanding a preached	539
Good Effects of Missionary Efforts,	668
Gospel-Propagation Society,	669
H.	
Hampden Sydney College,	553
Heathen, Missions among the	48, 107
Horne's Introduction,	100
Heat, Minerals produced by	155
Hebrew Worship	162
" Manuscript,	207
Hebraisms,	237
Hailstones, form of	266
Hopewell, Presbytery of	273
History, Natural	333
" of Interpretation of New Testament	374
Heights of Mont Blanc and Mont Rosa,	334
Hanover Presbytery,	334, 555
Husbandman,	389
I.	
Influence of the Bible in improving morals,	10
Indian Eloquence,	42
Institution, Rensalaer,	*ib.*
Inscription, Singular,	*ib.*
Intellect, Triumphs of	41
Introduction, Horne's	100
Infirmary, Eye,	102
Iron Water Tanks,	667
Italy, Chinese College in	101
" Jews in	454
Internal Improvement,	153
Improvement, Cherokee	265
" in Society Islands,	278
India extent and population of	442
Journal of Mungo Park,	443
" of Lord Byron,	35, 72
" Ecclesiastical,	332
Jonah, The Prophet,	122
Jews, European	162
" Society,	219
" Edict, respecting the	398
" in Italy,	454
L.	
Lewis County Va. Revival in	45
Letter Dr Miller's, on Bible Societies	97
Letters on the Divine Purpose,	113 169, 225, 281, 345, 401, 457, 513 569, 625
Lightning, Conductors of	333
Liberty, Religious opposition to	124
Lexicon of New Testament,	554
Lutheran, Synod of S. Carolina	275
Liberal Christianity,	133
Literary Society of New-Jersey,	496
Literature, American	154
Literary Notices,	207
M.	
Manufacture of Paper and Glass,	667
Missions among Heathen,	48, 107
" Board of General Assembly,	397
" American Board of	48, 556
" Ceylon,	56
" United Foreign Society	107
" American Baptist,	100
" American Methodist,	111
" American Episcopal,	112
" United Brethren,	112
" Domestic,	159
Miller's Letter on Bible Societies,	97
Memoir of Catharine Brown,	151, 255
Milton on Christian Doctrine,	155
" Manuscripts,	332
Minute Engraving,	666
Munificence, Christian	156
Madagascar, Improvements in	223
Ministerial Support,	356
Medical Students in U. States,	387
Mystery, Wisdom of God in a	420
Monthly Concert in Society Islands,	454
Mungo Park, Journal of	443
N.	
North American Review,	186
Natural History,	333
Niger, Mouth of the	385
Narrative of State of Religion,	614
New-York Athenæum,	42
O.	
Obituary,	455
Organic Remains,	333
Observance of the Sabbath,	555
Origin and Nature of Unbelief,	581
P.	
Paint made with Potatoes,	668
Palestine Mission,	675
Preacher, Acceptable	21, 65
Palestine Mission,	220
Poetry,	40, 206, 548
" Russian,	208
Petition, Chinese	101
Prophet Jonah,	122
Paris Bible Society,	164
" Anniversaries in	566
Presbytery of Hopewell,	273
" of Hanover,	334, 555
" of Winchester,	336, 621
Plymouth Colony,	666
Portrait Painting,	666
Pastor's Address to his Christian hearers,	528
Presbyterian Church, General Assembly of	338, 499

Page.

Presbyterian Education Society, 623
Paratonnerres or Conductors of Lightning, - - - - 333
Primary Schools, - - - 367
Popery, Rise and Effects of 425, 472
Printing, Stereotype - - 442
Paragreling, - - - - 498
Prayer Book of Charles 1st, - 611

Q.

Query respecting the letter Y, 39
Quarterly Theological Review, 41
" Review, - - - 386

R.

Reflections on the Close of the Year, - - - - - 655
Repertory, Biblical - - - 40
Renssalaer Institution, - - 42
Record, Collegiate for 1825 - 551
Revival of Religion in Lewis County, Va. - 45
" of Religion, - - 157
" in Ceylon, - 222, 399
Review of Smyth on Apocalypse 84 143
" Memoir of Catharine Brown, - 151, 255
" Ravenscroft's Sermon before the Bible Society, 173 241
" " On the Interpretation of Scripture, 300
" Sermons of J. D. Blair, 431
" Alexander's Evidences, 480
Russian Poetry, - - - 208
Runic Stone, - - - - 333

S.

Sabbath, Rainy, - - - 475
Sabbath Schools in Upper Canada, 47
" Observance of - - 555
Sandwich Islands, - 220, 567, 673
Sierra Leone, - - - - 668
Society Colonization, 30, 43, 102, 443
" American Tract, 103, 218 392, 562
" London " - - 509
" Western Missionary, - 112
" Presbyterian Education, 623
" Domestic Missionary of S. Carolina, - - 104
" Evangelical Tract of Pittsburgh, - - 156
" Bible of Virginia, - 211
" Jew's, - - - 219
" United Auxiliary Missionary, - - - - 267
" American Bible, 388, 563
" British and Foreign, - 400
" Hampden Sydney Colonization, - - - 445
Society, New-Jersey Colonization 445
" United Domestic Miss. *ib.*
Statistics Ecclesiastical, - 104, 612
" of German Reformed Church, - - 157
Synod of S. Carolina & Georgia, 112
" of Virginia, - - - 614
" of North Carolina, - 618
School Commissioner, Remarks on - - - - - - 541
Sciences, Natural Academy of at Philadelphia, - - - 385
Sermons, Chalmers' - - 135
" Speece's - - - 155
" Blair's - - - 431
" Injury done to Religion by Ignorant Preachers - - 587, 650
Seminaries, Theological - - 157
" " in Virginia 617
Society Islands, Improvement in 278
" " Monthly Concert in 454
Scripture, Sufficiency and perspicuity of - - 291
" Metaphors and Parables, - - - 178
Schools, Primary - - - 367
" in Greece, - - 386
Support, Ministerial - - 356
Sunday School Union, - - 395

T.

Theological Tracts, - - 554
Townley, Mr and Abbe Dubois, 27
Treatise on Christian Doctrine, 608
Triumphs of Intellect, - - 41
Typographical Correctness, - 333
Tulip Tree, - - - - 497
Typo Lithography, - - 498

U.

University at Gottingen, - - 208
" New in England, - *ib.*
" of Buenos Ayres, - 386
Unitarian Subscription, - - 612

V.

Velocity of Sound, - - 41
Volcano in Lanzarote, - - *ib.*
Villers on the Reformation, - 154
Voyage of Discovery, - - 441

W.

Webster's Dictionary, - - 100
Winer's Greek Grammar, - 153
Worship, Hebrew - - - 162
White and Household bread, - 333
Winchester Presbytery, - - 336
Wisdom of God in a Mystery, 420
Writing on boards covered with Sand, - - - - - 441
Western Mound, - - - 497

Y.

Y, Query respecting the Letter 39

THE

LITERARY AND EVANGELICAL

MAGAZINE.

A DISCOURSE

Delivered before the Literary and Philosophical Society of Hampden Sydney College, at their Anniversary Meeting, on the 24th of September, 1824. *By* JOHN H. RICE, D.D. *Published in conformity with a resolution of the Society.*

GENTLEMEN,

I am fully sensible of the honour conferred on me by the appointment which I am now about to fulfil; and duly appreciate the importance of the service, which you expect me to perform. Our Society, being yet in its infancy, is but little known, and has, of course, excited but little interest. While this is the case, the association will produce few of the benefits which were anticipated by its founders. It is your wish, then, that on this occasion the claims of the institution, and the advantages likely to result from it, should be so exhibited as to enkindle new ardour in the bosoms of its friends, and enlist the zealous co-operation of those who have not yet given us their countenance. There is no affectation in the declaration that I wish you had an abler representative. But your choice has imposed this duty on me: and while I cheerfully render my best services, I rely greatly on that indulgent kindness, with which I am sure you will regard this humble effort.

It seems now to be generally admitted that Virginia is deficient, in various matters connected with her dearest interests, and her highest glory, as a state. Her sons are richly gifted by the author of nature; and they justly glory in their political consistency, and their devotion to the cause of liberty.

Yet she is comparatively poor in the means of affording them the highest improvement of which they are capable. The only well endowed college within her limits owes its wealth to *royal*, and not to republican munificence. We have no great libraries, where the student may find means both of exciting and gratifying his curiosity. We have no extensive philosophical apparatus, to enable the votary of science to explore the mysteries of nature, that are yet to be revealed. We have no great collections of subjects in natural history: no splendid cabinets of minerals; no botanical gardens; no anatomical preparations for the benefit of our young citizens; for the excitement of their curiosity, and the aid of their researches. Hence, in all these branches of natural science, we fall far behind many of our fellow-citizens in other states. And hence the interesting fields of Virginian botany, mineralogy and geology are quite uncultivated.

In the Old Dominion, too, we are lamentably deficient in associations for literary and philosophical improvement. In other states we find academies of the fine arts, philosophical societies, Linnæan societies, and similar institutions; where the men of learning, and votaries of science meet, and open to each other the stores of their minds, communicate the fruits of their research, and apply one to another a constant stimulus, by which continual progress is made in all that adorns man as an intellectual being, and gives elevation to his mental character.

These remarks direct the attention to another point wherein we are greatly defective; it is a spirit of literary and philosophical enterprise, which prompts all who feel its influences to make mighty exertions and great sacrifices to advance their favourite objects. Politics and money are the great all absorbing interests in this part of our country; and their influence is every where seen and felt. To them all our schemes of improvement have reference. The student, when he is toiling in the midnight watches, is supposed to have them ultimately in view. And he who in any pursuit, manifests indifference towards these favourite objects, is thought to lack common prudence, or to be laying some deep plan, the means of attaining which do not appear.

Various causes have combined to produce the state of things thus briefly described. Without pretending to make a complete enumeration, we may for the present advert to the following.

We have not in our state any great city, where intellect and the means of excitement may be concentrated. Men

must be brought together, and into collision; must be constantly in the view of their fellow-men, and roused by this public observation; must have easy access to the various means of improvement, and a motive sufficient to insure vigorous exertion, before they will put forth steadily their whole intellectual strength. This is so well known as to have become a common remark. But when this concentration takes place, and mind is raised to its highest tone, a great city then is in a state, what the heart is in a human body. An influence is sent forth from this central point which is felt at every extremity of the commonwealth.

The physical geography of our state has prevented the growth of any of our cities to greatness. The Roanoke, the Powhatan, the Rapahanoc and the Potowmac must be united before Virginia can have a London or a Paris, a New-York or Philadelphia. And while this is the case, our country population is thinly spread over a great surface. Our citizens are not, in the pursuit of their daily business, brought frequently into contact. Not being congregated in villages, it is inconvenient for them frequently to meet, and hold intercourse. On the contrary they are generally confined to plantations, and when out of the society of wives and children, have no intercourse except with overseers and negroes. Perhaps there is no situation in the world more suited to repress a literary spirit.

The character of our population too, exerts an unfavourable influence on the interests under consideration. The condition of a class of men, whose wits are not sharpened by *necessity*, who live a life of comparative indolence, and who are much given to the indulgences of sense, is not the best adapted to intellectual improvement. And perhaps, when a large part of the inhabitants of a country is shut out by political regulations from the possibility of bettering their condition, and of course feels none of the promptings of hope to vigorous exertion, the effect is greatly increased. Generally, that community makes the best progress, in which the higher classes excite the lower by example; and the lower press on the higher in their efforts to rise.

These, and perhaps other causes have brought us into a situation, in which there is a deplorable want of the means of exciting a spirit of mental improvement among our fellow-citizens. A survey of these means and their application, may well engage the attention of the philosophical patriot. It is becoming quite obvious that perfect liberty to pursue happiness in one's own way is not of itself sufficient to rouse men

to vigorous exertion. We enjoy this liberty in its fullest extent. But do we not see that they who, by the pious care of their fathers, have been blessed with good education, are obliged to exert their influence in various ways to excite others to the right use of their privileges? Otherwise, why the necessity of establishing among us a literary fund, and primary schools; and of getting up that whole expensive apparatus, which our state has prepared for the improvement of our fellow-citizens? How has it happened that men who have the greatest facilities of procuring the means of subsistence, are so very apt to degenerate? Why should they who live where the waters or forests always afford a supply of food, be generally the most illiterate and rude, improvident and intemperate of our population? All human things may well be illustrated by the comparison which Virgil makes to convince the husbandman of the necessity of selecting the best of his crop for seed,

——Sic omnia fatis
In pejus ruere, ac retro sublapsa referri.
Non aliter, quam qui adversa vix flumine lembum
Remigiis subigit, si forte brachia remisit,
Atque illum in præceps prono rapet alveus amni.

Now it is a question of no small importance, by what means shall the people of our country be excited to make those efforts which the nature of our institutions requires. That this is an urgent case, is most obvious from the facts that there are very few good schools among us; and that Virginia furnishes fewer regular students in the Colleges of the country than other states which have not one half, no nor one third of her population. We see that it is in a great degree in vain to furnish a charity fund for the education of her poor. Why, to borrow the language of a man revered and celebrated for his wisdom, should we put a price in the hand of a fool to buy wisdom, when he has no heart for it? The illiterate, accustomed as they are to sensual enjoyments, and having no idea of any other kind of happiness, need some one to open before them the treasures of knowledge, and pourtray the flowery paths of literature before they can be excited to make the effort and practise the self-denial necessary to fit them for intellectual gratifications. They have no heart for these things; and must be driven by force, or allured by rewards to frequent the school and pursue a diligent course of study. But who will thus compel or allure the children of ignorant, and too often vicious parents.

It is true that much might be done by establishing good elementary schools in every neighbourhood. An able teacher; a man fitted for his office by temper, and attainments, can always rouse the minds of ingenuous pupils, and enkindle in them an ardent thirst for knowledge. But we want a sufficient number of such competent instructors in the first place, and then pupils to put under them? Pupils will be found in abundance in our country, when parents shall have learned the value of education. But whence an adequate supply of competent instructors, shall be derived for our growing population, I am greatly at a loss to conceive. If one third of the children born in the United States this year should live to be old enough to go to school, they alone will require at least 4000 teachers, at the rate of 25 scholars for one master. And if all the young men, who graduate in our colleges should become teachers they would not supply at the utmost more than one third of the adequate number. Shall we then turn from the colleges, and look to the little, petty, temporary institutions, called old field schools, for teachers of our young citizens? Then shall we go down indeed on the scale of national improvement. Alas how many a child has learned from his teacher scarcely any thing but to hate his book with a perfect hatred? Perhaps our country suffers under the pressure of no want more severely than under that of an adequate supply of competent instructors.

But to furnish this, and at the same time afford suitable places where boys can be fitted for college, we greatly need in different parts of the state a competent number of well supported academies. Institutions of this kind, where boys are kept under a closer inspection than is possible at college; where they are trained and disciplined for college life and college studies are of very great importance. They are the proper places for that sort of *grounding* in elementary knowledge without which the course of study at college does not, and from the nature of the case cannot, afford half of its advantages. And I have greatly wondered and deeply regretted that the thousands, which have been and are every year squandered on what, is falsely called the primary school system, have not been appropriated to the erection of institutions like these. We want academies, both male and female,* at

* Nothing but the want of time in preparing this Discourse, prevented the speaker from dwelling on this very interesting and important subject. It is one, in which the whole community is deeply interested. Perhaps there is no country in the world, where the women are more completely *domestic*, than they are in our own; and none where female influence is more gener-

which a course of education might be given, suited to the purposes of all, except those who wish to pass through the higher discipline of college.

Having mentioned the primary school system, I cannot help in passing, expressing my indignation and sorrow that an expedient like this, which requires every man whose children are to partake of its proferred benefits to give in a declaration of pauperism, should be called the primary school system of Virginia. Our country does not need a plan like that enacted by our law. We need a system that will make education cheap, so as to bring it within the reach of every honest industrious man. We need schools scattered through

ally felt. This is a most happy circumstance. And it affords a powerful argument in favour of female education.

It is trite, I know, but very important to remark, that when ladies are distinguished for domestic habits and virtues, their maternal influence is very great. They mould the hearts, and to a great degree form the understandings of the future fathers and mothers in our country. Now they, who have in their hands so great a part of *early education*, certainly ought to receive that cultivation of heart and mind, which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment, as well as attention. Surely preparation ought to be made for it, that it may be done well. Look at the majority of girls of eighteen, in the country, and see what are their qualifications for a place at the head of a household.

But female influence is felt not only in domestic life;—it reaches to every part of society. Every where it ought to be salutary. Our ladies ought to be intellectual as well as sensitive; refined as well as elegant; intelligent as well as affable; *good* as well as *pretty*. No where, indeed, are they more modest, more pure and delicate, than among ourselves; but if to these graces of the female character, were added suitable mental improvement, the effect on the whole community would be most happy. A higher spirit of literature would pervade our state; and young men would spend that time in study, which now they waste in dissipation. A loftier tone of moral feeling would be awakened, and we might hope to witness the purity, without the extravagances of chivalry.

But suppose that parents generally, wished to give their daughters a good education, where could they find the means? There are perhaps four or five good female schools in the whole state, in almost every instance raised by the individual exertions of their teachers. In this case the whole apparatus, and all the fixtures are private property: and the undertaking is altogether at private risque. Hence, the expenses are beyond the reach of any but the wealthy. And even *they* think that they cannot afford to send their daughters more than a year or two to school. Hence, too, it is extremely rare to find a lady with any thing like a complete education. There is that sort of superficial acquirement, which inflates vanity, and renders the possessor ridiculous in the eyes of all judicious persons.

But justice cannot be done to this subject in a note. Measures ought forthwith to be adopted, to render female education cheap, and to make it as complete as possible. It was for this reason, when speaking of Academies, that I introduced *Female* Institutions of this kind, at which the means of improvement might be accumulated, and a complete course of suitable instruction be given at a moderate expense.

the country, at which the instruction given, will be to excite our youth to seek for more extended knowledge ; where such a taste will be afforded as will create a vehement desire for more.

But here I think it my duty to observe that one reason why there is not a higher literary spirit among those who have gone through college, is, that they have made so poor preparation for their course. In consequence of this, they are compelled to perform hard drudgery, and work doggedly as they proceed from class to class ; and in the end, are heartily tired of the whole thing. They leave college without being able to pursue any study with that facility which makes it delightful, and are willing enough to forget that of which the acquisition has afforded them no pleasure. Or if some little ardour has been excited, it is soon cooled when, on going out into the world they meet with no congenial spirits to keep up their enthusiasm.

In summing up these observations, I may state that we need that concentration of intellect which produces collision and creates emulation. We need good elementary schools for the first stage of education ; we need well endowed academies in every county, with respectable libraries and able preceptors to afford to all classes of youth higher instruction than they can receive in the elementary institutions; and we need in suitable situations colleges with ample endowments, where a course of liberal studies may be completed. These, added to a well conducted University, whither young men who aim at the highest distinction and the greatest possible improvement, might resort to gratify this noble ambition, would complete the scheme. The first of these particulars is out of our reach. Wealth and commerce must be concentrated to make a great city. Division of land into small tracts is necessary for a dense population. But suitable efforts might produce good schools.

After all, however, the great desideratum is to excite a spirit of improvement in the great mass of our population. This might be done in some good degree by a proper attention and effort on the part of the educated men of the country. Would they but employ the influence which conciliation and kindness create, in the families of their uneducated neighbours ; and would every man of substance contribute by donations and legacies to the building and endowing of good schools in his neighbourhood, a great change would be produced in the intellectual character of the country. Still however, nothing can supply the want of a body of well educated men, led by

professional duty to promote the interests of morals and learning. Such a body of men is furnished by the christian religion in its ministers. In all countries, the ministers of religion exert the greatest influence on the great body of the people. Hence in most countries an alliance has been sought between the government and religion. This was notoriously the case with the various forms of ancient heathenism. This set the example which has been too often followed with unhappy effect by christians. But the whole history of this subject shows the influence of religion. Christianity, in its original form, was well suited to promote intellectual and moral improvement, without danger of abuse. For in the original platform of the church, the rights of the people are fully recognized. The power of church-rulers is MORAL power; and every thing done by them, is done by reason and persuasion. And such is the Polity of the church in this country. Now, who does not see that a man will exert a mighty influence in a neighbourhood, who is chosen by the people that he may apply the full force of reason and persuasion entirely for their benefit, whose business it is every week to deliver the best discourses that he can prepare; who is bound to afford to young and old the best moral instruction which all acknowledge to be most truly excellent; nay who is bound by his profession to take the young as soon as reason dawns, under his particular moral training, and in a word to bring the whole extent of his mental power and attainments to bear on the mass of his people?

But although this cannot but be obvious to every man of unprejudiced reason, it may be well to state a few facts on this subject. It is affirmed then, that wherever the people are accustomed to the regular instructions of an educated ministry, there they are the most enlightened: and all kinds of literary institutions flourish most among them. In Scotland, the people are more completely brought into contact with their religious teachers than in any other country in Europe; and more young men frequent the Scottish Universities, in proportion to the population of the country, than are afforded by any other nation to their literary institutions. In the north of Germany, where there is a Protestant population, literature flourishes vastly more than in the south, where it is Catholic. The state of Connecticut, where there is an enlightened clergyman stationed at every interval of five or six miles, there are more regular students at their College, than are afforded by Virginia, with nearly four times its population. This induction of facts might be extended all over the Christian world, and at every step confirmation of my remark would be afford-

ed. I speak now only of the intellectual effect of a well educated ministry of religion, operating merely by its moral power on the population of a country. And it may well be doubted whether any institution that has ever been tried, or can be devised is likely to produce equal mental excitement. Among the means then for exciting a general desire of improvement, this ought on no account to be neglected. A comparison of the population of different parts of our own state would alone justify me in ascribing this importance to that institution.

It would carry me much too far to point out the measures by which these facilities of promoting knowledge might be acquired. In relation to all that regards the higher order of schools, we have a right to look to our Legislature for aid.—But, from what cause it has proceeded I will not say, the Legislature has always looked on this institution with a step-mother's jealousy, and treated it with a step-mother's severity. It has rendered good service to the state, although she has left it now nearly fifty years to struggle with poverty. It is increasing in reputation and usefulness, but still its unfinished buildings and scanty library give sad tokens of continued neglect. We trust, however, that the liberality and munificence of the people will not soon be exhausted, and that this source will never fail.

We hope for much too from the increasing devotion of the Alumni of the Institution. Yet it must be confessed that suitable measures have not been adopted to keep up that feeling, with which young men have usually left college. We have hitherto had no association to bind them together in one united body. We have had no societies, whose anniversaries would call them together to renew their acquaintance, to talk over the scenes of their youth, and rekindle the ardour of their love. They do not meet to lay plans and adopt measures for the prosperity of their college. Long ago there ought to have been formed here an Immortal Band, pledged to each other by all the ties of youthful friendship to promote the interests of their Alma Mater, and extend the influence of learning, science and taste in the Old Dominion. It was to remedy this defect that we instituted The Literary and Philosophical Society of Hampden Sydney College.

(To be concluded in next number.)

For the Lit. and Evan. Magazine.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Concluded from vol. vii. page 628.)

THE most accurate analysis of human happiness will confirm the truth of the Bible; and particularly of this declaration; *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* This happiness is not simple in its nature, but very complex; depending on a variety of circumstances, and derived from a great variety of sources. Pleasure is either animal, or intellectual, or moral, or spiritual. These are distinct sources of enjoyment, which rise above each other in importance and refinement, in the order in which they are here stated. Of these, animal pleasures are the lowest; these we enjoy in common with the brutes. They arise from the conveniences of life, and from the gratification of those propensities and appetites which are peculiar to animal nature. Intellectual pleasure is derived from the exercise and improvement of the mind in the acquisition of knowledge, in the cultivation of arts and science. Here man leaves the level of the brutes, and is elevated to a sphere of enjoyment to which they never can rise. Moral pleasure is derived from the exercise of the moral virtues; truth, justice, honesty, &c.; and from the social affections; benevolence, sympathy, friendship, generosity, &c.; and from those affections which grow out of the conjugal, parental, filial, and fraternal relations. Spiritual pleasure arises from the knowledge and belief of the Bible; and from those pious affections which the Bible, through the agency of the Holy Spirit, excites in the heart; meekness, humility, love, hope, gratitude, &c. This last is peculiar to the christian. The others, animal, intellectual, and moral, may be enjoyed by those who never do, and never can taste those joys which are purely evangelical and spiritual. The christian has free access to those three subordinate sources of pleasure, from which the men of the world derive the whole amount of their happiness; while, at the same time, he has access to another source of enjoyment, better than either of these, suited to the nature of man, less liable to be interrupted, and more refined, from which they are cut off by their unbelief. It is not, however, doing justice to the christian to represent him as merely on an equality with the men of the world respecting the pleasure derived from these inferior

sources: the point, we conceive, is capable, not of mathematical demonstration, indeed, but of illustration and proof, satisfactory to every candid mind, that he enjoys a greater degree of happiness from these sources than other men do, or than he would do if he did not possess the christian character. The truth of this position, as it relates to animal pleasure, will, no doubt, appear the most questionable. On this subject a few remarks will, therefore, be offered.

We must suppose the christian, in all other respects, to be equal to those with whom he is compared; he is to possess the same wealth with them, or they are to be surrounded with the same indigence and want with him; they are to enjoy the same degree of health, or suffer the same affliction. Besides, in speaking of human happiness, our view must not be confined to a single day, or an hour; but the whole period of life must be included. Temporary pain is often endured for the sake of future and lasting good; and temporary pleasure is often productive of long protracted pain. Those temporary pains which prolong the period of life, increase, of course, the amount of happiness; and those pleasures which shorten this period, of course, diminish this amount. It must be remembered also that religion does not change the natural appetites, belonging to man. Because the christian loves and obeys God, his taste is not, therefore, blunted or destroyed. He will, of course, derive as much pleasure from this course as they can. He is permitted to enjoy all the good things of this world, within the bounds of moderation; which bounds are laid down in the Bible. All beyond these limits is inconsistent with happiness, and is therefore prohibited. On this part of the subject, we refer to remarks already offered respecting *intemperance*, which is, in the enjoyment of sensual pleasure, the transgression of these bounds. There are, however, not a few men of the world who are temperate in all these pleasures: has the christian any advantage over these?

If you should receive from a highly respected and beloved friend, something, suppose of no great value in itself, but as the evidence and pledge of your mutual friendship, and as the memorial of his affection for you; would not this circumstance very much enhance its value, in your estimation? Would not the possession and enjoyment of this article give you much greater pleasure than if you had accidentally found it, or even obtained it by your own exertions? If obtained by your own exertions, its intrinsic value would have been precisely the same; but the pleasure you derive from it is not proportioned to this abstract value, but chiefly to that friend-

ship and affection, of which it is the evidence and the memorial. Now, this, in a degree, however, much more interesting, is the circumstance under which the christian enjoys the blessings of this world. He feels and he acknowledges that he is a sinner; and of course, that he does not deserve these blessings. He acknowledges also that they are unmerited favours, bestowed on him by his heavenly Father. He receives them as evidences of the love, the mercy, the forbearance, the compassion of God towards him. They remind him of this love and this mercy; hence they awaken his gratitude and love to God, *the giver of every good and perfect gift.* He does not receive them as accidentally thrown in his way, or as the result of his own exertions; though these exertions may have been used for this purpose; but as sent to him, on the tide of Providence, according to the special design of infinite wisdom. The daily bread which nourishes him; the cloathing which protects him; that health, which is the basis of all earthly happiness, will be enjoyed, not merely with that pleasure which arises from the gratification of appetite, but with a zest of delightful feeling, with a glow of gratitude and love, called forth by the reception of these blessings. "This bread," he will say, "is a gift from my heavenly Father; is a proof that he still loves me, the evidence that, unworthy as I am, he still loves me." He cannot, therefore, receive it as a mere animal gratification, but with the additional pleasure which this circumstance imparts to it. Now, although it is a fact, that these favours are bestowed on the men of the world, by the same kind providence, yet they do not acknowledge the fact; they receive the gift, but forget the benefactor. To their own exertions, and to the operation of second causes, they refer their enjoyments; of course, there is no object of gratitude and love presented to their mind; their thoughts are led no farther than to themselves, and to the agency of natural causes; nothing meets their view calculated to excite these affections; the whole amount, therefore, of pleasure which they can taste, is sensual, derived from the gratification of appetite; the pleasure of the mere *animal man.* This the christian enjoys in a degree equal with them; and has, in addition to this, the refined pleasure derived from a devout and grateful heart. Hence the declaration of the Apostle; *every creature of God is good, and nothing to be refused,* emphatically GOOD, *if it be received with* THANKSGIVING.

Remarks already offered, and to which we refer, are intended to show that the christian enjoys a greater degree of intellectual pleasure than others. We also refer to some of

the preceding observations as proof that he enjoys a greater degree than others, of that pleasure which we call moral, to distinguish it from that which is pious and spiritual. All the moral virtues, and all the friendly and social affections, are required of the christian, by motives much more forcible than those which operate on the minds of men who are *alienated from God.*

In this investigation, the medical effects of our passions and affections are too obvious and too important to be omitted. "Physicians of the present day generally ascribe the primary changes produced by the passions, to their influence upon the nervous power or grand principle of vitality, by which animated bodies are rendered susceptible of an infinite variety of impressions. In consequence of this influence, either the system in general, or some particular organ, is made to deviate from the exercise of those functions, on which health depends; or is restored to its pristine office, after such deviations have taken place." Some of these passions, such as anger, wrath, resentment, &c. produce their effect by exciting to some excess through the power of their stimulus; others, such as fear, sorrow, &c. by inducing a temporary torpor and depression, disturb the animal functions; in the one case, by driving them into irregular haste by violent irritation; in the other, from their opposite effects, by causing them to move too slowly. These irregularities cannot fail to render the system more liable to disease, and have a tendency to shorten the period of life. Other affections, such as love, hope, gratitude, benevolence, &c. impart to the mind a cheerful though placid state of feeling, which produces a pleasing and salutary flow of the animal spirits, which has a tendency to preserve the health and prolong the life. It is worthy of remark, that those passions which have the most pernicious effect on our corporeal system, are those most frequently and clearly prohibited in scripture; and those which we are required to cherish, are those which have the most salutary influence on human life, and, of course, on human happiness.

But although these effects are perceivable in a state of health, they are much more so in a state of sickness and debility. On this subject, that eminent physician, the late Dr. Rush, has given a proof of his wisdom and accurate knowledge of the salutary or dangerous effects which the feelings and operations of the mind will have on the body. All who have read his Essays will remember the "Eagle's nest." When the system is enervated, and especially when apprehensions of death are increasing, physicians, aware of the

effect resulting from the least agitation or excitement, endeavour to keep the patient as quiet as possible; and this reason is sometimes alleged for discouraging religious exercises. If the patient has previously been accustomed to the devout exercises of the heart, this caution is unnecessary; such exercises will not injure him, but will most probably have a cheering effect on his spirits, and a salutary effect on the state of his health; if he has neglected the *one thing needful*, and has lived *without God in the world*, then by what means is he to be quieted? Can he suspend the exercise of thought? If not, can he confine his thoughts exclusively to the present, to the pain which he feels, the feebleness which prostrates him, the mournful sympathy of his friends? Can he be secured from all recollection of the past, and from all anticipations of the future? Can he quietly, and without fear, think of his past life; of the privileges he has neglected, of the mercies he has abused, of the number and aggravated nature of the sins he has committed against God, of that eternity into which he is about to be launched, of that judge in whose presence he is about to appear, of that sentence which will soon fix his everlasting condition? To think of these appalling subjects without fear and dread, requires a heart of adamant; not to think of them under such circumstances, implies an ignorance and stupidity which are indications of future anguish and despair. They may not intend it, but really the caution of some physicians, and of some friends, in such cases, is loud and solemn preaching. It enforces on us, like a voice from the grave, the warnings and declarations of the Bible: *Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: Behold, now is the accepted time; behold, now is the day of salvation: the night cometh, when no man can work.* It tells us that health is the time to prepare for eternity; that when sickness has prostrated us, when apprehensions of death are increasing every moment, it is then too late; that then the patient is not to be alarmed, but quieted and cheered, if possible, with the kindly influence of hope. But from whence is this hope to be derived? His life has been an uninterrupted scene of iniquity for which there is not the shadow of excuse; will this quiet his fears, and cheer him with hope? The jaws of death are just closing on him with their last tremendous crush; will this animate his spirits? Before him is the judgment seat of Christ; will this give tranquility and peace to his mind? No: but still his danger is to be kept out of view, and he is to be amus-

ed with the hope of recovery. Sometimes this delusive amusement is continued till his connexion with this world is forever dissolved, and he is before his Judge. The fact is, that if he thinks of these subjects, it is at the peril of his life; if he does not think of them, it is with the peril of his soul.

On the other hand; *Mark the perfect man, and behold the upright; for the end of that man is peace.* His faith in Christ secures the possession of this peace. *Being justified by faith we have peace with God, through our Lord Jesus Christ.* The dearest objects of his affections which he is leaving behind, he can commend to the providence of his heavenly Father; his afflictions he bears with patience and resignation; the hope which he feels in a Saviour's death cheers and supports him; death itself will be gain to him; the Judge before whom he is to appear is that Redeemer whom he loves, and who has bought him with his blood. The pious affections of his heart will, therefore, preserve his mind in that state most favourable, if such should be the will of God, to his recovery. Nor does it require any artful disguise to feel the hope which quiets and cheers his mind; it is fed by the truth and mercy of God. The church may lament his loss; but he can rejoice in view of his eternal rest. His friends may weep around him; but he can triumph in the language of faith; *thanks be unto God, who giveth me the victory.*

Our affections, it is well known, impart more or less of their own colouring to all objects with which we are connected. The mind of melancholy cast sees every thing dressed in the sable hue of its own complexion. The mind constitutionally cheerful, will view the same objects cloathed in more inviting colours. On this principle the pious affections of the christian contribute not a little to the happiness of his life; a happiness which none but the christian can enjoy. Love and hope are known to fill the mind with a steady and placid cheerfulness which imparts to every object a more pleasing aspect, than that in which it would appear to a mind without these affections. That which is gloomy and distressing, is less so; that which is agreeable, is more so, through their benign influence.

In this way, can we not ascertain the meaning of that very remarkable promise of our Saviour; *Blessed are the meek; for they shall inherit the earth.* To inherit is to possess as our own. But the possession of the things of this world is valuable no farther than they contribute to our happiness. Divest them of this tendency, and the possession of them is of no

value, they cease to be desirable or interesting to us. Those things which we do enjoy, from which we derive real happiness are, in the same proportion, and for this very reason, our own; for they answer the only purpose for which possession is valuable. It is but little, compared with the whole, that we can enjoy, by the gratification of our appetites; for these appetites are limited: and satiety, disgust and pain is the certain consequence of disregarding, or attempting to force these limits. The christian, in a legal sense, or according to the civil polity of his country, may possess but very little of this world; yet in another sense, it is all his own. He views it through the medium of his affections, and particularly of love, and sees it dressed in those pleasing colours which these affections impart to it; he derives less or more enjoyment from every part of it; and with propriety it may be said, he inherits all that he enjoys. The splendours of wealth which only feed the pride or gratify the vanity of the legal possessor, are, to the pious mind, a display of the divine munificence and glory; from this wealth, therefore, he derives a real pleasure, while that of the possessor may be only imaginary. If the earth, therefore, contributes to the happiness of the meek, it is their inheritance; an inheritance of which they cannot be deprived, unless they can be divested of their pious affections.

The Bible teaches us the true theory of human happiness; and if we are not very widely mistaken, experience confirms this theory. When happiness is analyzed, it will be found to depend far less on external circumstances, than on the state of the mind. You may look at the splendid palace, adorned with every ornament, supplied with every convenience and comfort which wealth can procure, yet the inhabitants may be among the most miserable of mankind. Their appetites may be cloyed by repeated and excessive indulgence; their minds disquieted by pride, ambition, jealousy and envy; torn and distracted by violent paroxysms of anger, by deep-rooted hatred, by implacable resentment; constantly agitated with discontent, impatience, fretfulness, and a host of similar feelings. Here are the means of such enjoyments as this earth can afford, but no real pleasure, no rational happiness. Visit, again, the cottage of the poor, without a single ornament, convenience or comfort which indicate wealth; where every thing suggests the idea of poverty and want; yet the tenants of this cottage may be among the happiest of mankind. Here is contentment with the condition in which providence has placed them; their scanty meals are received

with gratitude, of course with real pleasure. This humble retreat is not invaded by the turbulence of guilty passions; meekness, humility, kindness and charity impart a mild and heavenly serenity. Here faith, and hope, and love exert their influence in purifying the heart, in regulating the life, in raising the mind above this earth, and filling it with that joy and peace which flow from communion with God. The sun of worldly prosperity may visit them with but few of his rays; but the *sun of righteousness* warms and animates and cheers their souls with his heavenly beams. The favour of man may never smile upon them; but the favour of God which is life, and his loving kindness which is better than life, fills them with joy and peace. In the exercise of faith through the benign influence of hope and love they have a source of happiness within themselves, not liable to be affected by the perpetual flux and reflux which characterizes all earthly pleasures. If the rivulets of worldly enjoyment should be left dry; or, what is more, if they should flow with the bitter waters of affliction, they have, within themselves, a source of happiness which never fails. That river of life, which gladdens the city of God, flows with all its blessings into their hearts. The case is widely different with those who have no other source of enjoyment than this world. Every change in their circumstances will, of course, effect their happiness; one stroke of affliction will cut them off from their enjoyments. Nor have they, when thus separated from the world, any other resource from whence real happiness can be derived. The world is their portion; and when this is gone, they are left without relief from spiritual sources, to all the rude buffetings of adversity, and to all the corrodings of disappointed hopes and blasted expectations.

Whether that most excellent Tract, The Shepherd of Salisbury Plain, be "No Fiction," or not, we will not undertake to decide; we are sure, however, that it is not Romance. A more simple, natural and touching narrative never flowed from an uninspired pen. Every shepherd, every man, however humble his station, however straitened his circumstances, however numerous and pressing his afflictions, might be what this shepherd was; a man of faith and prayer, a man of ardent and scriptural piety. This man exemplifies the power of the Bible in supporting and cheering the mind under afflictions and filling it with undisturbed serenity and heavenly joy. He shews also the manner in which the Bible produces these effects; by exciting his faith, his hope, his love, and his gratitude; by habitually calling his thoughts from objects afflic-

tive and discouraging, to those which were delightful and animating, from things visible and temporal to things spiritual and eternal. We hesitate not to affirm that this poor man, in his humble retreat, enjoyed more real happiness than the most wealthy man in the kingdom, without piety, could possibly do, not excepting even the monarch who reigned over him. Nay, we think it questionable whether the sun, which never sets on the British dominions, shines on a happier man than the Shepherd of Salisbury Plain. In offering this suggestion, we have not forgotten that some of the wealthy, and even some of the nobility of that empire are pious. In addition to their piety, they have the means of procuring those comforts of which the Shepherd is deprived. He is, however, contented and cheerful and happy with his coarse and scanty fare; they can be no more with their comforts and their delicacies. Appetite enables him to derive as great a degree of animal pleasure from his plain and simple meal, as they can from their accustomed provisions. There is very little difference, if any at all, between the enjoyment of animal pleasures, and perfect contentment without them. Would the presence of a little morsel of salt, or a mug of pure simple water on the table, or the prospect of a dry thatch over their heads, awaken in their hearts the same glow of grateful and joyful feeling which they did in his? If not, then, surely he has the advantage of them; he enjoys more happiness than they. In the catalogue of blessings for which they are thankful, these little things are overlooked: the providence of God has taught him to notice and to value them as distinct and important additions to his happiness.

We have, not unfrequently, visited the *house of mourning*, made such by death; and have listened to the language of grief on these occasions. With close attention, we have observed the different character which sound scriptural piety, or the want of it, will give to the unrestrained language of sorrow. We have seen the husband taking the last look of the companion of his bosom; a companion whom he loved more than he loved his God and his Saviour, more than any other object in existence. She was the chief source of his happiness. He had lived *without God in the world:* had not been in the habit of acknowledging the providence of God; of tracing his blessings or his afflictions back to the wise and good designs of a Father in heaven. His views extended no farther than his own agency, and that of a few natural causes which had forced themselves on his observation. He has heard of the name of a Saviour, and of salvation through

him; but is as great a stranger to communion with God, and is as incapable of deriving support and consolation from the gospel and its rich provisions as the very Pagan who bows before the dumb idol. There is not in the wide world, nor indeed, in the universe, a substitute for the loss he has sustained in the death of a once beloved wife; not a single object which can impart one cheering ray to his heart. Tell him of the virtues, the amiable qualities of his late companion; you only open the wounds in his heart, drive deeper the poignard of grief into his bleeding soul: for you thereby render more vivid and distressing the conviction that she is gone, she is his no more. Tell him of the mercy, the compassion of God; of the wise and gracious designs of providence in this painful bereavement; you speak a language perfectly unintelligible to him, which conveys no definite idea to his mind, and which, of course, can give him neither consolation nor support. The unbelief and impenitence of his heart repel these consolations, so well calculated to cheer and sustain the pious mind. The dark and cheerless suggestions of philosophy, of infidelity cannot reach his case, nor remove the deep anguish which has seated itself in his soul. No support is derived from tracing back his affliction to some designing, intelligent and gracious cause; nor by viewing it connected with future and lasting benefit to himself: it springs, he knows not whence; it tends, he knows not whither. At this painful moment, his incoherent language, his violent exclamations, while they indicate the ardency of these affections now bereft of their object, and the agony of grief which he suffers, prove that he suffers without mitigation or relief, and that he knows not where to look for consolation and support. By one stroke of affliction the world has become to him a perfect blank; and unbelief and impiety have alienated his heart from that God who is *a refuge in distress, a very present help in trouble.*

We have seen, on the other hand, a mother, whose sensibility of heart has not been diminished, but refined and improved by the influence of the Bible, imprinting the last solemn kiss on the lips of a beloved child, now cold in death; a child whose comparative innocence, whose tenderness, whose loveliness had entwined it with every fibre of the heart; a child which she had received as an important trust from God, to whom she devoutly commended it in prayer; over which she had often pondered with mingled emotions; sometimes with pleasing hopes of its future piety and usefulness to the church; sometimes with pensive apprehensions respecting the dark volume of futurity; at one time rejoicing with it through

tive and discouraging, to those which were delightful and animating, from things visible and temporal to things spiritual and eternal. We hesitate not to affirm that this poor man, in his humble retreat, enjoyed more real happiness than the most wealthy man in the kingdom, without piety, could possibly do, not excepting even the monarch who reigned over him. Nay, we think it questionable whether the sun, which never sets on the British dominions, shines on a happier man than the Shepherd of Salisbury Plain. In offering this suggestion, we have not forgotten that some of the wealthy, and even some of the nobility of that empire are pious. In addition to their piety, they have the means of procuring those comforts of which the Shepherd is deprived. He is, however, contented and cheerful and happy with his coarse and scanty fare; they can be no more with their comforts and their delicacies. Appetite enables him to derive as great a degree of animal pleasure from his plain and simple meal, as they can from their accustomed provisions. There is very little difference, if any at all, between the enjoyment of animal pleasures, and perfect contentment without them. Would the presence of a little morsel of salt, or a mug of pure simple water on the table, or the prospect of a dry thatch over their heads, awaken in their hearts the same glow of grateful and joyful feeling which they did in his? If not, then, surely he has the advantage of them; he enjoys more happiness than they. In the catalogue of blessings for which they are thankful, these little things are overlooked: the providence of God has taught him to notice and to value them as distinct and important additions to his happiness.

We have, not unfrequently, visited the *house of mourning*, made such by death; and have listened to the language of grief on these occasions. With close attention, we have observed the different character which sound scriptural piety, or the want of it, will give to the unrestrained language of sorrow. We have seen the husband taking the last look of the companion of his bosom; a companion whom he loved more than he loved his God and his Saviour, more than any other object in existence. She was the chief source of his happiness. He had lived *without God in the world:* had not been in the habit of acknowledging the providence of God; of tracing his blessings or his afflictions back to the wise and good designs of a Father in heaven. His views extended no farther than his own agency, and that of a few natural causes which had forced themselves on his observation. He has heard of the name of a Saviour, and of salvation through

him ; but is as great a stranger to communion with God, and is as incapable of deriving support and consolation from the gospel and its rich provisions as the very Pagan who bows before the dumb idol. There is not in the wide world, nor indeed, in the universe, a substitute for the loss he has sustained in the death of a once beloved wife ; not a single object which can impart one cheering ray to his heart. Tell him of the virtues, the amiable qualities of his late companion ; you only open the wounds in his heart, drive deeper the poignard of grief into his bleeding soul : for you thereby render more vivid and distressing the conviction that she is gone, she is his no more. Tell him of the mercy, the compassion of God ; of the wise and gracious designs of providence in this painful bereavement ; you speak a language perfectly unintelligible to him, which conveys no definite idea to his mind, and which, of course, can give him neither consolation nor support. The unbelief and impenitence of his heart repel these consolations, so well calculated to cheer and sustain the pious mind. The dark and cheerless suggestions of philosophy, of infidelity cannot reach his case, nor remove the deep anguish which has seated itself in his soul. No support is derived from tracing back his affliction to some designing, intelligent and gracious cause ; nor by viewing it connected with future and lasting benefit to himself: it springs, he knows not whence ; it tends, he knows not whither. At this painful moment, his incoherent language, his violent exclamations, while they indicate the ardency of these affections now bereft of their object, and the agony of grief which he suffers, prove that he suffers without mitigation or relief, and that he knows not where to look for consolation and support. By one stroke of affliction the world has become to him a perfect blank ; and unbelief and impiety have alienated his heart from that God who is *a refuge in distress, a very present help in trouble.*

We have seen, on the other hand, a mother, whose sensibility of heart has not been diminished, but refined and improved by the influence of the Bible, imprinting the last solemn kiss on the lips of a beloved child, now cold in death ; a child whose comparative innocence, whose tenderness, whose loveliness had entwined it with every fibre of the heart; a child which she had received as an important trust from God, to whom she devoutly commended it in prayer ; over which she had often pondered with mingled emotions ; sometimes with pleasing hopes of its future piety and usefulness to the church ; sometimes with pensive apprehensions respecting the dark volume of futurity ; at one time rejoicing with it through

scenes of prosperity and happiness; at another, recollecting the mutability of all sublunary prospects, the frailty and uncertainty of human life, clinging to it with unabated affection through seasons of adversity, with sleepless anxiety watching and soothing and cherishing it through the last sad hours of sickness, pouring a mother's blessing on it as the last struggle, and the last breath announce the departure of the spirit, and then resigning it to the grave and commending herself to the mercy of her God and her Saviour. These last mournful anticipations have proved to be prophetic: the last act of kindness which maternal tenderness and affection could suggest has been performed; from her eye is now flowing the parting tear; her bosom is now heaving the last adieu. The language which grief permits her to use, or by which grief seeks to assuage itself, proves that her distress is not less poignant than it would have been if the Bible had not impressed on her heart the image of the Divine Saviour; but it proves also that her distress is directed and controlled, and that she is supported by the exercise of faith and hope and love. By the light of faith she traces back this affliction to a wise and holy design which was formed in the counsels of infinite wisdom, and which existed in the Divine mind before the foundations of the world. She sees that this affliction, with all its circumstances, forms a part of a great plan intended to prepare her for the joy of her Lord, for the rest and the bliss of heaven. With a firm though humble confidence she believes it will work for her good, and promote her spiritual advantage. She suffers, indeed, but not as an orphan, without sharing in the tenderest sympathies of friendship. She views the rod which afflicts her in the hand of fatherly compassion, every stroke of which is measured by love. Without one rebellious feeling, with meek and filial submission, she resigns herself and her child to God, using the language of an afflicted saint of old, *The Lord gave, and the Lord hath taken away*; and then adding with a peculiar emphasis, which nothing but piety in distress could give; *and blessed be the name of the Lord!*

Few scenes are more impressive and useful than to witness the christian in affliction; blessing the hand that smites him; giving up, without a murmur, the dearest earthly object of affection; meeting the Saviour who approaches with his animating voice on the waves of sorrow which break all around him. Never does religion appear cloathed in more lovely and heavenly attraction than when calming the bosom and cheering the spirit of the child of God, when suffering the correc-

tion of his heavenly Father. Let others, with thoughtless eagerness, rush to the house of feasting; partake of the sumptuous provision, collected from the four quarters of the globe; behold the splendours of wealth and drown the reflections of death and eternity amidst the pomp and the merriment of this world: lead me to the house of mourning, to witness the power of faith and hope and love in comforting and sustaining the christian under the pressure of affliction!

Such is the Bible; and such are the effects which it is producing; and such are the strong claims which it has on the patronage and zeal of all who are friends to the cultivation and improvement of the human intellect; friends to the good order, the peace and prosperity of society; friends to the real happiness of man; friends to the cause of God. The most rational consolation and support, the purest joy which man, in this vale of sorrow, can taste; the brightest days which this dark and miserable and sinful world will ever witness; will be owing to the influence of the Book of God. The most enrapturing delights, and the sublimest glories of heaven itself will result from the influence of the Gospel.

The following Sermon, delivered recently at the opening of one of our ecclesiastical judicatories, has fallen into our hands. Such is our estimation of its merit, that we avail ourselves of the permission we have received, to publish it in the Magazine. The *acceptable words* of this *preacher*, and the importance of his matter, entitle his discourse to the candid and serious attention of those who may have it in their power to profit by it.

ECCLESIASTES xii. 10. First Part.

"*The Preacher sought to find out acceptable words.*"

The more literal version in the margin is, words of delight. "He bestowed pains," says Scott, "to find out words suited to convey his meaning in the plainest, most convincing, and agreeable manner."

We have reason to think that the Spirit of divine inspiration superintended not only the matter, but also the very language of the scriptures. But we know that it was not such a superintendence as to prevent a great diversity of style in the sacred writers: and we may judge by the instance before us that it did not supersede their own diligent exertions in the business of giving to their matter an appropriate and impressive form of communication.

The proposition which I deduce from the text, and to which I ask your attention, is that we are bound in duty, as preachers of the word of God, to take care that we clothe in an advantageous dress the messages which we deliver to mankind in his name.

No one will understand me to place the external form of preaching on a level with the substance; or imagine that I ascribe as much importance in our ministry to the attribute of taste as to those of piety and knowledge. Nothing like this is intended. What I mean to assert is that the exterior of our preaching demands a portion of our serious regard; more indeed in my humble opinion, than we have been in the habit of bestowing upon it. Of the numerous discourses which I have heard from the pulpit on ministerial qualifications and duties, not one, I am confident, has had this for its subject. How far my remarks may be entitled to consideration, it is for you, my brethren in the office of proclaiming the gospel, to decide. I can only promise that they shall be offered to you in the simplicity of a respectful and brotherly spirit. If I presume to suppose that there are faults and defects among us, such as my text by fair implication reprehends, I do not impute them to ignorance, but to forgetfulness, and especially to what I deem too low an estimate of their hurtful tendencies.

My aim will be, in the first place, to exhibit some idea of the duty which I have announced; and secondly, to set before you the reasons which strongly enforce our compliance with it.

1. Under my first head, I shall only bring to your view a few articles out of many, as samples of what I call the advantageous dress of preaching. They will be those which appear to me as calling at the present time for our special notice; but I purpose to delineate them as briefly as possible.

Let me begin, then, with precision in the selection and application of our language for expressing our sentiments. Every sermon ought to contain a body of instruction; for it is by the light of truth alone, as the appointed instrument, that we are authorized to hope for a beneficial effect on the feelings and conduct of our hearers. Whatever good fruits, therefore, we may reap from an acquaintance with ancient languages, it is obviously still more important that we possess a masterly command of our own. Loose, cloudy declamation may excite the emotions of wild fanaticism, but will not contribute to the making of enlightened and established christians. Some may applaud us for doing great things,

simply because they cannot see what we are doing: but this is surely a humiliating and miserable kind of applause. Let us suppose the preacher to have acquired a store of religious knowledge, sound, well compacted, and of great intrinsic value; and that he is anxious to communicate this knowledge and to impress it upon his hearers for their temporal and eternal advantage. How shall he succeed in the work, if he picks up his words at random, and uses them in a vague and indefinite manner? I fear it is frequently conceived that words synonimous in their import are very common things; and therefore that it matters little or nothing in a thousand cases what one of half a dozen words we happen to light upon for enunciating our thought. Now in opposition to this, I venture to affirm that words strictly synonimous are of extremely rare occurrence. Language grows up from small beginnings to maturity; and with a few exceptions, on the score of caprice or of supposed elegance, it is only to express a new thought, or shade of thought, that men take the trouble of inventing a new word, or even of borrowing one. If, then, we would avoid throwing a mist of confusion over our disquisitions, and thereby impairing their force, it behooves us to know minutely the significations of words, and to apply our words with an exact adaptation to their purpose. Were a young preacher to ask me how he might attain to this accurate use of language, I would say, strenuously learn to think with precision, and then you will almost of course express yourself precisely; for these two things have in reality a very intimate connexion, and a powerful influence on each other. I would say farther, read attentively the most able and perspicuous authors in our language; resort occasionally to the exercise of composition by writing, which in a manner compels one to study accuracy both in thought and expression; and make it a point, always and every where, to put your speech at the utmost attainable distance from even the shadow of ambiguity.

Next to this, I mention a strict regard to the rules of grammar in our preaching. It mortifies me to think it necessary to invite attention to this article; but I cannot justify to my sense of duty the passing of it over in silence. Preachers who are regularly trained scholars can never be radically at a loss about what is requisite in this affair: but our intelligent hearers know that there is more heedlessness than a little respecting it in our practice. They can, with a moderate exertion of good nature, pardon an occasional slip in point of grammar in an extempore speaker. Perhaps it would be visionary to expect that he should never commit a fault of the

kind. But if, throughout a discourse, they can scarcely get forward the length of a paragraph without having their ears battered with some grammatical blunder, the evil becomes really vexatious, and calls loudly for animadversion. There is, indeed, a free, colloquial style, as distinct, on the one hand, from that which critics denominate the solemn and dignified, as it is from coarseness and vulgarity on the other: and for my part, I should not dislike to hear somewhat more than I do of this easy style from the sacred desk. It would draw the hearers more closely to their preacher, as to a friend: and would afford a pleasing variety in a sort of exercises where variety is both rare and desirable. But no freedom of style permits the contempt or the neglect of grammar. Our best safeguard in this respect is to watch rigidly, even in the most familiar conversation, against the danger of violating grammatical precepts, until we get the habit of speaking correctly without needing to think of them: and I add that no man of sense and taste can possibly brand this vigilance with the odious name of pedantry.

My next item is that of a deliberate and distinct articulation. Perhaps I may best explain my idea of such articulation by calling it the opposite to that hurry of speech whose very rapidity is fatiguing to all parties; to that licentious union of haste and carelessness which curtails words of some of their component syllables; and to that laziness which sinks and mumbles words into such a buzzing indistinctness that we can only by the irksome labour of guessing know what they actually are. Many will bear witness with me to the existence of these faults, and to the pain which they inflict. All this while, it is a truth that even so rough a language as ours has much beauty in it, and yields a good degree of pleasure, when it has justice done to it in the delivery. And I cannot but observe that of the great speakers whom I have been so happy as to hear, in the church or elsewhere, every one was remarkably deliberate, and took ample time for the utterance of his words. There is neither weight nor pathos in that vehement racing manner which we are sometimes condemned to endure. No; rather, the most weighty sentiments will seem to be degraded, and will lose much of their impression, when the words in which they are conveyed are hurled upon each other in a half or third of the time which their delivery ought to occupy. It is richly worth while to eradicate such bad habits, and to form good ones in their stead, by the most laborious and unremitting exertions.

I go on to mention another thing, nearly akin to this, and yet quite distinct from it; I mean the right pronunciation of the words of our language, as it has been fixed by polite custom, and is delineated in a pronouncing dictionary. Matter of fact proves that a speaker's articulation may be sufficiently deliberate and clear, while his mode of pronouncing many a word is abundantly provincial and grossly erroneous. At this day I do not fear contradiction when I assert that few things relative to our language are more firmly settled than this affair of pronunciation. Here and there, indeed, it presents an instance of doubt and of choice: but we find similar things likewise in other departments of the language. And I say moreover of this article of pronunciation, that there is no point of good speaking in which a cultured mind more decidedly requires conformity to the established standard. One may be too nice and sensitive on this subject, I admit; that is, he may lay a disproportionate stress upon absolute perfection in a point of mere taste: but this is a squeamishness which will infallibly secure its own punishment, if not its removal; and in the meantime, it is no excuse for voluntary and habitual neglect in a public speaker. To those whom I address I need not specify the acknowledged guide of pronunciation: with the name of the book,* and its merit, they are familiarly acquainted. I only subjoin that if any individual supposes it a formidable task to acquire this accomplishment, he may be assured that a vigorous determination not to be destitute of it is fully half the labour.

The last sample which I shall introduce is that of method in preaching. Some ages ago this was carried to a degree which we can hardly contemplate now without a smile; so marvellously did the preacher of those times fritter away his subject into shreds and scraps by multiplied divisions and subdivisions. It must verily have been a dry process; and not one memory in a hundred, I should think, could have borne off such a burdensome load of particulars. But we are avoiding this error with a witness: in plain terms, unless I am much mistaken, we are running into an opposite and still more hurtful extreme. A sermon ought to be limited to some one principal subject, and to aim at producing some one predominant impression; and to this unity of subject and of effect all its parts should be rendered subservient. It is not my meaning that a sermon should reject every thing like episode, or be pared down to a narrow and hard simplicity. I wish it not so much to resemble an obelisk of marble as a tree of the orchard, affluent and lovely in its branches, its

* Walker's Pronouncing Dictionary.

foliage, and its fruit. Nor do I insist that every subject proper for the pulpit shall at all events be cut into divisions. But let us have a paramount theme, tending to one chief practical result. And as often as the elucidation of the theme and the achievement of the result can be promoted by a division and arrangement of parts, let such division and arrangement be made. And let the plan be announced too at the outset, so that all may be apprised of the track which we intend to to pursue. So far as I am capable of judging, the human mind naturally craves such method. It sheds light and beauty on the process of the discussion while it is going on, and enables our memory to retrace profitably the road over which we have travelled. Instead of this, we are getting more and more into a whimsical, or rather, as I conjecture, an indolent way of moving along, with scarcely any thing of unity, plan, or order. We heap up our observations largely; each one perhaps true and good in itself, and not altogether void of relation to the text; but combining into no symmetrical whole, nor leading to any one definite issue. Sometimes, too, when a plan has been handed out, it seems presently to be almost abandoned and forgotten: the execution is marred by suffering the matter appropriate to one part to run without any bonds of restraint into the territory of another. I have frequently, in my time, heard preaching of the character here described. The sermon might be full of valuable matter, and might embrace the stamina of several good sermons; but was nevertheless deprived of most of its power by wanting a unity of design and a lucid order. And after it had been closed a few hours, I could no more recal it to mind than the details of a month-old dream, or the shadowy events of my infant years. Would we cultivate those elements of judgment and of taste which are intrusted to us, I believe we might, without great difficulty, escape such aberrations as these; and I cannot doubt that it is our bounden duty so to do.

Permit me here to remark that nearly or quite every thing which belongs to the advantageous dress of preaching, applies equally to that of the public prayers of the church. And in these, I apprehend, we witness rather less care, and consequently more imperfection, than in any other of the exercises of the pulpit. I cannot dwell on this subject; but I earnestly wish that we may not let it drop out of our minds.

(*To be concluded.*)

To the Publishers of the Literary and Evangelical Magazine.

THE ABBE DUBOIS AND MR. TOWNLEY.

In the Magazine for January, 1824, some notice was taken of a work entitled, "Letters on the State of Christianity in India. By the Abbe J. A. Dubois, late Missionary in the Mysore." The object of this work is to show that the Hindoos cannot be converted to Christianity. Some reasons were assigned, in the notice referred to, why, entire reliance should not be placed on the accuracy of the authors' statements. Since that time a formal answer to the Abbe's book has been published. The author of this answer, the Rev. Henry Townley, had ample means of information on the subject on which he has written; having been himself, for several years, a Missionary in Bengal. The work itself, I have not seen; but, I send, for insertion in the Magazine, the results of Mr. Townley's reasonings and statements, contained in the last chapter of his book, copied from another publication. A.

"It has appeared in the course of the investigation, that the author, as is evinced by the general tenor of his book, has almost entirely lost sight of the *concurrence* of *divine* and *human* agency in the work of evangelizing the heathen. The consequence of which has been, that by exclusively meditating on the inability of the merely human agent, he has arrived at the exceedingly erroneous conclusion, that there is no possibility 'of making real converts to Christianity among the natives in India.'

"The author has argued that the Hindoos will not embrace the Gospel, because of the persecutions to which a profession of Christianity would expose them; which argument is contrary, both to scriptural views of God's all-supporting grace, and to fact; many Hindoos having been enabled actually to undergo the persecutions referred to.

"He has represented the Hindoos as a people *sui generis*, and incapable of conversion, because of their peculiarities; which is a virtual denial of the sufficiency of God's blessing to render the labours of his servants successful, and proved to be untrue by the several conversions which have actually taken place.

"He has ridiculed the proposed plan of the Rev. Mr. Ward, to impart instruction to Hindoo girls, comparing it to the follies of Don Quixote. This plan, we have seen, has actually succeeded; and there are already upwards of seven hundred Hindoo girls enrolled as scholars.

"He has gone the fearful length of asserting, that there is hardly a chapter in the whole Bible, which, if presented to an unconverted Hindoo, would not prove to be calculated to impede his reception of the Gospel; and, as it regards the Hindoos, virtually putting the Bible into the *Index Expurgatorius*, he has laboured to his utmost to discourage the circulation of the Sacred Scriptures in India.

"He has condemned a number of translations of the Sacred Scriptures, which he has never read; he has made no allowances for the necessary imperfections attending versions in their early stages; and has laid down the strange principle, that Indian versions of the Sacred Original ought to be written in 'fine poetry, a flowery style, and a high stream of eloquence.'

"He has, in one part of his book, intimated that a missionary ought on no account to give up his professional undertaking, on account of any discouragement he might meet with, however formidable; notwithstanding which he himself has actually abandoned the work in which he was engaged; and, in other parts of his book, suggests that all other missionaries ought to copy his example.

"He has asserted, as one of his fundamental positions, that there is no possibility of converting the Hindoos to *any sect* of Christianity, and then has pointed out, that above half a million of Hindoos have professed the Roman Catholic form of Christianity, and several thousands have professed the creed of Protestant Christians.

"He has represented the interests of the Roman Catholic religion as quite desperate; and at the same time has pointed out one station, in which alone between three and four hundred Hindoos are yearly baptized into the Catholic communion; and stated that, with a suitable reinforcement of missionaries, this number might be increased.

"He has stated, that the Jesuit missionaries, his official predecessors, upon their first arrival in the country, announced themselves as *European Brahmins*, come for the double purpose of imparting and receiving knowledge from their *brother Brahmins* in India. This gross imposition and criminal violation of the truth, the Abbe likens to the conduct of St. Paul himself; quoting the well known text, 'I became all things to all men,' as a proof in point.

"He has argued that the substantial, yea, extravagant idolatry of the Hindoos, ought not to be opposed, and needs only to be pruned of such excrescences as are monstrous! And, in harmony with this sentiment, he has returned un-

feigned thanks to the Brahmins, for the honour they have done him by inviting him to go in and join them, during their acts of worship in the idols' temple! He has, in a word, avowed, that he himself became *almost a Hindoo.*

"He has, by his assertion, that all the labours of Protestant missionaries 'have terminated in nothing,' virtually impugned the numerous printed reports and publications issued periodically by the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, and other respectable bodies of associated Christians; and virtually ascribed falsehood to the testimony of numerous devoted missionaries, and other individuals, of acknowledged probity, on whose communications these reports and publications are principally founded.

"The wisdom of the Royal Letter, and of the subsequent contributions from the various parishes of Great Britain, amounting to five and forty thousand pounds; the propriety of the operations of the British and Foreign Bible Society, with respect to India; the propriety of the Mission College established in Calcutta, by the late bishop of that city; and of the efforts made for the evangelization of India, by the numerous missionary societies, of all denominations, in Europe and America; and of the active efforts and liberal subscriptions of European residents in India: all these does the Abbe Dubois, with a boldness suited to a better cause, venture virtually to deny.

"He has asserted that the Hindoo children go to the schools opened by Europeans for their instruction, influenced by the sole object of obtaining a knowledge of the English language; when, in point of fact, in nine-tenths of the schools in Bengal, the English language has not been taught.

"The Abbe has, in one part of his book, represented the Moravian missionaries as so appalled by the difficulties which presented themselves, that they had not the heart even to make an effort for the conversion of the Hindoos; and in another part of his book, he represents the Moravian missionaries as having made the best possible effort for the conversion of the Hindoos, by preaching to them the gospel in all its unadorned simplicity.

"He has represented that the Hindoos are inaccessible, incapable of acquiring new ideas, in a state of everlasting reprobation, and that their conversion is an utter impossibility; when, in point of fact, many thousands of them have professed the Christian faith, and there is even now a native

missionary society at Serampore, the committee of which is composed almost entirely of converted natives.

"He has represented that, for a long period, all missionaries who have arrived in India, have discovered, upon their arrival, that they had previously been deceived; and that the hopes indulged in Europe, of converting the Hindoos, vanish, after an entrance upon the actual work;—a representation which is disproved by the writer's own experience.

"He has, in one part of his book, represented the Bibles and tracts circulated by the missionaries, as having produced a very unfavourable excitement of mind among the natives; and in another part of his work, he states that these Bibles and tracts are perused by no one, and are above the comprehension of all.

"He has, in one part of his writings, asserted, that the putting a stop to Suttees by coercion is a measure too dangerous to be attempted; and in another part of them, he has declared that the Mahomedan rulers, when in power, did actually suppress the Suttees, and that he is persuaded that the Europeans will not endure them, wherever their power extends.

"The foregoing are some of the wrong principles, misrepresentations, and contradictions, contained in the Abbe's book, against missions in India, and animadverted upon in this Reply. The remainder are not recapitulated, and some others have not been at all adverted to partly for the sake of brevity, and partly because it was deemed unnecessary; enough, it is presumed, having been said to satisfy every candid person of the badness of the Abbe's cause."

THE following Memorial of the Society, formed in this City and its vicinity, auxiliary to the American Colonization Society, exhibits the objects, and claims of that Institution, with so much clearness and force, that we lay it before our readers; many of whom we know, regard this subject with a high degree of interest.

TO THE DELEGATES AND SENATORS OF THE LEGISLATURE OF VIRGINIA IN GENERAL ASSEMBLY CONVENED.

The Memorial of the Richmond and Manchester Auxiliary Society for colonizing in Africa, the free people of colour of the United States, most respectfully represents—

That, pursuing the example of their fellow-citizens in various counties and towns of this Commonwealth, as well as in several other States of this Union, your Memorialists have

formed themselves into a Society, for the purpose of co-operating in the benevolent and patriotic object of the parent institution, established in the City of Washington, in December, 1816, under the denomination of "The American Society for colonizing the free people of colour of the United States."

It is with no little pride that your Memorialists trace the establishment of this institution to several resolutions which passed both branches of the General Assembly, with great unanimity, more than twenty years ago; but more especially to that of the 23d December, 1816, which received the sanction of the House of Delegates, with the exception of only seven votes, and of the Senate with that of a single Senator. Your Memorialists know not whether this resolution was ever acted upon by the Executive of this Commonwealth; nor have they heard the result of the correspondence which it must have occasioned between the Governor of Virginia, and the President of the United States. Your Memorialists are apprized that the correspondence between the present Chief Magistrate of the Union, when Governor of Virginia, with one of his most distinguished predecessors in the Presidential Chair, was read in the House of Delegates, during the short debate which preceded the almost unanimous adoption of the resolution of 1816; and that it disclosed, as the whole tenor of his public administration has since done, a deep interest in the successful execution of the policy, which dictated all those resolutions. In the absence of any public information which could lead to an opposite inference, your Memorialists cannot doubt the continued and steady favour of both governments, towards an enterprise, which, if it fail of effecting all that it proposes to accomplish, must nevertheless be regarded as praiseworthy; and if successful, as your Memorialists humbly trust, and believe it will ultimately prove, must yield the greatest blessings, social, political, and moral, both to Africa and America. Although not insensible to the wrongs of a much injured and afflicted continent, embracing more than one-fourth of the habitable globe, your Memorialists acknowledge that the most forcible appeal addressed to them by the parent Society, is in behalf of the United States; and more especially, of this, their native State. The last census disclosed the melancholy truth, that, three years ago, Maryland and Virginia together, contained more than 76,000 free people of colour.* To their actual condition, and rapid increase, your Memorialists beg leave, earnestly, to call the at-

* The number of persons of this description in the United States was 233,443.

tention of the General Assembly. Nearly one moiety of the whole number, are inhabitants of this Commonwealth; and their condition is perhaps sufficiently illustrated by the fact, that in Virginia, the most agricultural State in the Union, although not debarred from holding lands, not two hundred out of 37,000, are proprietors of land. Of their actual occupations in this City, and elsewhere, your Memorialists forbear to speak. They sum up all that they would say in a few words, borrowed from one of the Annual Reports of the Parent Society, "that placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other; but are alike injurious by their conduct and example, to all other classes of society."

Rapid as has been the growth of this class of our population, their relative increase exceeds their actual multiplication. Between the years 1800 and 1810, their numbers mounted up from 20,507 to 30,570. During this period the white population of the Commonwealth received an accession of 32,860, and the slave population of 45,550 only.—Between the years 1810 and 1820, the laws annexing the condition of banishment to emancipation, having checked their increase, they grew from 30,570 to 36,889; acquiring an accession of 20 2-3 per cent.;—while upon a capital of 551,534, the white population was increased 64,688, or only 11 72-100 per cent.; and the slave population upon a stock of 392,518, increased 32,135, or 8 18-100 per cent. only. The progress of the same class in the adjoining state of Maryland has been yet more rapid.

Nor need these results occasion any surprise. The spirit of emigration carries the master to distant regions, for the advancement of his fortune; and with it, his condition in life. His slaves accompany him, or are sent before as articles of traffic. Not so with the free negro; who almost every where corrupted and debased, suspected, and therefore often persecuted: what can he gain by a change of abode? He succeeds to forsaken and decaying dwellings, and to the barren heritage of worn out fields; or seeks shelter in the adjacent thickets of pine and cedar.

To provide for him a better Country, is alike the dictate of humanity towards him, and of policy towards ourselves. While he remains here, no white labourer will seek employment near him—hence it is, that in some of the richest Counties east of the Blue Ridge, the white population is stationary, and in many others it is retrograde. Virginia, once the first state in numbers, as she is still in territory, has become the

third, and will soon have to descend to the fourth rank. The valuation of the *lands* of New-York, exceeds the estimate of all the *lands and slaves* of the most ancient State in the Union.

To provide a Country suited to the condition and wants of this class of our free population, was the object of the resolution of a former Legislature. It has been the purpose of all the labours of our Parent Society in Washington; which comprehends amongst its members, many of the most distinguished and patriotic Citizens, not only of this Commonwealth, but of her Sister States. The object which they sought, has been obtained, and a Colony of coloured people, some of whom were once inhabitants of the City of Richmond, is now planted and growing at Liberia on the coast of Africa. Since the meeting of the last General Assembly, a ship has sailed from James River, conveying more than 100 free persons of colour, natives of Virginia, who have gone to seek a home in our young Colony, and in a few days another vessel will proceed on the same destination. Feeble, at present, through your Memorialists the Colony implores the Legislature of Virginia, who contributed to its birth, to nourish its infancy, and to rear it to maturity. In return, it promises an asylum to all that intermediate class of population, which the laws drive from the bosom of the Commonwealth, without providing for them another home. They offer to reconcile your humanity to your policy; on terms alike just and expedient. They ask the aid of the Commonwealth, simply in defraying the expense of their removal to the Country which has been provided for them—the expense of their faithful compliance with the legal conditions, on which alone their emancipation is now permitted. Even the criminals of Great Britain, when required by the sentence of a Judge to leave the Kingdom, are transported at public expense, a distance of 10,000 miles to New-Holland.

All that was predicted by the lukewarm friends, or open enemies of the Virginia resolution, has been contradicted by experience, that infallible test of truth. A country salubrious to the coloured man, is provided in Africa, the land of his forefathers, for his reception. Its coast, though laid waste by the slave trade, and forsaken by its native inhabitants, is not a "sandy barren;" but fruitful in whatever can nourish the body, and delight the eye of man. Two harvests crown the labour of the year; and no protracted winter devours their fruits. The voyage to Liberia is not as long as to Brazil. Its cost to the emigrant passenger, does not exceed twenty dollars. This sum to the free negro, is the price of

political liberty, of social happiness, of moral and religious improvement. Contrasted with the condition of the first settlers at Jamestown, the African emigrant has superior advantages. Sierra Leone, illustrates them all; and in its growth has outstripped all other British Colonies.

The establishment of the American Colony, will be another means of protecting an injured continent against the horrors of the slave trade; as well by its moral, as its physical influence, by substituting for that ferocious traffic a legitimate commerce in the peaceful products of African labour—by repelling and punishing, when it shall have acquired strength, all piratical descents upon its own, or the adjacent shores. Nor is it the least of the recommendations in its favour, that the Colony will extend to Africa, a knowledge of our language, our laws, our systems of free government, and the blessings of the Christian religion.

It has already repaid the United States, for the aid afforded by the General Government to its first settlement, by providing a place of reception for captured Africans; and thus reconciled the long neglected duty of that Government to repress the African slave trade, with the obvious policy of the Southern States, which forbids a further augmentation of their coloured population. It has thus wiped from the statute book the odious and unjust, as well as extraordinary authority, so long vested by Congress in the several states, to enslave those very captives, whom the laws of the United States were designed, and professed to liberate.

It offers to this Commonwealth a similar advantage, to facilitate partial emancipation, by receiving its subjects. And while it reconciles the dictates of humanity, to the suggestions of policy, it widely enlarges the sphere of both.

Your Memorialists will add but one other view of this subject. In reply to the unfounded charge, that the efforts of the Society are prompted by inconsiderate enthusiasm, and their resources inadequate to their object, they assert, that the Parent Society never contemplated by their unassisted and limited means, to do more than remove the first objections, which ignorance or indifference threw in their way. It is the peculiar boast of the United States, as it is the characteristic feature of all their institutions of civil policy, that they have their origin in public opinion, and derive their stability and strength from the public will. Hence a free press, aided by social intercourse and correspondence, are the great instruments of political effect in America. It is on these, and these only, that the American Society have founded all their

hopes of success. Having expended near $20,000 of their own funds, in purchasing lands, and planting a Colony of free blacks in Africa; having demonstrated the practicability of giving to the Virginia resolution complete effect; they have now arrived at a stage of their labours, where their Auxiliary Societies in the several States may, they trust, confidently appeal to their respective Legislatures for aid in an enterprise, which in some States before, and in others since its commencement, has received the sanction of their approbation.

The Annual Reports of the Parent Society, herewith presented, will demonstrate to what extent that approbation has been expressed by the people, as well as by their representatives, of Maryland, Tennessee, and Georgia, where a direct intercourse was established between the State Governments and the Society at Washington.

Your Memorialists will not presume to point out any particular mode in which Legislative aid should be afforded; but they confidently trust, that having obviously taken the lead in this noble enterprise, Virginia will not be the first to abandon her own policy, by denying it the co-operation of her own power and resources. They, therefore, pray your honorable body to take into your consideration, the object of their Memorial, and provide for its accomplishment in such manner as may seem best. Any aid the Legislature may please to grant, in any mode its wisdom may prescribe, will be gratefully received, and faithfully applied; but your Memorialists respectfully suggest that to furnish the emigrants with a few articles of coarse clothing, with farming utensils, and with such other articles manufactured in the State Penitentiary, as may be adapted to an infant Colony, will be of great and immediate utility to the Colonists, without imposing a burthen on the Treasury.—And as in duty bound, your Memorialists will ever pray, &c.

JOURNAL OF THE CONVERSATIONS OF LORD BYRON, &c.

BY THOMAS MEDWIN, Esq.

Mr. Medwin informs us, that during a residence at Pisa, in 1821 and 1822, embracing a period of several months, he maintained an intimate, and almost daily intercourse, with Lord Byron; frequently spending in his company the whole day, from the time of his Lordship's rising in the morning, if morning it may be called, until two or three o'clock of the

following morning. At these interviews, his Lordship's opinions and feelings on many subjects, together with many particulars of his history, and incidents in his life, were communicated without reserve, and without any injunctions to secrecy. These, Mr. Medwin committed to paper, at the time, as nearly as possible in the form in which he received them, without, as he says, any view to a future publication, but simply for the sake of reference. And he assures us that this Journal would not have appeared before the public, but for the fate of the M. S. memoirs, about which we have heard so much. We will just remark, in passing, that if Mr. Medwin has done justice to the character of his Hero, and if those memoirs had done nothing more than justice, we have little cause to regret their suppression. We cannot but infer, from his Lordship's own concessions, as reported in the book before us, that their tendency was immoral. We more than doubt, whether, according to the opinion which he avows, his delineations of the disorders of his own life, would operate as a dissuasive from vice.

We shall take leave of Mr. Medwin in a few words. We have not the means of investigating fully, the claims of his book, but we will frankly state our impression, that it is just such an one as his intercourse with Lord Byron, and the accuracy of his recollections enabled him to make. Consequently he is, only in an inferior degree, responsible for the interest of the work. We shall not debate the question whether it become him to publish at all; but having resolved to do so, he had only to report with fidelity, whatever was offered to his eyes and his ears. For the rest, the noble subject is chiefly responsible. Mr. M. has promised "neither to throw a veil over his errors, nor a gloss over his virtues." We should be sorry to believe that he has done either; for then, the disproportion between the two, already great, would be still more afflicting.

To form a just estimation of Lord Byron's intellectual powers, and attainments, one should be prepared, by a recent, and candid examination of his works. It is thus, that he wished to be judged. Professing perfect indifference to the opinion of the world, he has, nevertheless, rather inconsistently said, "Let them know me by my works. My conversation is never brilliant." But if the testimony of our author is to be credited, he must have had a favourable opportunity of contemplating the dimensions of his noble associate's mind.

"I have given Lord Byron's ideas as I noted them down at the time,—in his own words, as far as my recollection served.

"They are, however, in many cases, the substance without the form. The brilliancy of his wit, the flow of his eloquence, the sallies of his imagination, who could do justice to? His voice, his manner, which gave a charm to the whole, who could forget?—Pref. p. vii.

Towards the close of the volume, we find the following declaration. "I never met with any man who shines so much in conversation. He shines the more, perhaps, for not seeking to shine. His ideas flow without effort, without his having occasion to think."

Now, while for the reason already stated, we shall abstain from all attempt to graduate his intellectual eminence, we must say, that so far as we are influenced by the exhibitions made of him, in the book before us, he has descended on the scale of our estimation. Indeed, it is hard to say whether the following statements of his Lordship, viewed in connexion with his works, *tell* most in favour of his original powers, or against his improvement of them.

"During the last year that I was at Harrow, all my thoughts were occupied on this love-affair. I had, besides, a spirit that ill brooked the restraints of school-discipline; for I had been encouraged by servants in all my violence of temper, and was used to command. Every thing like a task was repugnant to my nature; and I came away a very indifferent classic, and read in nothing that was useful. That subordination, which is the soul of all discipline, I submitted to with great difficulty; yet I did submit to it: and I have always retained a sense of Drury's* kindness, which enabled me to bear it and fagging too. The Duke of Dorset was my fag. I was not a very hard task master. There were times in which, if I had not considered it as a school, I should have been happy at Harrow."—p. 36.

"There are two things that strike me at this moment, which I did at Harrow: I fought Lord Calthorpe for writing 'D—d Atheist!' under my name; and prevented the school-room from being burnt during a rebellion, by pointing out to the boys the names of their fathers and grandfathers on the walls."—p, 37.

"You know the story of the bear that I brought up for a degree when I was at Trinity. I had a great hatred of College rules, and contempt for academical honours. How many of their wranglers have ever distinguished themselves in the world? There was, by the by, rather a witty satire founded on my bear. A friend of Shelley's made an Ourang Outang (Sir Oran Haut-ton) the hero of

* See Lines addressed to him in 'The Hours of Idleness.'

a novel, had him created a baronet, and returned for the borough of One Vote—I forget the name of the novel,* I believe they were as glad to get rid of me at Cambridge† as they were at Harrow."—pp. 39, 40.

Nor were his subsequent pursuits of a more promising character.

"I was at this time a mere Bond-street lounger—a great man at lobbies, coffee, and gambling-houses: my afternoons were passed in visits, luncheons, lounging and boxing—not to mention drinking! If I had known you in early life, you would not have been alive now. I remember Scroope Davies, H——, and myself, clubbing 19*l.* all we had in our pockets, and losing it at a hell in St. James's street, at chicken-hazard, which may be called *fowl;* and afterwards getting drunk together till H. and S. D. quarrelled. Scroope afterwards wrote to me for my pistols to shoot himself; but I declined lending them, on the plea that they would be forfeited as a deodand. I knew my answer would have more effect than four sides of prosing."—p. 42.

If we meet with some fitful flashes of native genius, we shall seek in vain, through this book, for the evidences of a well balanced mind. He thought and acted, not with coolness and deliberation, but under some strong impulse. He was obedient to his passions. His opinions were often formed without reflection, and retained as mere prejudices. We might select several exemplifications of this remark; and in a number of instances, we think we should be justified in dissenting from his judgments, respecting his own works, and those of others. But we own that the species of literature, about which his mind and his conversation were chiefly occupied, is not, of all others, the most to our taste: and we shall dismiss this subject with the expression of our regret, unavailing indeed, but sincere, that he has not risen as high in moral worth, as he did in intellectual distinction.

Thus are we led to a topic, which we scarcely know how to avoid, or how to discuss. But his character is before the public, and if we may rely on Mr. Medwin, delineated by himself. We have his own confessions, and they are any thing but penitential. It is true, he tells us that he took no pleasure in the various excesses into which he was drawn; and we believe that he found no real gratification, nothing that deserved the name of pleasure, in them. But if it was not in search of pleasure, that he plunged, according to his own showing, from one abyss of vice into another, we should

* Melincourt. † He remained at Cambridge till nineteen.

like to know by what motive he was impelled. We have no wish to dwell on the dark side of this subject. Allow him all that his most devoted admirers can claim for him; and we are still forced to lament that he was a stranger to that high and pure moral feeling which would have constituted the brightest ornament of his character. Let then his history, if possible, answer the purpose which he himself declared it was fitted to serve. Let the young profit by it. Let them curb their passions, learn the invaluable art of self-government, seek every species of improvement, fix their aim on some ennobling object, live not for themselves, but for their country, and for mankind, and they will experience the best pleasures, which this world can give; and leave behind them a name that survivors will delight to repeat with respect and affection. (*To be continued.*)

FOR THE LITERARY AND EVANGELICAL MAGAZINE.

AUTHORS say that, y, is not a Roman but a Greek letter. That y, is not a Roman letter is evident; and if it is Greek and not borrowed from some other nation, or alphabet, by both Greeks and Romans, why is it not to be found in any Greek alphabet? Besides, y, is not considered to be a Greek Letter in ancient words; at least I do not remember its being in any instance of the same form or of the same power with the Greek upsilon to which it comes the nearest: It would not be correct to substitute the Greek upsilon for the, y, in the name of Lycurgus, the famous Spartan legislator; nor in the name of Lycurgus, king of Thrace, who had the vines of his country destroyed; nor in the name of Pythagoras the Philosopher, nor in any other instance. According to testimony, then, y, is a Greek letter; but according to facts it is not; which must we respect? or how shall we reconcile this clashing?

Will the Editors of the Literary and Evangelical Magazine give the above an insertion, in hope that some gentleman will favour us with information in respect to the, y?

LINES.—TO WOMAN.

SUGGESTED by a picture (taken from an antique gem,) of a Woman Contemplating a Household God.

O Woman! whosoe'er thou art
That wouldst pursue thy weal,
Engrave this lesson on thy heart,
That thou mayst inly feel.

It is not thine to rove abroad
Thro' Fashion's circling maze,
To hear her votaries applaud,
And catch their idle gaze.

But by that dear domestic hearth,
That waits the wedded wife,
Seek there thy proper sphere on earth,
Thy chosen part in life.

And true to HIM who plac'd thee there,
Bid Duty's altar rise;
And soar,—on wings of Faith and Pray'r,
An angel to the skies.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Biblical Repertory.—We have received the First Number of a Quarterly work by Professor Hodge, with this title, of which, we published the Prospectus some time ago. It is designed to be a collection of Tracts in Biblical Literature. The First Number, consisting of about 150 pages contains two articles. 1. A Translation of Beck's *Monogramata Hermeneutices Librorum Novi Foederis*, or Outlines of Hermeneutics. This is the first part of his work, and comprises what is general, or what relates to all the books of the New Testament. It presents an outline of an important class of subjects, intended to be treated in the Repertory. 2. A translation of Tittman on Historical Interpretation, as it is here denominated from its subject, although in fact it is the Preface to the author's commentary on John's Gospel. The Historical method of Interpretation, to which he objects, is often termed the method of accommodation, or as we have heard it called *Semlerism*. Of this method Beck, in the previous article says "The Socinians and Grotius are its advocates."

Triumphs of Intellect.—We have received a pamphlet with this title, being a Lecture, delivered October, 1824, in the chapel of Waterville College. By Stephen Chapin, D.D. Professor of Theology in said College. Published by request of the Students and inscribed to them. It contains many striking illustrations of the subject, expressed in forcible and glowing language; and while it manifests the research of the author, is well calculated to stimulate the youthful mind to zealous effort in the work of intellectual advancement. We should have been better pleased with it, if the desire of usefulness had been allowed a more, and the love of distinction a less prominent place, as a motive to intellectual exertion.

Quarterly Theological Review, &c.—The Albion contains, in much detail, the project of a new work in England, intended as a theological Review and Ecclesiastical Record. It will, of course, maintain the doctrines and discipline of the Established church. The principal divisions of the work are intended to be as follows: 1. A critical review or notice of every publication, even if it be only remotely applicable to religious purposes. 2. A Retrospective view of valuable works of former times. The Ecclesiastical Record will embrace, 3. Debates in Parliament relative to the Church. 4. Proceedings of courts of law, in which the clergy are concerned. 5. State of the several dioceses. 6. Proceedings of the Universities. 7. State of the Episcopal Church in Scotland, and the colonies. 8. Account of Foreign Churches. 9. Report of public institutions. 10. Clerical Obituary. The first number was to appear in December, 1824.

Velocity of Sound.—An English publication contains a rule for calculating the velocity of sound at different temperatures. That velocity is increased by heat, and diminished by cold. The rule is this. To the fixed number 1082.7 add half the number of degrees, indicated on Fahrenheit's thermometer at the moment of hearing any distant sound, and the amount will be its velocity, in feet, per second. Thus according to this rule at the temperature of 50°, the velocity will be 1107.7 feet each second.

Volcano in Lanzarote.—On the 31st of August last, a volcano burst forth from a place called Tao, about six miles from the port of Areciffe, in Lanzarote, one of the Canaries. A vast body of flame suddenly burst forth from the earth, accompanied with a tremendous noise, and throwing up from the opening, rocks of several tons weight, to an immense height. The eruption continued without cessation during eighteen hours. The place at which the volcano burst out, was a level plain, on which there now stands a mountain, in height and shape resembling the other mountains of the island, all obviously of volcanic origin, as they are evidently masses of lava. The crater, which is computed to be several hundred yards in length in its greatest diameter, presented one vast glare of deep red flame during the eruption, and the lava which at length burst through the side of the mountain and dividing ran in two directions, but did not extend beyond 600 yards. Had this liquid fire extended itself as it did in the eruption that

happened about a century ago. the greater part of the island would have been destroyed. Altogether the scene was most terrific, and from the vibratory sensation experienced, even in the remotest parts of the island, the inhabitants were in momentary dread of an earthquake. The alarm has not indeed yet subsided, as the mountain still continues to vomit up alternate clouds of smoke and sulphur, and a second eruption is generally expected.

Indian Eloquence.—We understand that a volume is about to be published in New-York, which shall contain a number of specimens of Indian Eloquence. For ourselves, we will say that our curiosity has long been excited on that subject; and if this work be faithfully executed, we doubt not that it will attract a very general attention.

New-York Athenæum.—The success of this new institution has thus far fully answered the expectations of its patrons and friends. It has advanced with a steady step, and the subscriptions have been liberal. The lectures are well attended, and listened to with great satisfaction, becoming daily more and more a source of fashionable instruction and amusement. So far the lectures have succeeded in giving to scientific and learned themes a popular cast, mingling "the sweet with the useful." If the proposition to unite the Athenæum with the Historical Society and the City Library shall be carried into effect, a great institution may be formed, which will reflect credit upon the metropolis of the country. The plan appears to us entirely practicable, and by a concentration of talent will doubtless prove highly advantageous to each of the establishments. We learn that Eastburn's Literary Rooms have been engaged by the Athenæum, on liberal terms, and that the lectures will there be delivered in a short time, of which due notice will be given.—*Statesman.*

Renssellaer Institution.—The Hon. Stephen Van Renssellaer has founded at Troy, N. Y. an institution designed to promote the application of science to the common purposes of life. The Rev. Dr. Blachford of Lansingburgh has been appointed President; Amos Eaton, of Troy, Professor of Chemistry and experimental philosophy, and lecturer on geology, land surveying, and the laws regulating town-officers and jurors; and Lewis E. Beck, of Albany, Professor of mineralogy, botany and zoology, and lecturer on the social duties peculiar to farmers and mechanics. The institution is furnished with three pneumatic cisterns with the accompanying apparatus, and an ample supply of substances for systematic courses of chemical experiments; with a well selected apparatus for demonstrations in natural philosophy, with mineralogical and geological cabinets, and a library which comprizes the most approved elementary works in the several departments of learning to be cultivated at the school. The persons attending this institution are to be distributed into three classes, who shall perform experiments under the superintendence of the professor, undergo examinations and hear lectures.

Singular Inscription.—In the old Cathedral at Chester (England) is the following inscription.

The year of grace 689. Saith my author a Brittain Gyraldus, King Eth-

ereld minding most the blisse of Heaven edified a colledge church notable and famous in the subburbs of Chester, pleasant and beauteous in the honor of God and the Baptist St. John, with the help of Bishop Wulfrice and good Excillion.

REVIEW OF RELIGIOUS INTELLIGENCE.

COLONIZATION SOCIETY.—A General Meeting of the Richmond and Manchester Society, auxiliary to the American Colonization Society, was held in the Capitol, on the evening of Monday, the 17th inst.

The President having taken the Chair, the Annual Report of the Board of Managers was read, and being approved by the meeting, was ordered to be recorded.

The meeting then proceeded to the appointment of officers for the ensuing year; when the following were unanimously elected, to wit:

John Marshall, *President;* James Pleasants, 1*st Vice-President;* James Gibbon, 2*d Vice-President;* Thomas C. Howard, *Secretary;* Benjamin Brand, *Treasurer;*—and Wm. H. Fitzwhylsonn, Robert G. Scott, John Rutherfoord, Hall Neilson, Charles J. Nicholas, James Blair, Wm. Crane, Beverly Randolph, Wm. Barret, Willis Cowling, James E. Heath and Young Pankey, other *Managers.*

The Managers, in their Report, having recommended an application to the General Assembly, now in session, for aid to the Colony, in implements of husbandry, &c. to be furnished from the Penitentiary establishment of the Commonwealth, a Committee for the purpose of preparing a Memorial, was appointed of the President, Vice-Presidents, and Messrs. Scott, Gamble, Rutherfoord, Heath and Munford: and it is ordered, that the said Committee present the Memorial so to be prepared, to an adjourned meeting of the Society to be holden at this place, on Wednesday evening next, at half-past six o'clock.

On motion, ordered, that the Report of the Managers, together with the proceedings of this meeting, be published in the newspapers of this city;

And then the meeting adjourned till Wednesday evening next, at half-past 6 o'clock.

J. MARSHALL, *Pres't.*

TH: C. HOWARD, *Sec'ry.*

We offer the following extracts from the Report.

"That the object for which the Society was formed, and the practicability of attaining that object, has engaged the serious attention of many of our most intelligent citizens, and commanded their approbation, is proved by the institution of numerous Auxiliary Societies in the past year, and the considerable addition made to the members constituting those previously existing. In our own state, at least twenty societies now exist, of which about

six have been organized since our last annual meeting. Our own members have been much increased. On the 24th day of January, 1824, there were thirty-eight members for life, and fifty-nine annual subscribers belonging to this Society. At this time there are forty-five members for life, and one hundred and ten annual subscribers. The receipts of this Society from its institution, being little more than a year, have been $996:10, of which sum $642 has been paid to the Treasurer of the Parent Society, and $352:93, remains now to be disposed of in the same manner. By the contributions of this Branch of the Society in the last year, essential aid was rendered to the fitting out, and taking to the colony 105 Colonists from Virginia. In a few days another vessel is expected to sail from James River, with about 75 emigrants; for defraying the expense of whose transportation to Liberia, the means of this Society will enable us to contribute at least one third."

"In the preceding year, a new and unexpected obstacle has been presented to the Society. By the efforts which had been made, there remained no respectable portion of the free persons of colour, who were unwilling to emigrate to Africa; and applications for this purpose became so numerous, that there was much perplexity in making selections. The means of the Parent Society were insufficient to meet the demands. This auspicious state of things was seized on to give a new, and as was imagined, more inviting direction to the prevailing wish among the free persons of colour to change their condition, and an Agent was sent from Hayti with tempting offers for emigrants to St. Domingo. By many of the free persons of colour, the offer has been accepted. This division of public attention may for the moment retard our exertions, yet in the end, no danger need be apprehended from the occurrence. It is foreign to the intention of the Board of Managers, to do any thing which may be calculated, in the opinion of any one, to diminish the hopes for happiness which the free persons of colour may have formed by an emigration to Hayti; but it may not be unappropriate to suggest some considerations on this subject. The emigrants to Hayti will have the advantage (if so it may be called,) of an old settled country and an established form of government, neither of which will present themselves by an emigration to Africa; but on the other hand, in Hayti, the emigrant will find a new people, speaking a new language, with a Government in the administration of which, he cannot hope for many years, if ever, to participate; this government having an established state religion, new to him in every aspect. With such difficulties, the situation of the emigrant will be much more unpleasant than even in the wilds of Africa—there he will find as productive a soil, a climate equally salubrious with that of St. Domingo, a people speaking the same language, professing the same religion, and governed by laws dictated by themselves, with the decided recommendation of a new country, where distinction is more speedily attained, and where it necessarily attends the labours of the prudent and intelligent: while in Hayti no such hopes for the emulous are held out, and the field of promotion is already fully occupied:—With the philanthropist

there can be no hesitancy in giving the preference to the Colony of Liberia, when it shall be recollected the invaluable aid its prosperity will afford in the suppression of the nefarious Slave Trade."

An adjourned Meeting of the Society, was held on the evening of the 19th inst.; and the Committee appointed for that purpose, reported a memorial to the General Assembly of Virginia, which was adopted, and which appears in another part of the Magazine. The following resolutions were adopted.

On motion of Mr. Colston, *Resolved*, That John Tyler, Esq. be requested to present to the House of Delegates the Memorial of this Society, of which the foregoing is a copy; and that the other members of the Auxiliary Societies in this state, who are members of the Legislature be requested to afford it their aid.

On motion of Mr. Munford, *Resolved*, That 500 copies of the report of the managers of this society, together with the resolutions of the Legislatures of Virginia, Maryland and Tennessee, in relation to the acquisition of a territory for colonizing the free people of colour of the United States, and the memorial of this Society to the General Assembly, be printed in pamphlet form and distributed throughout the Commonwealth, by means of the members of the Legislature, and other persons, as soon as possible; and that the Secretary and Treasurer of the Society be a Committee to superintend the execution of this resolution.

On motion of Mr. Rutherfoord,

Resolved, That the Editors of newspapers printed in this City, be requested to publish in their respective papers, the proceedings of this meeting. And then the Society adjourned.

J. MARSHALL.

JOHN G. GAMBLE, *Sec'y pro. tem.*

REVIVAL OF RELIGION IN LEWIS COUNTY, VA.—An account of a Revival of Religion on French Creek in Lewis county, Va. is contained in a communication for the Boston Recorder by the Rev. Aretas Loomis, of Randolph county, Va. dated Dec. 9, 1824.

"Having lately visited French Creek and learned particulars from the people, and being the only Presbyterian clergyman within 80 or 100 miles of them, I feel constrained to contribute my mite to the edification of the Christian public, by giving a brief account of the late work of divine grace in that place.

It may not be amiss in the first place to advert to the previous state of that people. Twenty years ago, the land now occupied by them, was a wilderness, inhabited by wild beasts. The settlement is principally composed of emigrants from Massachusetts. They brought with them a relish for the word of God and Christian ordinances. The second family arrived there in 1808. The increase of population has been gradual. In the autumn of 1816 the Hampshire Missionary Society in Massachusetts, employed the Rev. Asa Brooks of Vermont to missionate one year on French Creek and in the ad-

jacent country. In the autumn of 1818, by the joint request of that people and of an infant settlement on Buckhannon River, he returned and settled among them. The people in both settlements, being almost destitute of pecuniary resources, were compelled to relinquish a portion of his labours to be spent in the missionary field. In the autumn of 1819, Mr. Brooks organized a Presbyterian church on French Creek, consisting of ten members.—Soon after it pleased the Lord to refresh them by the outpouring of His Spirit, and seventeen were received to the church as fruits of the revival.—Other additions by letter and profession have increased the number of communicants to about forty. In the whole settlement there are not now more than fifty families.

Since the revival in 1819 the people had degenerated into a state of coldness. During the summer past, however, some of the church seemed to feel more sensibly their situation, and became more earnest in prayer. Still nothing special was visible upon the minds of the people. According to previous arrangements, Mr. B. with his family, took leave of his people on the first of Sept. to revisit his friends in Vermont and spend the winter. On the Sabbath previous to his departure, he administered to his flock the Lord's Supper and preached his parting sermon. The scene was affecting. Many were in tears. Impressions were made upon the minds of some, which, though, concealed, could not be stifled. Even now the faith of the church was too weak to expect a revival. Some of them, however, were enabled, in the course of the week, to wrestle in prayer until they obtained a confidence that mercy would be shown. The people now, without a pastor, found that they must *cast all their care upon the Lord.* They felt, they prayed, and they obtained the blessing.

On the second Sabbath after Mr. B's departure, a sectarian preacher had a meeting in a remote part of the settlement. The principal part of Mr. B's congregation attended. During the meeting, the feelings of a number became so poignant, that they could no longer be concealed. It was evident that the Spirit of the Lord was among them. At a conference meeting the next evening, near the centre of the settlement, sobs and sighs were to be heard in every part of the room. The work was powerful. Sinners were borne down under a sense of their guilt, and exhibited in their countenances deep-felt anxiety. Meetings for religious worship were now held every day in the week. The trembling and anxious resorted to the houses of professors inquiring "what they must do to be saved." Christians, with a deep sense of their insufficiency, gave up their time to the instruction of the awakened, and to prayer for their conversion. The Lord wrought "for His own names' sake." Convictions generally were of short duration, but pungent. "The commandment came, sin revived and they died." By the close of the week, not less than 30, were in the judgment of charity, "rejoicing in hope." The work progressed. But in the height of the excitement, the hearts of the most active and engaged members of the church were grieved and chilled, by hearing the above-mentioned preacher, who continued in the settle-

ment about two weeks, publicly advance certain *Unitarian sentiments!* He also preached upon the subject of Baptism by Immersion, urging it as an immediate duty after repentance. By these means the attention of the people was diverted from more important subjects, and the work seemed to be checked. The fervour of soul began to subside. Whenever the externals of religion are dwelt upon instead of vital piety, the Holy Spirit will be grieved. The work has been powerful, but comparatively short. About fifty have manifested hopes. Though it is to be feared, that some chaff is mixed with the wheat, yet I trust many, to the praise of God's grace, thro' the blessed Immanuel, will abide the day of final trial. The subjects have been principally among the youth and children. During this precious season, the people were not only deprived of the evangelical and faithful labors of their pastor, but also of the assistance of three out of four of their elders (deacons) who by previous engagements were absent. But the Lord has shown Himself able to carry on His own work. To Him be all the glory.

From this wonderful display of Almighty grace, the Hampshire Missionary Society have occasion to bless God and take courage. Through their instrumentality, this people have been supplied with the faithful preaching of the gospel. The good work has taken effect and rewarded their exertions a thousand fold."

Sabbath Schools in Upper Canada.—A Correspondent of the N. York Religious Chronicle, makes the following statement on this subject.

"You will be pleased to hear of the successful progress of *Sabbath Schools*, among our Canadian neighbours. The Report of the Sunday School Society, published at Kingston, in the beginning of the last month, conveys some interesting facts which I will repeat for your gratification. It is the design of this Society to furnish suitable books, and the necessary means of establishing and conducting Sabbath Schools in this vicinity; likewise to collect and publish as far as practicable, the origin and progress of all the Sunday Schools in this country.

The extent of territory over which Sunday Schools are forming, and the great difficulty they all experience in procuring such books as are needed, render this institution peculiarly important. Since the formation of the Society, books have been received amounting in value to more than $ 300, which have been sold or distributed in the neighbourhood of Kingston, or sent to York.

In consequence of a painful neglect in the country Schools in this vicinity, says the Report, your committee cannot give an accurate statement of the number and progress of the different Schools in this District. In this Town there are four Schools—one in connexion with the English Church, another with the Scotch Church, another with the Wesleyan Chapel, and another with the Union Church. In these four Schools there are about 250 scholars. There are also Schools on Point Henry and at Waterloo. During the past summer the number of attendants in the former has been from 40 to 50—in the latter about 30. There has likewise been established a

flourishing School at Gannanoque, with which is connected a good Juvenile Library, which has done much good.

The Committee enumerate eight places at which Schools have been established, the past summer; and mentions that in several other places Schools and Bible classes are about being formed, but in what progress these different institutions are at present they are unable to state.

Mr. Osgood has devoted himself with untiring zeal, to the advancement of these designs; and am happy to add, with much efficiency.

Catholic Church in the United States.—Three new Sees, says a late Dublin paper, have been lately erected in America, by the present Pope, and priests will be shortly, if they have not been already consecrated for them. The Sees are, St. Louis, Missouri, Detroit, Michigan and Vincennes, Indiana.

Missions among the Heathen.—We had made some progress in the preparation of a tabular view of the different Missions among the Heathen, on our own continent and elsewhere, conducted by associations in this country, when the Missionary Herald, containing such a document, came to hand. There are Missions, under the direction of I. The American Board of Commissioners for Foreign Missions. II. The United Foreign Missionary Society. III. American Baptist Board of Missions. IV. American Methodist Missions. V. American Episcopal Church. VI. United Brethren. VII. Western Missionary Society. VIII. Synod of South Carolina and Georgia. We can lay before our readers, at present, only the survey of the Missionary stations under the direction of the American Board of Commissioners for Foreign Missions. It will be found a valuable document, both for the sake of reference, and on account of the condensed information which it conveys.

I. American Board of Foreign Missions.—The Missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

Bombay.—The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name, and capital of the Presidency.

Rev. Gordon Hall, *Missionary*; Mrs. Hall; Mr. James Garrett, *Printer*; Mrs. Garrett.

Mahim.—Six miles from Bombay, on the part of the island.

Rev. Allen Graves, *Missionary*; Mrs Graves.

Tannah.—The chief town on the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, *Missionary*; Mrs. Nichols.

Rev. Edmund Frost, *Missionary*, and Mrs. Frost probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed many thousand books and tracts, which have been read, probably by several hundred thousand natives. They have under their care 26 schools, containing more than 1,200 pupils. In these schools are taught, in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence.

A *Mission Chapel*, 60 feet by 35, has been erected at Bombay. It was dedicated in May 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

CEYLON.—A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The Missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, *Missionary;* Mrs. Woodward; Mrs. Sarah Richards, *Widow of Rev. James Richards;* Nicholas Permander, *Native Preacher.*

Batticotta.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs; Rev. Daniel Poor, *Missionary and Principal of the Central School;* Mrs. Poor; Gabriel Tissera, *Native Preacher.*

Oodooville.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary;* Mrs. Winslow; Francis Malleappa, *Native Preacher;* George Koch, *Native Medical Assistant.*

Panditeripo.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M.D. *Missionary and Physician;* Mrs. Scudder.

Manepy.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary;* Mrs. Spaulding.

The Missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a

flourishing School at Gannanoquē, with which is connected a good Juvenile Library, which has done much good.

The Committee enumerate eight places at which Schools have been established, the past summer; and mentions that in several other places Schools and Bible classes are about being formed, but in what progress these different institutions are at present they are unable to state.

Mr. Osgood has devoted himself with untiring zeal, to the advancement of these designs; and am happy to add, with much efficiency.

CATHOLIC CHURCH IN THE UNITED STATES.—Three new Sees, says a late Dublin paper, have been lately erected in America, by the present Pope, and priests will be shortly, if they have not been already consecrated for them. The Sees are, St. Louis, Missouri, Detroit, Michigan and Vincennes, Indiana.

MISSIONS AMONG THE HEATHEN.—We had made some progress in the preparation of a tabular view of the different Missions among the Heathen, on our own continent and elsewhere, conducted by associations in this country, when the Missionary Herald, containing such a document, came to hand. There are Missions, under the direction of I. The American Board of Commissioners for Foreign Missions. II. The United Foreign Missionary Society. III. American Baptist Board of Missions. IV. American Methodist Missions. V. American Episcopal Church. VI. United Brethren. VII. Western Missionary Society. VIII. Synod of South Carolina and Georgia. We can lay before our readers, at present, only the survey of the Missionary stations under the direction of the American Board of Commissioners for Foreign Missions. It will be found a valuable document, both for the sake of reference, and on account of the condensed information which it conveys.

I. AMERICAN BOARD OF FOREIGN MISSIONS.—The Missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

BOMBAY.—The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name, and capital of the Presidency.

Rev. Gordon Hall, *Missionary*; Mrs. Hall; Mr. James Garrett, *Printer*; Mrs. Garrett.

Mahim.—Six miles from Bombay, on the part of the island.

Rev. Allen Graves, *Missionary*; Mrs Graves.

Tannah.—The chief town on the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, *Missionary*; Mrs. Nichols.

Rev. Edmund Frost, *Missionary*, and Mrs. Frost probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed many thousand books and tracts, which have been read, probably by several hundred thousand natives. They have under their care 26 schools, containing more than 1,200 pupils. In these schools are taught, in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence.

A *Mission Chapel*, 60 feet by 35, has been erected at Bombay. It was dedicated in May 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

Ceylon.—A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The Missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, *Missionary;* Mrs. Woodward; Mrs. Sarah Richards, *Widow of Rev. James Richards;* Nicholas Permander, *Native Preacher.*

Batticotta.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs; Rev. Daniel Poor, *Missionary and Principal of the Central School;* Mrs. Poor; Gabriel Tissera, *Native Preacher.*

Oodooville.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary;* Mrs. Winslow; Francis Malleappa, *Native Preacher;* George Koch, *Native Medical Assistant.*

Panditeripo.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M.D. *Missionary and Physician;* Mrs. Scudder.

Manepy.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary;* Mrs. Spaulding.

The Missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a

considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

There has been a recent outpouring of the Spirit on several of the schools, but the results are not yet known in this country.

A Central School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

THE CHEROKEES.—A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Creek-Path, Carmel, Hightower, Willstown, Haweis, and at a place not yet named.

Brainerd.—Within the chartered limits of Tennessee, on the Chickamaugah creek, 2 miles N. of the line of Georgia; 7 S. E. of Tennessee river; 250 N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns;* Mrs. Elsworth; Mr. Henry Parker, *Farmer;* Mrs. Parker, Mr. Josiah Hemmingway, *Farmer;* Mr. Erastus Dean, *Mechanic;* Mrs. Dean; Mr. Ainsworth E. Blunt, *Farmer and Mechanic;* Mrs. Blunt; Miss Sophia Sawyer, *Teacher.*

Creek-Path.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama.

Rev. William Potter, *Missionary;* Mrs. Potter; Dr. Elizur Butler, *Teacher;* Mrs. Butler; John Arch, a converted Cherokee, *Interpreter.*

Carmel.—Formerly called Taloney; 60 miles S. E. of Brainerd, within the chartered limits of Georgia, on the Federal road.

Rev. Daniel S. Butrick, *Missionary;* Mr. Moody Hall, *Teacher;* Mrs. Hall.

Hightower.—On a river named E-tow-ee, corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel.

Mr. Isaac Proctor, *Teacher;* Mrs. Proctor.

Willstown.—About 56 miles S. W. of Brainerd, just within the chartered limits of Alabama.

Rev. Ard Hoyt, *Missionary;* Mrs. Hoyt; Rev. William Chamberlain, *Missionary;* Mrs. Chamberlain; Mr. Sylvester Ellis, *Teacher;* Mrs. Ellis.

Haweis.—About 55 miles a little W. of S. from Brainerd, just within the chartered limits of Georgia.

Mr. Frederic Elsworth, *Teacher and Farmer;* Mrs. Elsworth.

The station not named.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

Mr. William Holland, *Teacher;* Mrs. Holland; Mr. John Vail, *Farmer;* Mrs. Vail.

Churches have been organized at Brainerd, Creek-Path, Carmel, Hightower, and Willstown. More than 50 Cherokees were united to these

churches the last year. Schools for the youth of both sexes are maintained at all the stations.

At the station last named, the buildings have been but recently erected. A residence has probably been commenced by this time.

The Cherokees have made greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment.

The Choctaws.—A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi.

Western District.—Elliot.—Situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 miles from the Walnut Hills, on the Mississippi river; and from Natchez, in a N. N. E. direction, about 250 miles.

Mr. John Smith, *Farmer;* Mrs. Smith; Mr. Joel Wood, *Teacher*; Mrs. Wood; Mr. Zechariah Howes, *Farmer and Mechanic*; Mr. Anson Dyer, *Teacher;* Miss Lucy Hutchinson, *Teacher.*

Bethel.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Mr. Stephen B. Macomber, *Teacher;* Mrs. Macomber.

School at Capt. Harrison's.—Near Pearl river, more than 100 miles southeasterly from Elliot.

Mr. Anson Gleason, *Teacher.*

North-East District.—Mayhew.—On the Ook-tib-be-ha-creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission;* Mrs. Kingsbury; Dr. William W. Pride, *Physician;* Mrs. Pride; Mr. Calvin Cushman, *Farmer;* Mrs. Cushman; Mr. Samuel Wisner, *Mechanic;* Mrs. Wisner; Mr. William Hooper, *Teacher;* Mrs. Hooper; Mr. Philo P. Stewart, *Mechanic;* Miss Anna Burnham, *Teacher;* Miss Philena Thatcher.

School at Mooshoolatubbee's.—About 20 miles from Mayhew, in a southeasterly direction.

Mr. Adin C. Gibbs, *Teacher.*

At I-ik-hun-nah.—A settlement of from 20 to 25 families, about 30 miles W. of Mayhew. It has been formed within three or four years, through the influence of Capt. Folsom, an enlightened chief. Most of these families, previous to their coming together, were wanderers, without industry, property, or character. For the two last years, they have excluded whisky

entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables.

Rev. Cyrus Byington, *Missionary;* Mr. David Wright, *Teacher;* Mrs. Wright; Mrs. Moseley, *widow of Rev. Samuel Moseley.*

South-East District.—EMMAUS.—About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama.

Mr. Moses Jewell; Mrs. Jewell; Mr. David Gage, *Teacher;* Mrs. Gage.

School at Mr. Juzon's.—About 100 miles south-easterly from Mayhew.

Mr. James T. Hadden, *Teacher.*

Goshen.—Formerly called *Yok-u-mah-chuk-mah.* About 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Rev. Alfred Wright, *Missionary;* Mr. Elijah Bardwell, *Teacher;* Mrs. Bardwell; Mr. Ebenezer Bliss, *Farmer and Mechanic.*

Churches have been organized at Elliot, Mayhew, Bethel, and Goshen. The Rev. Samuel Moseley died on the 11th of Sept. last, greatly lamented by his companions in labour.

Mr. Byington, at I-ik-hun-nuh, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Mr. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about 3,000 words, which he has translated into English, for the use of learners. These words are classed, according to the subjects to which they belong. He has, also, illustrated at considerable length, the conjugation of verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, moreover, translated into Choctaw, twelve sermons and ten hymns. Somewhat more than 200 native children were in the schools, in September last. The following abstract of a report concerning the schools at Mayhew, is given as a specimen of what is attempted and accomplished at the schools in the nation.

BOYS' SCHOOL.

Class.	*No. schol.*	*Degree of Proficiency.*
1	2	Read and spell in words of two syllables.
2	5	Read and spell in words of three syllables.
3	6	Read in easy lessons.
4	6	Read not well in the New Testament.
5	13	Read well in the New Testament.
6	6	Read with fluency and propriety, spell well, write composition, and study geography and arithmetic.

During the winter, the 5th and 6th classes were required to commit lessons by candle-light. So anxious were they to excel in this exercise, that they would often take their books to the table, and improve every moment not otherwise occupied. They frequently recited twice as much as was required. A part of the time, on the Sabbath, was also employed in the same manner. During these exercises, they committed to memory from 20 to 25

chapters of the Gospel of Matthew, many hymns, lessons containing words and phrases in Choctaw and English, &c.

GIRLS' SCHOOL.

Class.	*No. schol.*	*Degree of Proficiency.*
1	4	Read in monosyllables.
2	4	Read in two or three syllables and easy lessons.
3	10	Read in New Testament but not fluently.
4	3	Read well in New Testament.
5	5	Read in English Reader, Bible, &c.

The fifth class could recite the more interesting parts of Genesis, Exodus to the 20th chapter, and most of the history of our Saviour in the New Testament, and could go through the maps in Cumming's Geography. All the lessons in the spelling-book were familiar.

Different classes of the children perform various labour in the recess of school, and interchange their labours every week. In this way they become acquainted with domestic duties. Besides keeping their own clothes clean and entire, they make and repair much that is worn by the boys.

The schools are now extended, on the northern, eastern, and southern sides of the nation, about 350 miles. The two extreme ones are 250 miles distant, by the common route.

It is uncertain at what station Mr. Loring S. Williams, *Teacher*, and his wife will be ultimately placed. Mr. Williams has resided at Bethel.

THE CHEROKEES OF THE ARKANSAS.—Cherokees, who from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

Dwight.—On the west side of Illinois creek; four miles north of the Arkansas river; 509 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney, *Missionary;* Mrs. Finney; Rev. Cephas Washburn, *Missionary;* Mrs. Washburn; Mr. Jacob Hitchcock, *Steward;* Mrs. Hitchcock; Mr. James Orr, *Farmer;* Mrs. Orr; Mr. Asa Hitchcock, *Mechanic;* Mrs. Hitchcock; Miss Ellen Stetson, *Teacher.*

About 60 Indian youth of both sexes are instructed here, of whom a very interesting account was given in the Herald, at page 345 of our last volume.

SANDWICH ISLANDS.—A group of islands in the North Pacific Ocean, between 18° 50′ and 22° 20′ north latitude, and 154° 55′ and 160° 15′ west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Oneehow the north-western. The distance, from the eastern point of Owhyhee to the north-western side of Oneehow, is about 390 miles.

Established in 1820. Stations on Owhyhee, Woahoo, Atooi and Mowee.

Owhyhee.—KIRUAH.—This place is on the western shore, nearly equi-distant from the northern and southern points of the island.

Rev. Asa Thurston, *Missionary;* Mrs. Thurston, Mr. Joseph Goodrich, *Licensed Preacher and Missionary;* Mrs. Goodrich; Dr. Abraham Blatchely, *Physician;* Mrs. Blatchely.

Wyakaah.—On the north-eastern side of the island.

Rev. Artemas Bishop, *Missionary;* Mrs. Bishop; Mr. Samuel Ruggles, *Teacher;* Mrs. Ruggles.

Woahoo.—HONORURU.—On the southern side of the island.

Rev. Hiram Bingham, *Missionary;* Mrs. Bingham; Mr. Elisha Loomis. *Printer;* Mrs. Loomis; Mr. Levi Chamberlain, *Superintendent of Secular Concerns.*

Atooi.—WIMAAH.—On the southern side of the island.

Mr. Samuel Whitney, and Mr. James Ely, *Licensed Preachers and Missionaries;* Mrs. Whitney; Mrs. Ely,

Morvee.—LAHINAH.—On the southern side of the island.

Rev. William Richards, and Rev. Charles S. Stewart, *Missionaries;* Mrs. Richards; Mrs. Stewart; Betsey Stockton, *Coloured Woman, Domestic Assistant.*

MALTA.—An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this Island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary;* Mrs. Temple.

On this island is a *Printing Establishment,* for the support of which certain persons, in Boston and elsewhere, engaged to pay $ 3,000 annually for five years,—in all $ 15,000, the greatest part of which has been already received.—The following tracts have been issued from this establishment, during the past year.

In the Romaic, or Modern Greek.

Tracts.	*Pages.*	*Copies.*
Negro servant, 2d ed.	54	1000
Watts' Catechism for children.	16	1700
Address to the Children of Israel,	34	1000
Payson's Address to Mariners, 2d ed.	16	1000
Sixteen Short Sermons, 2d ed.	48	1000
Flowers of Chrysostom on reading the Scriptures,	26	1000
Content and Discontent, by Mrs. Sherwood,	24	1000
A serious Address to young and old,	27	1000
Life of James Covey, two ed.	16	2500
An Appeal to the Heart,	34.	1000
Life of the Virgin Mary, extracted only from the Bible,	20	1000
Exhortation to Seamen,	20	1000
The Lord's Sermon on the Mount,	16	1000
The Traveller and Yourself,	16	1000

	Pages.	*Copies.*
In Greco-Turkish.		
The Lord's Sermon,	16	450
In Italian.		
An Address to the Children of Israel,	25	1000
Christ's Sermon on the Mount,	16	1000
Negro Servant,	28	1000
The Young Cottager,	72	1000
Serious thoughts on Eternity.	12	1000
Shepherd of Salisbury Plain,	12	1000
Dialogue between two Sailors,	18	1000
	Total,	25,650

A pious and skilful printer, from this country, is much needed at Malta.

PALESTINE.—*Jerusalem.*—The capital of the ancient Judea, and of the modern Palestine. Population estimated by Messrs. Fisk and King, as follows:

Mussulmans, 10,000; Jews, 6,000; Greeks, 2,000; Catholics, 1,500; Armenians, 500. Total, 20,000.

The Rev. Levi Parsons—now we trust an inhabitant of the heavenly Jerusalem, visited this city in 1821; but it was not entered by any missionary, with a view to a permanent residence, till 1823.

Rev. Pliny Fisk, Rev. Jonas King, *Missionaries.*

Beyroot.—At the foot of Mount Lebanon. Population about 5,000.

Rev. Isaac Bird, *Missionary;* Mrs. Bird; Rev. William Goodell, *Missionary;* Mrs. Goodell.

A press is on its way to Palestine, and the Missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and Tracts, in different languages, and to people belonging to various nations, and residing in widely distant parts of the East.

SOUTH AMERICA.—On the 25th of July 1823, Mr. John C. Brigham and Mr. Theophilus Parvin, the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston for Buenos Ayres. They arrived Oct. 24th. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Colombia, distributing the Scriptures, and observing the religious and moral state and prospects of the countries, through which he passes.

FOREIGN MISSION SCHOOL.—Situated in Cornwall, Conn. Established in 1816.

Rev. Amos Basset, D.D. *Principal;* Mr. Herman L. Vaill, *Assistant.*

About 60 heathen youths, from various nations, have, at different times, enjoyed the privileges of this school. Of these youths, nearly half became hopefully pious at Cornwall. At present, the school contains over 30 members.

SUMMARY.—Whole number of Preachers of the Gospel from this country, 35
Native preachers and interpreters, - - - - - - - - 5
Labourers from this country, including missionaries, and assistant missionaries, - - - - - - - - - - - - - 73
Female assistants, including the wives of missionaries, - - 64—142
Stations, 34; Churches organized, 13; Schools, 95; Pupils, about 4,000.

CEYLON MISSION.—Recent accounts have been received of a considerable degree of religious attention and improvement at *all* the stations belonging to this Mission. The number of those who are believed to have experienced a change of heart is about eighty. Some details derived from individual communications, are given in the Missionary Herald. But as the Missionaries are expected soon, in a joint letter, to furnish an official statement on the subject, we deem this brief notice sufficient at present.

PRESBYTERIAN CHURCH IN THE WEST-INDIES.—The Presbytery of Glasgow has received a letter from Earl Bathurst, stating it to be the intention of his Majesty's government, to make provision for the support of Presbyterian clergymen, in such of the colonies as might require them.

TO CORRESPONDENTS.

WE deem it not unseasonable, to correct an erroneous impression, which has existed, we know not to what extent, that we are not desirous of increasing the number of our Correspondents. The pages of the Magazine are open to communications from all quarters, provided they be such as correspond with its plan. We particularly solicit contributions of matter, from the clergymen, and intelligent laymen who are numbered among its readers, in different sections of the country. We may sometimes be aware of circumstances, unknown to a correspondent, which render inexpedient the insertion of an article of the first merit. The want of room may possibly cause delay, or even exclusion. In every case, however, we will extend to communications adapted for this publication, all due attention.

Some notice of a late publication on the Apocalypse, is promised for the next Number of the Magazine.

A DISCOURSE

Delivered before the Literary and Philosophical Society of Hampden Sydney College, at their Anniversary Meeting, on the 24th of September, 1824. *By* JOHN H. RICE, D.D. *Published in conformity with a resolution of the Society.*

(Concluded from page 9.)

THE remaining part of this Discourse will be employed in illustrating the objects designated by the Title of our association.

The value of Societies for the promotion of learning and philosophy has been so fully evinced, and is so well known, that this subject need not detain us for a moment. Such institutions convert the attainments and labours of the members into a common stock, of which each individual enjoys the benefit. This is a great advantage: But another, and perhaps a greater is derived from the countenance and encouragement afforded by the Association to every member in the pursuit of his chosen studies; and by the excitement produced when numbers meet together, all feeling a common enthusiasm in a noble cause. Nothing so carries men forward in their intellectual progress. It is an impelling power of great force. It is a temporary communication of genius. And if the impulse is often renewed, even ordinary minds under its influence make rapid advancement.

In selecting the objects to which our attention should be directed we have chosen to take a wide range, in the hope that sooner or later our Association would embrace great numbers; and to the end that free scope might be given to the enthusiasm of all.

We use the term Literary in distinction from scientific. Literature includes language as the means of expressing human thoughts and feelings; and the various particulars which grow out of the use of language, when cultivated and applied to intellectual purposes; such as *Eloquence*, *Poetry* in its various departments, the Epic, the Tragic, the Comic, &c. *History*, not as a record of political facts, but of men's thoughts, feelings and purposes, as expressed in language; *works of fiction* in the form of prose, and other things of similar kind.

From this statement brief and imperfect as it is, we see at once that this general division comprehends many subjects of great importance. It is erroneously supposed by many that

learning is mere knowledge of words; and that all that is implied in literature is little more than a mere trifling about the arrangement of words, and the forms of sentences. On the contrary, it is in this way, we become conversant with man as an intellectual being; we witness a development of his thoughts and feelings, his passions and affections, his tastes and mental habits. We are brought to an intimate acquaintance with all that is lofty in man's views and grand in his conceptions; with all the forms of majesty and beauty, of grace and dignity that have been familiar to the greatest geniuses of every age. Such men as Homer and Virgil, Milton, Shakspeare and Cowper, Tasso, Dante and Ariosto; and such as Demosthenes, Thucydides, Xenophon, Plato, Cicero, Sallust, Cæsar and Tacitus; Burke and Chatham; and such as Howe, Hopkins and Barrow: and, to go farther back and rise higher still, such men as David, Isaiah, and Paul, are brought into contact with us: we feel their mental power, rise on their imaginations, enjoy the beautiful creations of their fancy, kindle with their ardour, partake of their sympathies; and in some degree are moulded into their intellectual and moral image. In a word he who is acquainted with the literature of a people, knows the mind of that people, whatever may have been its progress, with all its refinements and graces; he knows the moral character of that people, as it is exhibited in their national ballads, their tales and fables, their comedy and tragedy, their novels and epics, the speeches of their orators, the dissertations of their philosophers, and the narratives of their historians. Surely a knowledge of mankind like this, is justly reckoned highly important. It gives a wide range to the thoughts, and elevation to the feelings. It is a fine preparative for the acting of one's part with dignity and propriety in any station to which man is called by his fellow-men. A most beautiful passage might be quoted from Cicero to show what pleasures are afforded by polite and liberal pursuits of this kind. It is doubtless familiar to every scholar, but such is its length that I forbear to introduce it here. It furnishes me, however, with an important part of my argument. These liberal studies are, in a high degree, subsidiary to virtue. Every man must by the very constitution of his nature, have something to create an interest in his mind, and exercise his affections. He cannot live without it. And either he will devote himself to those pleasures which are common to man with brutes; or he will indulge in a degrading and sordid avarice; or pursue the course of selfish ambition; or be satisfied with the gratifications of learning and science—

unless indeed he should rise still higher and set his heart on the Source of all good. Warm hearted youth rarely feels the gripe of avarice or indulges in a debasing ambition. But alas, in that season the calls of passion are loud and urgent, and unless there are opened to the young, sources of pure and generous pleasure, they will drink of the troubled stream of sensuality, and swill in the stye of Epicurus. How happy is it for them, while surrounded continually by temptation, to have at hand, always, the facilities of pure and high enjoyment!—To be prepared for enjoying the sublimity of Homer and Milton, the tenderness of Virgil, or the warbling wood notes of "Sweetest Shakspeare, Fancy's child!"—To hold high converse with the minds which have most adorned human nature, and have added to the dignity of man as an intelligent Being. This familiarity with the intellects of men who have been the brightest emanations from the Eternal Mind, that have ever appeared on earth is a mighty safeguard to virtue. He surely needs not an animal stimulus to quicken his spirits and enable him to bear the tediousness of time, who can rouse his mind and gratify his taste by such means as are always to be found in the storehouses of literature.

But it ought to be observed that studies of this kind prepare those who pursue them for enjoying in a high degree the pleasures of social intercourse. Men who love books, and delight in literary research always have interests and feelings in common; and can converse on subjects which create no unfriendly collision, awaken no bad passions, produce no debasing effects. The communion of minds replete with information, and refined by taste, is next in purity and sublimity to that of Christians in the interchange of fraternal love.

There is too a connexion between mental improvement and national prosperity, which deserves the most serious consideration of every patriot. The historians have always noted a decline of literature as one of the surest symptoms of decay in a state. Greece and Rome afford memorable examples of this. And one of the first tokens that modern Greece was rising to shake off her chains and break the rod of the oppressor, was afforded by her increased attention to education, and to the literature of the ancient age.

Indeed there must be a degree of intellectual elevation to capacitate a people for liberty. A grossly ignorant nation is incapable of self-government; and therefore cannot be free. They who must look to others to govern them are always slaves. The chains may be of silk or of iron; nevertheless they are chains; and they who wear them, are slaves. Still,

however, there must be government; or all the miseries of anarchy will ensue. It is necessary then for the perpetuity of the republic that mind should be cultivated and improved: that there should be wise and faithful men to do the business of the people, and that the citizen should be so enlightened as to see the necessity of wholesome laws; to understand when they are good and when bad; and to feel the propriety of obeying them.

This hasty sketch will show the importance of literature to the well being of the country; and the reasons why the society has made its cultivation a primary object.

Still, however, not at all to the exclusion of another department of human knowledge, which is justly esteemed in the highest degree important: I mean philosophy. And here it is necessary that I should employ a little time in explanation of the term, and showing the range of inquiry implied in it. The propriety of this is the more urgent, because many confine the term to a mere investigation of the laws of material nature, and a classification of the phenomena which occur in that department of creation: While others associate with the term the idea of a cold and unfeeling stoicism; which regards pleasure and pain, wealth and poverty, honour and shame, life and death with equal indifference. Of these two classes of persons, the former will find, on a little inquiry, that they have improperly restricted their views to a narrow range of thought; and the latter will discover to use the language of Milton,

> How charming is divine philosophy;
> Not harsh and crabbed, as dull fools suppose,
> But musical as is Apollo's lute,
> And a perpetual feast of nectared sweets,
> Where no crude surfeit reigns.

Philosophy teaches us to ascertain, and bring into a regular and digested order the various laws by which mind carries on its operations, and the changes in material nature are produced. This definition shows that the range of philosophy is wide, and that it seeks its proper objects every where throughout the material and spiritual creation. There is a philosophy of mind, a philosophy of language, of eloquence, of poetry, of history: or rather the philosophy of mind runs through these various departments; so that they all afford means of forming an induction respecting the operations of that greatest of all created wonders the human mind. He who studies language merely for the words, he who reads poetry merely for the rhythm and cadence, only wastes his

time. But he who carries the spirit of philosophical research into these and similar subjects, deduces from them most valuable conclusions respecting the operations of intellect; and establishing principles on the firm basis of induction.

Indeed there is no department of human knowledge into which philosophy does not extend her researches. She is seen busily engaged in systems of legislation; and discovers how the great principles established in human nature operate on human laws; and conversely how laws operate on man, and modify his condition. It is also by pursuing researches according to rigorous philosophical principles that political economy has been reduced from a chaos of conjectures to something like the regularity of a system. In the same manner history is made to afford instruction both to the statesman and the private citizen; and has been changed from a mere narrative, such as it was in ancient days, into a most valuable source of information respecting the motives of men, and the causes of the revolutions which have taken place among civilized nations.

I can only glance at these important subjects on the present occasion. But even these few desultory remarks serve to show that the man who has not ascended into these higher walks of philosophy, does not deserve the name of a politician, is not fitted at all for the management of national affairs, and does not even know how to make the proper use of history.

Now if these things are so;—and no competent judge can doubt of them—this society will render important service to the state, by exciting and cherishing in the bosoms of its members a spirit of philosophical research.

It ought to be observed, too, that the student who investigates the laws of mind, and ascertains the principles of human nature, is alone prepared to understand the true principles of moral science. While others dogmatize, he reasons, While others theorize, he builds on the sure foundation of rigorous induction.

But if we descend from the higher parts of nature, and consider philosophy as conversant with material things, how vast and rich is the field which is opened to our research! Philosophy discovers those measures of beneficent wisdom, which the great Creator has adopted to regulate the movements and preserve the harmony of the whole system of nature. She ascertains the few simple laws by which worlds are held in connexion with worlds, and systems with systems; and she perceives the same mighty influence running through

every department in this great kingdom of Jehovah. The views presented here are of the sublimest character: not simply because of the grandeur and majesty of the objects; but because we every where trace the operations of a mind, whose will is clothed with omnipotent energy, whose wisdom and knowledge reach beyond all limits, and at the same time are directed by a benevolence infinite and inexhaustible.

But when we confine our views to earth, we find an innumerable variety of objects, on which philosophy may exercise her skill, and among which she may pursue her investigations. The three kingdoms of nature abound in subjects. Minerals, vegetables, and animals, all afford abundant opportunities for the researches of the philosopher, and he is making continual discoveries, which not only gratify curiosity, but subserve the interest and comfort of man. I here speak things so well known, that it is waste of time to dwell on them.

But it is not duly considered by many among us, how greatly science aids industry and provides national wealth. Had it not been for two mechanics, the kingdom of Great Britain would have been utterly unable to make the efforts and take the stand which she has done during the last thirty years. I speak of Watt and Arkwright, who gave to their country the full use of the steam engine and of spinning machinery. It was by the application of philosophy to the mechanic arts, that these distinguished inventions were made. To select a single instance. Arkwright I think may be considered as the inventor of the spinning machinery. Now it has been calculated that this machinery produces more than could be produced by the manual labour of more than two hundred millions of hands. Here then is a clear addition to the productive labour of the country of that which equals at least one hundred and eighty millions of hands, without the expense of feeding and clothing them! It has been calculated that the machinery at work in Great Britain is equal in the whole to 480 millions of hands. This, then, is an addition to the productive labour of the kingdom, of at least 460 millions of hands. It is easy to see that this must be a prodigious advantage. Another instance of the advantage derived from the application of philosophy to the use of man, may be instanced in the construction of steam-boats. I advert to this, on account of the very important effects of the invention on our own country. It affords facilities for intercourse, and for the carrying on of internal commerce, which will exert an important influence on all parts of this great nation. In effect, distance is almost annihilated. New-York is placed

near to Richmond; and Pittsburg is brought into the neighbourhood of New-Orleans. The citizens of different states feel their relationship; and are drawn together by kindness as well as by interest. The inhabitants of the western states, it may be added, find the advantage in the comparative cheapness of many of the comforts of life.

Hence it is apparent that all classes of citizens are deeply interested in the cultivation of the various branches of Natural Philosophy in their application to the arts. I will take a single and very simple instance which may perhaps more fully illustrate this truth. The man who first made knives and forks has added incalculably to the comfort of civilized life. But the science of Chemistry by inventing facilities for their manufacture has put it in the power of all classes of individuals to procure this convenience. In like manner, every article of clothing which we wear, and every part of our domestic apparatus, shows the interest which all classes of men have in the cultivation of Philosophical science. I have offered these remarks for the purpose of combatting an opinion but too prevalent in this country, that the institutions of learning and science are for the benefit of the rich. The truth is, that every class of society is deeply interested in them, and if the advantage belongs more to one description of persons than another, it is peculiarly to the poor; because cheapness is indispensable in the conveniences and comforts procured by them. If then the money which is every year employed by the state in tempting our fellow-citizens to acknowledge themselves to be paupers, were expended in the endowment and support of institutions, where the advantages of sound learning and true science might be fully communicated at a cheap rate; if practical philosophy in its various departments were duly cultivated, we should find a new impulse given to the mind of Virginia, her sons in every rank of life would gradually but certainly be awakened to a spirit of improvement; agriculture directed by science would enrich our exhausted plantations; every waterfall among our hills would furnish power for the movement of labour-saving machinery; every mountain would be compelled to render up its hidden treasures; and every stream would be a feeder for some canal on which our thriving and happy sons could see borne the products of industry and skill. Our bland atmosphere would no longer be poisoned by mephitic exhalations from undrained marshes; and extensive plains would no more be darkened by the sombre shades of the volunteer pine, where the mournful sighings of the western breeze,

awaken the lonely traveller in the midst of his musings to a sense of his solitariness. The fox would no longer burrow in the graves of our ancestors; the screech owl and the great owl would no longer utter their dismal bodings in temples once vocal with the praises of the great Redeemer.

But above all the awakening of a right spirit is that which is indispensable to the preservation of our republic. An ignorant and vicious population cannot be free. This is now a first principle. We all know its truth. But if we do not feel its force and act under its influence, we shall each one in his place, be accessory to his country's downfall.

It is a fact, which, on account of the consequences with which it is pregnant, ought to be continually reiterated, that our population doubles in 25 years. How shall provision be made for the intellectual and moral improvement of these swarming millions? Within twenty-five years from the present day provision ought to be made for the education of ten millions of young citizens. My countrymen, look along the line of time. Anticipate the future. Contemplate your country as filled with two hundred millions of citizens, educated, virtuous, manly, high-minded freemen; all living under equal laws, all happy and ministering to each other's felicity.—Think with what power America will then be invested, what glory will surround her. The fairest forms that ever presented themselves to the eye of the poet, in the hour of highest inspiration, and when the most enrapturing visions broke on his imagination, do not exceed in grace, and beauty and glory, those which our country may assume in the enjoyment of a truly virtuous and well regulated liberty. But there is a painful contrast to this scene. It is mournful to behold, yet the sight may be salutary. Suppose then that ignorance and vice should extend their deadly influences—and that the mass of population should become the poor miserable victims of indolence and dissipation; should be such creatures as we find on the margin of our great waters, or in the hearts of some of our interminable forests—what then would be the state of the country? Where now the freeman raises his manly front, and shows a countenance conscious of inward dignity, and an eye beaming with intelligence we shall see the poor, abject crawling flatterer, the pander to a great man's lusts, the minion of power. Is this impossible? Look at Rome. Where once the eloquence of Cicero poured its blaze of light and beauty; and where once a higher spirit than he rose, refulgent from the stroke of Cesar's fate, and shook his crimson steel, and called on Tully's name, and bade the Father of his country

hail, for Rome again is free; even there men who have dared to call themselves priests of the living God, and representatives of the meek and benevolent Saviour, under a hypocritical pretence of religion have ever forged chains for the mind, and bound the conscience in fetters. There slavery in the most degrading form has prevailed, and has branded with its disgrace the image of the Most High in man. Look at Greece, where eloquence moulded at will the fierce Democracy; where Leonidas fought and Demosthenes spoke; even there the cross itself has been the emblem of subjection; and the descendants of Greeks have worn the chain even amidst the sepulchres of their fathers. Athenian and Spartan mothers have sent sons to serve in the palace of the Pachas, and daughters to the Seraglio. What has been, may be. Vice and ignorance will always pave the way for despotism and slavery.

Seeing these things are so—what is our duty? Are we not urged by every motive of patriotism to unite and exert our very uttermost in promoting that virtue and knowledge without which, America must sooner or later be numbered with fallen republics. Fuit Ilium et ingens gloria Teucri.

But our country is not alone concerned. The world looks on us. There is now a public opinion of the world, a moral sense of nations. Our example will tell with mighty influence on the destiny of the human race. If we fulfil the designs of our brave and virtuous forefathers—the last of their generation is fast going off the stage—may they leave their mantle to their sons!—if we fulfil the designs, I say, and grand conceptions of our forefathers then will America stand forth as a glorious example, affording instruction to the nations. Her voice will be heard from the equator to either pole, and her moral influence be felt over the whole earth. But should she fail, alas, her history will be cited to prove that the people are incapable of self-government. Philanthropy as well as patriotism call us then to unite in giving elevation to the moral feeling, and improvement to the intellect of our country.

SERMON FROM ECCLESIASTES xii. 10. First Part.

(Concluded from page 26.)

"*The Preacher sought to find out acceptable words.*"

II. I proceed, brethren, in the second place, to offer you my arguments for the observance of good taste in the preaching of the gospel.

And the first is that our consistency of character, and our engagements to the public, demand this strongly at our hands.

The country abounds plentifully with unlearned men employed in the work of preaching. But we of the Presbyterian body, while we yield to no other denomination of Christians in our endeavours to secure genuine piety in our preachers, say farther that "it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men;" and that among us this great evil shall not be suffered to exist. This principle we avow and maintain, though we know that it brings upon us no small amount of calumny and abuse from various quarters. And what is our Presbyterial practice on the subject? In all ordinary cases, we require our candidate for the ministry, at the very time of his coming under our care, to produce evidence of his having gone through a course of liberal studies: a course which must have been pursued at the cost of much time, money, and labour. And before we license him to preach, we examine him ourselves on his literary and scientific attainments. We conduct him through a series of written trials also, to ascertain not only his knowledge of religious truth, but his qualifications, as a ripe and good scholar, for exhibiting the gospel in a manner somewhat correspondent to its dignity and grandeur.

But there are yet more facts to be taken into this account. Here is a youth hopefully converted from darkness to light, and from Satan unto God. He joins our church; loves the doctrine of salvation by free and sovereign grace through our crucified Redeemer; and tells us it is his ardent desire to spend his life with us in preaching that precious doctrine to his perishing fellow-men. We perceive too that he has talents and gifts of a respectable grade. But he is poor in this world's possessions, destitute of the means for a regular education. What do we do with him? Break our rule, and throw a raw, uneducated preacher upon the field of action? Turn him adrift, to languish in silence and obscurity, or to be led off by temptation to augment the ranks of those who labour with "a zeal not according to knowledge?" We do neither of these. We take him by the hand. We apply to our neighbours, not sparing our own purses, I trust, to furnish what is necessary for clothing, boarding, and instructing our young aspirant, while years are rolling away in the process. The noble generosity of our sisters in the Lord is called into operation, long continued and patient operation, for realizing our object. We need no couching of our eyes

to see that it would be a much more economical project to push the stripling forth at once, a superficial, fiery, proselyting declaimer: but we choose to wait and take pains with him, that we may invigorate, enlarge, and polish his mind, and so present him to the church and the world as "a workman who shall not need not to be ashamed." Still farther, we are deeply convinced, we say, of the value of theological seminaries. We extol them as nurseries of piety, and as schools where our young men may be trained in the best manner for the ministry of the gospel. And these institutions, including buildings, professors, libraries, and many other items of expense, require large funds, and funds which must be annually replenished. Whence are these funds to be derived? The age of miracles is long gone by. We beg the money from the people of our charges, and from all whom we can persuade to give it. We beg for it over and over again with ceaseless urgency.

Now put these facts together. Do they not involve the most palpable and solemn promise to the public that our preachers shall be men of learning and taste? Do they not bind us all to exhibit in our ministrations the fruits of a training which we profess to account worthy of so much toil and treasure? What then are the surrounding people likely to think of us, especially in a period of advancing literary improvement; and how are they likely to smile upon our costly schemes of preparation for the ministry; if they see that, after all, our preaching is almost as deficient in taste and propriety as if we had never opened a classical book, nor walked the floor of a college? If their ears are assailed with clumsy, unselected language, bad grammar, bad pronunciation, or with vague, rambling declamation instead of lucid, well arranged expositions of sacred truth? May God largely increase our zeal and animation in proclaiming his word. But I cannot believe that the most favourable answer to this prayer will render unnecessary our vigilant avoidance of any of the faults which have been mentioned, or of others similar to them in character.

My second argument, if I do not deceive myself, is still more weighty and forcible; namely, that every considerable defect of taste in our preaching will prove a serious hindrance to the success of our labours. God forbid that I should forget to whom the efficacy of our poor services is to be ascribed! Brethren, I do not forget it. But it will not be denied me that the Holy Spirit executes his gracious work in our souls by means adapted to the nature of man. Not only, then, is

the substantial truth of the gospel to be delivered; it must be delivered in a manner that is clear, easy to be followed and apprehended; in a manner that shall not bring with it offence to the sound taste of our hearers, nor make it impossible for them to listen to us without pain to themselves. Let us, indeed, faithfully "declare the whole counsel of God," without evasion or disguise. If this wounds their pride, we cannot help it. If it causes them to take their flight in anger from the instructions and admonitions which we have uttered in the spirit of love unfeigned, we must pray for them, and leave them to the God of mercy, who is able to overcome every obstacle that stands in the way to their conversion. But to throw stumbling blocks in the path of good sense and correct taste by our heedlessness is a very different thing. It is rendering that divine truth disgusting and repulsive to the most influential class of mankind which we should strive to make acceptable to them by every honest means in our power. Do we not know that if the body be annoyed with pain; for instance, if it be pinched with cold, as it often is in those frosty shells of churches which disgrace some parts of our land; the prospect of spiritual edification, even under the best preaching, is exceedingly diminished? And what right have we to expect that the event shall be better, if the mind be worried with negligences and blunders which no cultivated mind can quietly bear? Besides, as I have intimated already, our countrymen are visibly advancing in mental culture and literary refinement. Added to the copious supplies of elegant literature from what we formerly called the mother country, we are beginning to have what I will take upon me to style an attractive literature of our own. And sure I am that there is now much more reading, much more literary thinking and conversation among the people of Virginia, than existed at no very remote period within my remembrance. Do we not all congratulate our country on the change? Now this thing will go forward with a motion constantly accelerated. And with this progress of general improvement we must keep pace: for if we do not, our influence will be impaired, our preaching will be despised. Sermons which might have passed thirty years ago without one syllable of critical reprehension may have to encounter many a keen remark at the present day. And as we know that the spirit of criticism in our hearers is very unfriendly to their receiving the truth in the love of it, I may well pronounce it no trifling part of our duty to take care that we do not ourselves provoke and arouse that dangerous spirit into action. Whatever any brother may

think of my very imperfect manner of pleading, I feel that I do plead a cause which ought to be far dearer to us than the indulgence of our ease, or the augmenting of our personal reputation, even the cause of "pure and undefiled religion."

Against such arguments as those which have been offered, I trust I may take it for granted that no valid opposition can be made. Yet it will not be amiss, by way of appendix to these arguments, to employ a few additional moments in estimating the strength or weakness of some objections which, at first sight, are not altogether without an air of plausibility.

It is objected, then, that an attention to these little things must be injurious to that fervency of the heart which ought to give life and unction to our pulpit labours: and it is asked, would you have us, while we are preaching, to direct our thoughts at every turn to Murray's Grammar or Blair's Rhetoric, in order to avoid errors and slips of trivial consequence? I answer, I do by no means wish the preacher's feelings to be chilled by thinking at such a time of any thing that relates to the manner of his delivery. As all Christians are bound to be "fervent in spirit," much more should he be fervent who deals out the threatenings of the eternal God against guilty sinners, and beseeches them to fly immediately for refuge to his tender mercy in Christ Jesus. I should regret that a preacher, while so employed, had occasion to recollect the name of Murray or of Blair, or any of their prescriptions. No; as he cannot but have learned these things in the course of his education, what I want him to do is to conceive that they are matters of some real importance, and to work them into his habits of expressing himself, so that instead of a painful effort being needful to keep his delivery in the right path, it would cost him a volition and an effort to stray into a wrong one. All this is notoriously practicable in a high degree, and that without any great trouble; and it is all that I plead for. If it be so, however, that you cannot escape multiplied improprieties without an occasional glance of thought at Blair or Murray, I believe that, as a hearer, I would rather you should take that glance, even in the pulpit, than make me suffer as I must suffer by your refusing to do it. I do not see how you can edify me by unauthorized torture.

Again; it is objected that few of our hearers are qualified to be critics upon our style and manner of speaking, and therefore we need not concern ourselves about these nice minutiæ. I answer, take heed that you do not count too much upon the ignorance of your hearers: hardly any thing could expose a public speaker to more mortifying consequences than this,

when once the fact should be discovered. But I say also, the more ignorant the people are, the more are you bound to study the utmost clearness and perspicuity of speech, that you may carry the light of knowledge home to their apprehensions. You admit too that there are a few who understand propriety; and such indeed there are, in every neighbourhood almost where we are called to preach the gospel. And is it not incumbent on you to take some pains that those persons, even though few in number, may not be disgusted at you and your message? Does it not become you too, both as a minister of the gospel and as a man of books and of learning, to use your example and exert your influence for raising the tone of mind and taste throughout the community around you, instead of making their deficiencies, however extensive they may be, a pretext for your own intellectual rusticity?

Again; it is said that if people were engaged as they should be in the house of God, they would find neither time nor inclination for criticising the faults of the preacher. This position is doubtless much relied on; for I have often heard preachers confidently repeating it. Now I admit that in the case supposed the people would the more readily miss or excuse those slight and infrequent lapses which it is scarcely possible for any speaker always to avoid. But the proposition goes far beyond this, and therefore I very much doubt its truth: it imports that religious feeling, at any rate in its more exalted exercise, is the despiser of good taste. Is this true? Is it not a fact that a Christian may be much absorbed by attention to the word of God, or elevated in the regions of genuine devotion, and yet find himself unavoidably stunned, and hurt, and impeded in his progress, by repeated and striking improprieties, such as we have been considering? Let experience decide the question. But were the objector's assertion true in its widest extent, what is it to the purpose? The people are not engaged as they ought to be. Many, alas, many come to the sanctuary, and we sometimes among the rest, indifferent as apathy, cold as icicles. The best are only at intervals much occupied with the objects of religion; and oftener need a spur to help them forward than barriers to retard them in their career of feeling. It was on this ground that the inspired preacher sought to find out acceptable words, that he might allure the flagging attention and touch the insensible heart. And on the same ground we ought to give to the matter which we preach, opposed as it is by the whole depravity of fallen human nature, every legitimate and inviting advantage of dress. Let me try the thing by another test.

Are you willing, on the strength of any of your objections to my doctrine, to enter the pulpit in a ragged, squalid, or even an unfashionable style of personal appearance? Will you say the people are too rustic to care for this; or if they were religiously disposed as they should be, they would not perceive what your personal appearance was? No, you will do no such thing. You know that cleanness and neatness of attire are suitable to the day and the place; that the people expect you to observe this decency; and that it is not to be dispensed with, unless on the occurrence of some occasional and unpleasant necessity. And how, then, can you plead for the right of carrying into the pulpit an undressed, slovenly mind, when your business there is to draw souls to God by preaching the glorious gospel of our Lord Jesus Christ? But I desist: on such a point, surely enough has been said.

Finally; it may be objected that there is no coming up to these requirements without abandoning our favourite practice of extempore preaching. Now I think we ought candidly to own that the plan of delivering written sermons has some advantages which our extempore mode of preaching has not, in regard to regularity and accuracy of composition; and that there are some occasions and some subjects on which the adoption of that plan is proper and almost indispensable. Still, as to the general rule, my mind is with those who judge that this finished correctness of execution in the pulpit costs more, on the whole, than it is worth. For securing it by the comparatively frigid process of reading our discourses, or the equally frigid, and as it has always struck me, the rather sly one of reciting them from memory, most assuredly I shall not contend. And as to the things for which I do contend, I appeal to fact, and say that the objection in hand has scarcely a particle of real foundation. Our able speakers at the bar, and in the Senate, study their subjects previously, no doubt, as we ought to study ours: but their actual exhibitions, luminous and enchanting as we know them to be, are extemporaneous. Clearness and fine taste in preaching are things which we have frequently the pleasure of witnessing among our own heralds of the gospel, and that in a degree amounting almost to perfection. And the attainment of these qualities depends essentially, not on extraordinary talents, but simply on that care and that industry which all may bring to the task if they will.

Brethren, I may have overrated the facts which directed my mind in the choice of my subject; and it may be your belief that there was no call upon me for such an address as

you have heard: but I will not suspect for an instant that the address itself can have offended you. I have only pleaded for that which a considerable and growing portion of the community are demanding of us; and demanding with a warrant which I conscientiously think we have no just title to disregard. They do not by any means wish us to make ourselves gaudy coxcombs or starched pedants in our preaching: no, they would have plainness, and simplicity, and condescension to the weakest capacities, ever to characterize our ministerial labours. But they wish, and they require, that the noblest theme which can possibly employ the mind or the tongue of man shall be arrayed in a decent and pleasing garb; and particularly, that their taste shall not be wounded by improprieties and blunders which we may prevent, if we choose to prevent them, by a moderate exercise of our care and attention. We may, indeed, if we are so minded, persist in calling these things little and frivolous. We may fancy ourselves authorized to rebuke the complainants for want of piety, because they are dissatisfied with our voluntary want of taste. But in such a contest, the verdict will fairly go against us, and the damages we shall find it no agreeable business to pay. In this age, and this country, we must be something more than solid, orthodox theologians. If we wish to support the honour of our ministry, and of the church to which we belong; and what is far more interesting, if we wish to declare the word of God with the best prospect of success; we must, I repeat it once more, give our heedful regard to the dress and manner as well as to the substantial matter of our preaching. May the divine Master whom we serve make us, in every respect, "burning and shining lights;" that through our instrumentality the souls for whom he died may be saved, and his great name be glorified forever and ever. Amen.

JOURNAL OF THE CONVERSATIONS OF LORD BYRON, &c. BY THOMAS MEDWIN, Esq.— *Concluded from page* 39.

On this subject we have not chosen to be more minute; but before we leave it entirely, we cannot help noticing the opinion which his Lordship seemed to entertain of his own reformation. He speaks repeatedly of his follies and dissipations, as of things that are past; and at Pisa he says "I am sure I lead a very quiet *moral* life here." Now that there was a great curtailment of the irregularities in which he had once indulged,

will be admitted; but really his own confessions and the testimony of his associates are so irreconcilable with the notion of his morality at Pisa, that we have no faith in it.

Coelum non animum mutant, qui trans mare currunt.

We have little confidence in the reformation of any one, who like the soldier in relation to his battles, takes pleasure in recounting his former exploits in vice.

That what is *usually* termed, a good moral deportment, may be maintained without the aid of religion, will be readily allowed. But, that without religious principle a morality can exist, which will satisfy the demands of the Bible, and of the God of the Bible, we are not permitted to believe. For then, what is declared to be an important end of Christ's mediation, could be otherwise accomplished; and so far, Christ has died without necessity. "Who gave himself for us, that he might redeem us from *all iniquity*, and purify us unto himself, a peculiar people, zealous of *good works*." Hence, even in regard to this world, religion is no superfluous inefficient thing; while in regard to the next, its efficacy is often confessed, by those who disown its present value. An inquiry has often been made respecting the religious sentiments of Lord Byron; and the book on our table, calls for some notice of that topic. It is indeed neither our prerogative to search the heart, nor to anticipate the sentence of final judgment. With the eternal state of an individual we have nothing to do. Yet the known principles and character of an individual, whether living or dead, may be justly made the subject of animadversion, when they exert a pernicious influence upon the principles and character of others. Inviolable as is the tomb, our respect for the dead, may not exceed our solicitude for the living. We see the overwhelming force of example developed every day. How many are there in almost every class of Society, who, themselves disregarding religion, by their influence engage others, to disregard it too! Lord Byron's influence on the religious views and habits of Society, might be expected to be, considerable. How many especially of the young, are ready to embrace the preposterous conclusion, that if such a man as he, could dispense with the light and the law of the Bible, so may they! And yet, his claims to control public opinion on this subject are neither many nor great. The heart has much to do, both with faith and unbelief. A bad life has ever been the most formidable objection to the Bible. But let us inquire what opinions on the subject of religion his Lordship expressed to Mr. Medwin?

It would perhaps surprise some of our readers, if we should say that Lord Byron declared himself to be a Christian. Let them read for themselves. He is speaking of letters that he had received.

"A third is of a very different character from the last; it is from a Mr. Shepherd, inclosing a prayer made for my welfare by his wife a few days before her death. The letter states that he has had the misfortune to lose this amiable woman, who had seen me at Ramsgate, many years ago, rambling among the cliffs, that she had been impressed with a sense of my irreligion from the tenor of my works, and had often prayed fervently for my conversion, particularly in her last moments. The prayer is beautifully written. I like devotion in women. She must have been a divine creature. I pity the man who has lost her! I shall write to him by return of the courier, to condole with him, and tell him that Mrs. S—— need not have entertained any concern for my spiritual affairs, for that no man is more of a Christian than I am, whatever my writings may have led her and others to suspect."—pp. 52, 53.

But while his Lordship speaks thus confidently respecting not only the reality, but the degree of *his* christianity, Mr. Medwin does not appear to be entirely satisfied. He says

"It is difficult to judge, from the contradictory nature of his writings, what the religious opinions of Lord Byron really were. Perhaps the conversations I held with him may throw some light upon a subject that cannot fail to excite curiosity. On the whole, I am inclined to think that if he were occasionally sceptical, and thought it, as he says,

——"A pleasant voyage, perhaps to float,
"Like Pyrrho on a sea of speculation,"*

yet his wavering never amounted to a disbelief in the Divine Founder of Christianity."—pp. 46, 47.

We agree with Mr. Medwin, that a person may be "occasionally sceptical," and "wavering," without a settled conviction that Christianity is untrue; for this, we suppose, is what he intended to affirm concerning Lord Byron. This is, perhaps, a sufficiently accurate description of the most common species of Infidelity. It is a negative sort of thing, and cannot well be any thing else. The Infidel, indeed, may say that the evidences of Christianity have failed to convince him. But why have they failed? Is he prepared to demonstrate that the system which they are supposed to establish cannot possibly be true? or, that they ought not to satisfy others of its truth? And if any one should allege that the fault is in his optics, and not in the object of his vision, how would he

* *Don Juan*, Canto IX, stanza 18.

succeed in disproving the allegation? But, for practical purposes, the distinction between what Mr. Medwin calls "a disbelief in the divine founder of Christianity," and the want of belief in him, is scarcely worth the making. For he who doubts, so long as he continues to do so, fails to comply with the requirements, and of course, shuts himself out from the blessings, of Christianity. Nor should they forget, who, in speculation have never questioned the claims of divine revelation, that the want of faith is unbelief. But let us hear Lord Byron.

"I always took great delight," observed he, "in the English Cathedral service. It cannot fail to inspire every man, who feels at all, with devotion. Notwithstanding which, Christianity is not the best source of inspiration for a poet. No poet should be tied down to a direct profession of faith. Metaphysics open a vast field; Nature and anti-Mosaical speculations on the origin of the world, a wide range, and sources of poetry that are shut out by Christianity."—p. 47.

We know not precisely what his Lordship understood by "devotion," but, according to his own statement, he must have been inspired with it, as he would doubtless have rejected the imputation of not *feeling at all.* We shall not contend about the meaning of a word: but, in our judgment, that devotion is of little value which has not a habitual and controlling influence over the heart and the life, and which has no existence, except under the excitement of some powerful stimulus. We dissent from his Lordship in another particular, and unfashionable as the sentiment may be, we avow it, that Christianity *is* "the best source of inspiration for a poet." What is the "range" furnished by "Metaphysics," by "nature and anti-Mosaical speculations" "that are shut out by Christianity," compared with that, which is afforded by its sublime and transforming contemplations! Assuredly, "devotion" will not make him a poet, who has no original pretensions to that character; but if more of our best poets had felt its inspirations, we think this question would hardly have been in dispute, at the present day. In opposition to his Lordship's opinion, Mr. Medwin advanced Tasso and Milton.

"Tasso and Milton," replied he, "wrote on Christian subjects, it is true; but how did they treat them? The 'Jerusalem Delivered' deals little in Christian doctrines, and the 'Paradise Lost' makes use of the heathen mythology, which is surely scarcely allowable. Milton discarded papacy, and adopted no creed in its room; he never attended divine worship.

"His great epics that nobody reads, prove nothing. He took his text from the Old and New Testaments. He shocks the severe apprehensions of the Catholics, as he did those of the Divines of his day, by too great a familiarity with Heaven, and the introduction of the Divinity himself; and, more than all, by making the Devil his hero, and deifying the Dæmons.

"He certainly excites compassion for Satan, and endeavours to make him out an injured personage—he gives him human passions, too, makes him pity Adam and Eve, and justify himself much as Prometheus does. Yet Milton was never blamed for all this. I should be very curious to know what his real belief was.* The 'Paradise Lost' and 'Regained' do not satisfy me on this point. One might as well say that Moore is a fire-worshipper, or a follower of Mokanna, because he chose those subjects from the East; or that I am a Cainist."—pp. 47, 48.

Without undertaking to vindicate Milton from some objections, to which, it has been alleged, that his principal work is liable, and without pretending to the spirit of prophecy, we may express the opinion that Paradise Lost, will live, when Childe Harold, the most meritorious of the family of Byron's poems, shall be dead. Nor do we deem it necessary to offer any vindication, at present of Milton's character. If it were true that, having discarded papacy, he adopted no creed in its room, this circumstance would render his success in treating Christian subjects the more marvellous. What then would he not have achieved, with a mind thoroughly pervaded by the actuating spirit of Christianity? But we think we perceive a disposition in his Lordship, to draw Milton into some communion with himself; and to employ Paradise Lost, as a shield to protect his otherwise defenceless Cain. That the former is not faultless, we concede; but who will impute to it an immoral tendency? Will any friend of virtue vindicate the latter from such an imputation?

"One mode of worship yields to another; no religion has lasted more than two thousand years. Out of the eight hundred millions that the globe contains, only two hundred millions are Christians. Query,—What is to become of the six hundred millions that do not believe, and of those incalculable millions that lived before Christ?

"People at home are mad about Missionary Societies, and missions to the East. I have been applied to, to subscribe, several times since, and once before I left England. The Catholic priests have been labouring hard for nearly a century; but what have they done? Out of eighty millions of Hindoos, how many proselytes

* A religious work of Milton's has since been discovered, and will throw light on this interesting subject.

have been made? Sir J. Malcolm said at Murray's, before several persons, that the Padres, as he called them, had only made six converts at Bombay during his time, and that even this black little flock forsook their shepherds when the rum was out. Their faith evaporated with the fumes of the arrack. Besides, the Hindoos believe that they have had nine incarnations: the Missionaries preach that a people whom the Indians only know to despise, have had one. It is nine to one against them by their own showing.' "—pp. 48, 49.

He must be a feeble reasoner who would derive an argument against religion from the fact, that it has existed in various forms and modes. For these variations must have resulted either from human invention, or from a divine appointment. If the former, the argument amounts to this. In regard to religion, man's understanding is dark, and his will perverse. His views have been erroneous, and his temper fickle. Therefore he sustains no relations to God his Maker, and creature as he is, is held in no obligations to his Creator; nor has God in compassion for his errors, chosen to afford him a revelation of his will. Such an argument we will not pretend to refute. If however, it be allowed that the changes which have occurred in the external forms of religion, are, to any extent, to be attributed to a divine appointment, this admission clothes religion itself, now acknowledged to be a worthy subject of divine legislation, with the utmost authority, and effectually prostrates every argument against it. On either supposition, the analogies of providence may yield us much instruction. In the moral as in the natural world, the dissentient opinions of men should impart a greater eagerness to our search for truth: and as the objects of the former surpass those of the latter in importance, we have the consolation to know that this search if rightly conducted, shall not end in disappointment.

What have we to do with the question respecting the fate of the Heathen, and of those who lived before Christ? By the way, his Lordship seems to take it for granted that according to the Christian doctrine, *none* who lived before Christ, could be saved. If he had examined the New Testament on this point, he would have met such language as this, in allusion to some of that description, "These all died in faith, &c." "they desire a better country that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." But let us strip this subject of that arithmetical array, in which he has presented it. "Innumerable millions," are composed of individuals; and in

their future allotment, the divine administration regards only individuals. Now, what is just in reference to a single individual, is also just, in similar circumstances, in reference to every individual of our race. Were it even granted that *all* these millions have perished and shall perish, the objection which this sentiment supplies against Christianity, is built on the assumption that God is bound to save them all. If he be not bound to save them, nothing is more manifest than that he may justly leave them to perish. But the scriptures bear out the assertion, that instead of being under obligation to save all these, God is under no original obligation to save an individual. The gift of his Son and all the consequent provisions of the gospel, are the offspring of mercy, not of justice, and of course might have been withheld. If man be sinful, and God be just, the scriptural doctrine on this subject must be true. There cannot be a sinner, without a law, nor a law without a moral government, nor moral government without a righteous lawgiver and judge. If the subject have transgressed the law, he is exposed to the infliction of its penalty; and if that infliction be suspended, and averted, this is mercy, or undeserved kindness, which, might have been denied. One thing is certain. All men shall be judged according to their opportunities, and it will be required, in proportion as it has been given. None shall be condemned but the guilty. If then any or all the heathen perish, (a point which there is, at present, no necessity for discussing) Christianity is not responsible for their destruction. Christianity destroys none—Nor is the unequal distribution of the blessings of Christianity, an objection to their value. If we cannot explain the reason of this fact, it does not therefore follow that sufficient reason does not exist. There is presumption in the demand, that God should render all the grounds of his high procedure, plain and satisfactory to us. Moreover, we meet here, only one specimen, of that inequality which pervades all the departments of God's providential government. In bodily and mental endowments, in the circumstances of time and place, and fortune, in enjoyment and in suffering, we see the greatest possible disparity. Why is not the beggar, the heir of a princely estate? Why is not the slave, the sovereign of abject millions? Why is not the Hottentot a Sir Isaac Newton? The cases are different indeed: the principle is the same. Was his Lordship's relish for his sumptuous accommodations disturbed, by a recollection of the hungry and thirsty and shivering wretches that sometimes blockaded the gateway of the Lanfranchi palace? There is a knight errantry

in religious speculation, which a prudent man will endeavor to avoid. We are no where required to close our eyes, on the sun of divine revelation, because, at the same moment, he is not shining on the rest of the world.

Infidelity is rarely consistent with itself. Just now his Lordship seemed to regard the condition of the heathen as deplorable, in case Christianity were true; and in the very next breath, he represents the "people at home," who are persuaded of its truth, and its importance to the heathen, as "*mad* about missionary societies and missions to the East." We have often been surprised at the tone of indignant and scornful reprobation, with which a certain class of persons, accustom themselves to speak on the subject of Christian missions. Why, what great harm is there in this thing? Surely, those who can find any gratification in a measure, so harmless to all the world, ought to be indulged. Those who are unwilling to encourage it, are unquestionably, at liberty to act according to their pleasure. It is however a matter for the profoundest astonishment, that there should be more than one opinion, on this subject, among those who profess to believe the Bible. If the Bible be true, the whole question is settled. Christianity is intended for a universal religion. That it is not now universally known, and possessed, is to be attributed to human negligence. It was right that its introduction should be signalized by miraculous events. But such events were not deemed suitable, as means, for its subsequent diffusion. It is the appointment of Heaven that those who enjoy it, should impart its knowledge to others. This, is, precisely, what is being done by the missionary movements of the present day. The tale which his Lordship repeats about the inefficacy of missions in the East, is threadbare, and evinces his utter ignorance of the subject. We know nothing of the Sir J. Malcolm whom he quotes: and we neither admire the Catholic mode of making converts, nor regard these conversions when made, as, generally, of much value. But that "the Padres" as they are called, during their hard labour "for nearly a century" have found no insuperable difficulty in making at least, nominal converts, by hundreds and thousands is certain. With regard to Protestant missions, he who contends that they cannot be successful among Hindoos, or any other people whatever, not only disregards the history of past times and events, but reveals his ignorance of the existing facts that belong to this subject. The practicability of evangelizing the Hindoos of the East, and the Indians of the West, has been decided by actual experiment. In relation to the

their future allotment, the divine administration regards only individuals. Now, what is just in reference to a single individual, is also just, in similar circumstances, in reference to every individual of our race. Were it even granted that *all* these millions have perished and shall perish, the objection which this sentiment supplies against Christianity, is built on the assumption that God is bound to save them all. If he be not bound to save them, nothing is more manifest than that he may justly leave them to perish. But the scriptures bear out the assertion, that instead of being under obligation to save all these, God is under no original obligation to save an individual. The gift of his Son and all the consequent provisions of the gospel, are the offspring of mercy, not of justice, and of course might have been withheld. If man be sinful, and God be just, the scriptural doctrine on this subject must be true. There cannot be a sinner, without a law, nor a law without a moral government, nor moral government without a righteous lawgiver and judge. If the subject have transgressed the law, he is exposed to the infliction of its penalty; and if that infliction be suspended, and averted, this is mercy, or undeserved kindness, which, might have been denied. One thing is certain. All men shall be judged according to their opportunities, and it will be required, in proportion as it has been given. None shall be condemned but the guilty. If then any or all the heathen perish, (a point which there is, at present, no necessity for discussing) Christianity is not responsible for their destruction. Christianity destroys none—Nor is the unequal distribution of the blessings of Christianity, an objection to their value. If we cannot explain the reason of this fact, it does not therefore follow that sufficient reason does not exist. There is presumption in the demand, that God should render all the grounds of his high procedure, plain and satisfactory to us. Moreover, we meet here, only one specimen, of that inequality which pervades all the departments of God's providential government. In bodily and mental endowments, in the circumstances of time and place, and fortune, in enjoyment and in suffering, we see the greatest possible disparity. Why is not the beggar, the heir of a princely estate? Why is not the slave, the sovereign of abject millions? Why is not the Hottentot a Sir Isaac Newton? The cases are different indeed: the principle is the same. Was his Lordship's relish for his sumptuous accommodations disturbed, by a recollection of the hungry and thirsty and shivering wretches that sometimes blockaded the gateway of the Lanfranchi palace? There is a knight errantry

in religious speculation, which a prudent man will endeavor to avoid. We are no where required to close our eyes, on the sun of divine revelation, because, at the same moment, he is not shining on the rest of the world.

Infidelity is rarely consistent with itself. Just now his Lordship seemed to regard the condition of the heathen as deplorable, in case Christianity were true; and in the very next breath, he represents the "people at home," who are persuaded of its truth, and its importance to the heathen, as "*mad* about missionary societies and missions to the East." We have often been surprised at the tone of indignant and scornful reprobation, with which a certain class of persons, accustom themselves to speak on the subject of Christian missions. Why, what great harm is there in this thing? Surely, those who can find any gratification in a measure, so harmless to all the world, ought to be indulged. Those who are unwilling to encourage it, are unquestionably, at liberty to act according to their pleasure. It is however a matter for the profoundest astonishment, that there should be more than one opinion, on this subject, among those who profess to believe the Bible. If the Bible be true, the whole question is settled. Christianity is intended for a universal religion. That it is not now universally known, and possessed, is to be attributed to human negligence. It was right that its introduction should be signalized by miraculous events. But such events were not deemed suitable, as means, for its subsequent diffusion. It is the appointment of Heaven that those who enjoy it, should impart its knowledge to others. This, is, precisely, what is being done by the missionary movements of the present day. The tale which his Lordship repeats about the inefficacy of missions in the East, is threadbare, and evinces his utter ignorance of the subject. We know nothing of the Sir J. Malcolm whom he quotes: and we neither admire the Catholic mode of making converts, nor regard these conversions when made, as, generally, of much value. But that "the Padres" as they are called, during their hard labour "for nearly a century" have found no insuperable difficulty in making at least, nominal converts, by hundreds and thousands is certain. With regard to Protestant missions, he who contends that they cannot be successful among Hindoos, or any other people whatever, not only disregards the history of past times and events, but reveals his ignorance of the existing facts that belong to this subject. The practicability of evangelizing the Hindoos of the East, and the Indians of the West, has been decided by actual experiment. In relation to the

East, we will quote, not because it is necessary, but because it has just fallen under our notice, the testimony of the Bishop of Calcutta. At his first visitation in May last, he animadverted on the letters of the Abbe Dubois, and confuted his assertions by an appeal to facts. He then proceeds—

"Bear witness, those numerous believers of our own immediate neighbourhood, with whom, though we differ on many, and doubtless on very important points, I should hate myself if I could regard them as any other than my brethren, and fellow-servants in the Lord. Let the populous Christian districts of Malabar bear witness, where believers are not reckoned by solitary individuals, but by hundreds and by thousands. Bear witness Ceylon, where the cross has lost its reproach; and the chiefs of the land are gradually assuming, without scruple, the attire, the language and the religion of Englishmen. And let him finally bear witness, whom we have now received into the number of the commissioned servants of the Church; and whom we trust, at no distant day, to send forth, in the fulness of Christian authority, to make known the way of truth to those his countrymen from whose errors he has himself been graciously delivered."

"Priestley denied the original sin, and that any would be damned. Wesley, the object of Southey's panegyric, preached the doctrines of election and faith, and, like all the sectarians, does not want texts to prove both.

"The best Christians can never be satisfied of their own salvation. Dr. Johnson died like a coward, and Cowper was near shooting himself; Hume went of the stage like a brave man, and Voltaire's last moments do not seem to have been clouded by any fears of what was to come. A man may study any thing till he believes in it. Creech died a Lucretian, Burkhardt and Browne were Mahommedans. Sale, the translator of the Koran, was suspected of being an Islamite, but a very different one from you, Shiloh,* (as he sometimes used to call Shelley.)"—pp. 49, 50.

These paragraphs may serve as specimens, either of the inaccuracy of his information, or of something more reprehensible. On the second we have a few remarks to offer. That "the *best* Christians can *never* be satisfied of their own salvation," is an opinion, as unfounded in principle, as it is untrue in fact. We are very far from believing that an assurance of salvation is a necessary constituent of the Christian character. But we regard it as the privilege of every Christian to attain satisfaction on this interesting point. Exceptions arising from peculiarity of temperament, from

* Alluding to the 'Revolt of Islam.'

disease, or from various incidental causes do not affect the the truth of this sentiment. The injunction which the Scriptures so often repeat, in various forms, to seek this object, seems clearly to imply, that it shall not be sought in vain. And the history of this subject, fully sustains this doctrine. While for reasons that might easily be offered, many Christians have made, and are making, their way through darkness and doubts, and fears, there have not been wanting, in all ages, many others who, in life and in death, have been "satisfied of their own salvation." His Lordship's examples are unfortunate. We would speak of Johnson with the highest respect. We will not, as some have done, refuse to call him a Christian. But we cannot rank him among "the best Christians." His powerful mind, was strongly convinced of the truth of Christianity; and in fighting its battles he was courageous and triumphant. But Leviathan is not easily tamed. It was hard for his proud and violent spirit to yield. If orthodox in creed, and a moralist in life, and strict in observances, his heart never appears to have been subdued, and softened as it should have been. In a word, the Christian temper in him, was not as decided and vigorous as might have been expected; and of course its evidence was likely to be obscure. It was moreover natural that the gloom which so often inhabited his mind, should extend itself forward, and darken his future prospects. Where is the man, who firmly believing the truth, and acutely feeling the importance of the Christian system, is yet oppressed with doubts respecting the safety of his own state, who would not shrink from death, if he could? We like not the expression, "Johnson died like a coward." And he doubtless is a Hero, who closing his eyes on the lamp of Heavenly truth, and his ears against that warning voice which bids him, even now, to relent and be happy, welcomes to his dying embrace all that is cheerless, and hopeless, and in reckless stupidity expires! From such Heroism may Heaven preserve us. Give us rather the cowardice of Johnson.—Cowper was a different character. We cannot help associating all that is tender and amiable with his name, and we feel the stronger interest in him, on account of that tinge of melancholy which overspread his character. His, was unquestionably a constitutional malady, of which the paroxysms were sometimes violent enough to create the purpose of self-murder. His religious depression was effect, and not cause. We shall seek some other occasion of placing his character in a just light. At present, we only remark that he gives no evidence of the truth of Lord Byron's position.

We have next presented two examples of philosophical composure in death on the side of infidelity. A more appropriate instance than Hume, could not have been found. And yet, is it certain that he "went off the stage like a brave man?" So says Dr. Adam Smith, his friend and panegyrist. But how could he display his *bravery*, since if sincere in the avowal of his opinions, he believed he had nothing to fear after death? Surely it requires no great degree of courage to endure the mere physical pain of dying. It is the apprehension of what is future, that renders death so terrible. Let any one peruse Dr. Smith's letter to Mr. Strahan containing "some account of the behaviour of Mr. Hume during his last illness," with Bishop Horne's remarks upon it, and we will readily commit to him the decision of the question whether Hume "went off the stage like a brave man." We question the fact, for two reasons. 1. All witnesses of his "behaviour," but his companions in infidelity, seem to have been carefully excluded from him; and these would not report any thing to the disadvantage of their system. 2. From their testimony as given to us we are compelled to conclude, that great efforts were requisite both on their part, and on his own, to keep up his spirits, and "divert" him from all gloomy reflections.—But when Lord Byron said that "Voltaire's last moments do not seem to have been clouded by any fears of what was to come," he either betrayed his own want of information, or calculated largely on the ignorance of Shelley and Medwin, and whoever else happened to be present. What! He who in the beginning of his last illness, sent for the priests of that religion which he had sworn to crush; who signed a recantation of his Infidelity; who said to D'Alembert, Diderot and others, "Retire! It is you that have brought me to my present state! Begone!" who complained that he was abandoned by God and man; whose physician testified that "the furies of Orestes could give but a faint idea of those of Voltaire," and whose reply to his physician, on avowing his inability to save his life was "Then I shall go to HELL, and you will go with me!"

"Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable; the reasoning seems to me very strong, the proofs are very staggering. I don't think you can answer it, Shelley; at least I am sure I can't, and what is more, I don't wish it."

"Speaking of Gibbon he said:—

"L—— B—— thought the question set at rest in the 'History of the Decline and Fall,' but I am not so easily convinced. It is

not a matter of volition to unbelieve. Who likes to own that he has been a fool all his life,—to unlearn all that he has been taught in his youth? or can think that some of the best men that ever lived have been fools? I have often wished I had been born a Catholic. That purgatory of theirs is a comfortable doctrine; I wonder the reformers gave it up, or did not substitute something as consolatory in its room. It is an improvement on the transmigration, Shelley, which all your wiseacre philosophers taught.

"You believe in Plato's three principles; why not in the Trinity? One is not more mystical than the other. I don't know why I am considered an enemy to religion, and an unbeliever. I disowned the other day that I was of Shelley's school in metaphysics, though I admired his poetry; not but what he has changed his mode of thinking very much since he wrote the Notes to 'Queen Mab,' which I was accused of having a hand in. I know, however, that I am considered an infidel. My wife and sister, when they joined parties sent me prayer-books. There was a Mr. Mulock, who went about the Continent preaching orthodoxy in politics and religion, a writer of bad sonnets, and a lecturer in worse prose,—he tried to convert me to some new sect of Christianity. He was a great anti-materialist, and abused Locke."—pp. 50, 51.

We are not surprised that when he permitted himself to reflect on this subject, his Lordship should have felt "uncomfortable;" nor that, utterly averse to the process by which consolation might be obtained on Christian principles, he should have regarded "purgatory" as "a comfortable doctrine." We have heard the same opinion expressed, more than once by those who, making no profession of Infidelity, were unwilling, on the one hand, to renounce their sins; and on the other, to meet the everlasting consequences of sin. We fear however that his Lordship's paroxysm of faith was of short duration. It is true he professed not to know why he was considered "an enemy to religion, and an unbeliever," and said "no man is more of a Christian than I am:" but we find nothing in the book, and we may add, in all that we have learned of him from other sources, to verify such declarations.

In the Appendix to Mr. Medwin's book, we find some account of Lord Byron's residence in Greece, extracted from the Westminster Review, in which is a statement of several conversations or arguments, between his Lordship, and Dr. Kennedy, on the subject of religion. This statement throws no new or favourable light upon the views of the former; and we regret to add, that it leaves on our mind an impression respecting the probable tendency, of the Review just mentioned, on religious subjects, which we are sorry to receive.

We have drawn out this article to a much greater length then we intended, and must now bring it to a conclusion. Our readers are qualified to form their own opinion of the religious views and character of the subject of this book. Indulging a levity which does not altogether become such topics, he called himself, an "Any-thing-arian." Oh! if he had been a cordial, and consistent and devoted Christian! with what glory would that character have adorned him! We have said that the book before us gives no evidence of his intellectual supremacy. His genius however, was unquestionably of a high order; though its operations were often irregular and unequal. But we should be unwilling to offer him to an aspiring youth as an intellectual model; much more unwilling should we be to present him, as an example in morals or religion. It is our deliberate conviction, that the tendency of his works, taken as a whole, is injurious to the cause of truth and virtue; and that the world would have been the better, had he never written.

REVIEW.

An Explanation of the Apocalypse or Revelation of St. John,
By ALEXANDER SMYTH.

SOME short time ago, the following singular annunciation appeared in the public papers.

REVELATION UNSEALED.

I CERTIFY, *on honour*, that I have discovered the meaning of the Apocalypse, which (except that of some passages in the second and third chapters) has never been approached by any expositor.

(Signed) ALEXANDER SMYTH.

A certification of this sort, by a gentleman, who, during the late war, had been high in military command, and who, at present is a member of the Congress of the United States, was well fitted, if we may judge of causes by their effects, to awaken curiosity. Soldiers and politicians, in becoming authors, have not generally, chosen to associate their honour with subjects of this nature. Besides Gen. Smyth proposed to execute, or rather to publish, his execution of a task which, had already as he states, foiled the minds of "some among the ablest men who ever lived."* The press gave a rapid conveyance, all over the country, to the intelligence of what he had done, and would do; and his book was both applauded,

* He mentions as instances, Sir Isaac Newton and Grotius.—p. 51.

and hissed, before it appeared on the stage. The subscription lists, as we understood, were filled up, so fast, that the edition had to be enlarged, on its passage through the press. In a reasonable time, however, the work itself appeared to gratify, or disappoint its readers, as the case might be.—In stating these circumstances we have assigned the reasons which induce us to call the attention of our readers, to *this* "explanation of the Apocalypse."

In truth, there is not quite so much novelty in the pretension to *discovery* on this subject, as the public seem to have imagined. We know not why a claim of this kind should not be set up, as well in this country, so prolific of inventions, as in another. Sir Isaac Newton, who was not the less a philosopher, because he thought and wrote on the prophecies, has indeed said in relation to this book.

"It is a part of this prophecy that it should not be *understood*, before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise: He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things: but that after they were fulfilled, they might be interpreted by the events; and his own providence, not the interpreters, be then manifested thereby to the world. And there is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence."

In conformity with these views, some "expositors," before Sir Isaac's time, and since, have applied themselves with great discretion to the study of this mysterious book. Without pretending to expound fully, and in detail, what can only be thus expounded by the event, they at least believe that they have ascertained its general scope: and that the fulfilment of some of its predictions, has given direction to their views, in regard to those that remain to be fulfilled. But it is not to be denied that others have *approached* the book, if not its *meaning*, in a much more adventurous spirit. Among these, there has been much discordance of opinion. We recollect to have heard of one writer on the Apocalypse, not long since, who found in it, the evidence that the Church of England would swallow up all the other denominations of the Christian world. Accordingly, he prefixed to *his* "explana-

tion," the significant title "England safe and triumphant." Another has inverted the plan of Gen. Smyth, and found sacred things among profane. According to this writer Judaism may be discovered in the Iliad, and Christianity in the Odyssey. What then may not be discovered in the Apocalypse? A celebrated German professor, believes that he has *approached* its meaning; and according to him, it is a *prophetic drama!* He goes very regularly to work on this platform, and constructs a scheme doubtless satisfactory to himself. He makes the Apocalypse to consist of four parts, viz. 1. The title. 2. The prologue. 3. The drama, properly speaking, which consists of a prelude and three acts! 4. The epilogue.—What a world of pains might these, and a hundred other laborious students, and expositors of this book, have escaped, if they had been favoured with the discovery which we are about to notice! In all time to come, men who will weary themselves with interminable inquiries into its meaning, have only themselves to blame, for Gen. Smyth has *discovered* that it is a FORGERY!

"It now appears that, although the Christian church has received the Revelation of St. John the divine, for more than sixteen centuries,* it is a *pious* forgery."—p. 54.

This, however, is only the revival of an old discovery; for our author himself states, on the authority of Eusebius, that Caius a Presbyter of Rome early in the third century "considered it [the Apocalypse] a forgery by Cerinthus." The name of Cerinthus reminds us of an attempt that was made in this country a few years ago, to establish the same opinion, not by argument, or testimony properly speaking, but by a more summary process. An article appeared in one of our newspapers, published probably in Philadelphia, which professed to be a translation from the Marseilles Gazette of a certain date. This article stated that a globe of marble, containing a number of manuscripts had been disinterred near Aleppo. From these manuscripts it appeared that the Revelation was written not by John but by Cerinthus. Some gentlemen suspecting this whole account to be a forgery, had a careful examination made, of the paper quoted as authority, and ascertained, not only that such an article had never appeared in that paper, but, as far as such a point could be ascertained, that it had not appeared in any other French paper, about that time. Here was a forgery to prove a forgery.—But let us begin at the beginning.

* He might have said, but it did not suit his purpose, more than *seventeen centuries*.

"The important question respecting the book of the Revelation of St. John the divine, is whether it is a prophetical vision of future events, or an artful enigmatical relation of past events, under the form of prophecy."

For ourselves we admire the sudden movement by which, without preface, or any other note of preparation, the author takes the field. How long he will maintain it is yet to be decided.—But we do not admire his mode of stating "the important question about the Revelation." Were it established, that it is not "a prophetical vision of future events," it would not necessarily follow that it is "an artful enigmatical relation of past events, under the form of prophecy." The reader, however, may understand that Gen. Smyth not only denies it to be the former, but affirms it to be the latter. This is doubtless the most original part of the discovery. And if he can make out that it is a "relation of past events" at all, we shall readily admit that it is extremely "artful" and wonderfully "enigmatical;" so much so, that for 1600 years, no expositor ever approached its meaning.

That the Apocalypse is fairly entitled to its place in the sacred canon, and of course is chiefly a prophecy of future events, is an opinion which we most cordially entertain. The reasons on which it is founded, we should not be reluctant to assign at large, on any proper occasion. We are not, however, called upon to do so, at present; much less to offer any explanations of the import of this book. Either of these objects would withdraw us from the unpleasant office, which a regard to Scriptural Truth, imposes upon us, in relation to the pamphlet before us. We feel admonished by the author's example not to boast of what we propose to achieve. We will therefore join issue with him on the question, involving this discovery, Is the Apocalypse "a relation of past events under the form of prophecy?"

We wish to premise, that whatever respect may appear to be due to the almost unquestioned tradition, concerning this book, we are perfectly willing to sit down with any candid inquirer after truth, and to weigh, deliberately, the whole evidence on the subject, now accessible to us. In the present case, we should have no apprehensions of the result of such a scrutiny. But he who, at this day, seeks to disturb the sacred canon, and to excerpt one of its acknowledged parts, should certainly be prepared to justify this measure. He ought to invalidate all the proof on the other side; and to show that there did not exist sufficient reason for its reception. Suppose, to illustrate this remark, one of the Orations published as

Cicero's should be denied to be his. Who would give it up on that account, unless it could be shewn to be the production of some other person; or unless the evidence going to prove it to be Cicero's were destroyed?

With the view of establishing the position which he has taken, the author summons as witnesses the early writers of the Church; and having heard their testimony, he reports that none of them know any thing on the subject, until the time of Irenæus. From that period he finds evidence of the existence of the Apocalypse: before there was none. It was not in being, he alleges, in 166; it was in being in 202. Now as John died long before this time, he concludes, that it could not be his production. Its author must be sought about the time of its appearance; and its subject in the history of the preceding age. It is therefore not a prediction, but a history; of which he suspects Irenæus to be the author.

"The contents of the historical part of the Apocalypse, may be stated thus:

Chap. 6. *The reign of* Commodus, *and his death.*
—— 8. *Heresies in the time of* Commodus.
—— 9. *The same subject continued.*
—— 11. *The fall of* Pertinax *and* Didius.
—— 12. Septimius Severus, *his wife and eldest son.*
—— 13. Albinus *his Statues, Medals and Coins.*
—— 14. Caracalla, *the army of* Severus, *and the punishment of the prætorian guards.*
—— 16. *Civil war, between* Severus *and* Niger.
—— 17. *The city of* Byzantium, *and the Emperor* Niger.
—— 18. Byzantium *taken and destroyed.*
—— 19. Caracalla *and the defeat of* Albinus *at* Lyons."

The remainder of the pamphlet is occupied chiefly with what is termed "a more particular explanation of this book" but which in our view is not an "explanation." Were it even satisfactory as far as it goes, it is still defective. Several chapters remain entirely unnoticed; and of those which are referred to, only a few verses are made the subject of remark. Much the largest part of the book therefore is left not only unexplained, but without any attempt at explanation. And how shall the reader, who approaches this "explanation" for the simple purpose of understanding a mystery, which he had thought, it was not given to mortals to develop, be assured that the unexplained portions of the book are not utterly at war with our author's scheme?

In order to maintain that the Ayocalypse is a "relation of past events," it is essential to show that it was written

after the facts, of which it is declared to be a relation. That some difference of opinion has existed respecting the precise period when it was written, will readily be conceded; but we have no recollection of any respectable writer who has favoured the opinion of its being written at a time sufficiently late to admit of the exposition which our author has made. It comes to us under the presumption that it is the production of an earlier date, than that which he affixes to it, and he is bound to demolish that presumption. If he fail to do so, and especially if his failure, in its circumstances, tends to convert what was mere presumption into moral certainty, who will, may adopt his explanation: we will not. Let us see.

Gen. Smyth believes that the Apocalypse first made its appearance about the end of the second century, because, in certain writers whom he mentions, he says he can find no evidence of its previous existence. What then? Do these witnesses prove the non-existence of the book? Certainly not. They only omit to prove its existence. Before we, on that account, regard it as even probable that the book was not "in being," it would be well to inquire, how many of the productions of these writers, have come down to us, what subjects they treated, and what occasion these subjects created for a reference to this book. In the present day, many religious publications are made, which contain no allusions to it. And seventeen hundred years hence, should the world and they endure so long, and should there then be any person disposed to make such use of them, precisely the same sort of proof could be furnished that the Apocalypse did not exist in the nineteenth century. In fact, the same mode of reasoning will prove, that it does not exist now, and never did exist. Will it be said that although, all along, there have been some writers who did not notice it, there have been others ever since the time of Irenæus, whose testimony has been explicit? We answer, be it so: we contend that there *was* similar testimony before the time of Irenæus. Gen. Smyth has failed to show that there was *not*. Nor has he informed us, what further writs of ejectment, on the tenants of the sacred canon, he means to serve for the same reason. For there are scarcely any of the books of the New Testament, which are not pretermitted by some of the writers in question. The General ought therefore to abandon this field of argument, or to follow up the attack which he has made, until not a foe shall be left. But let us be a little more particular.

The first writer mentioned by our author, is Hermas, as he is called, who *he says*, "wrote after *all* the apostles were

dead, probably about the year 100." Lardner infers from some imagined resemblances between his Visions and the Apocalypse, that he had seen and imitated the latter: our author draws precisely the opposite conclusion, and supposes that the writer of the Revelation imitated the Visions of the Shepherd. We agree with neither; and having just re-examined, with a view to this question, the work ascribed to Hermas, our conclusion is, that there is no such resemblance as renders the opinion even plausible, that either imitated the other. Admit that Hermas probably wrote first, we are acquainted with no proof that he wrote so late as 100. Some assign 75, as the date of his Visions. But how a person familiar with them and the Apocalypse can regard the latter as an imitation of the former, we are unable to comprehend. The pastor of St. Hermas may stand aside. He is no witness in this case.

Papias is next introduced. Lardner thought it *highly probable* that he had read the book of Revelation; but our author says, "he has left nothing to show that he ever saw the Apocalypse." In that case, he is not a witness in its favour; but neither is he a witness against it, since he has said nothing about it. But our author, rather unguardedly admits a fact, hostile to his own cause. He says that "Papias was bishop of Hierapolis in Asia, from 110 to 116 A. C., and *introduced the opinion of the Millenarians.*" Now we have always supposed that the Millenarians founded their opinions on a certain interpretation, of a part of the 20th chapter of the Apocalypse. Their name, at least, seems to support this opinion. If we are wrong we beg to be corrected. But Papias "introduced" this opinion and therefore must have been acquainted with its source. The Apocalypse must, on that supposition have existed in the beginning of the second century, and before the time of Commodus. In fact, if the testimony of Andreas of Cesarea, will avail, we have it, not only, that Papias read, but *commented* on the book of Revelation. Eusebius has preserved a few fragments written by him; and in these, only two of the Gospels, and two of the Epistles are quoted. Papias has therefore turned his testimony, (no unusual thing,) against the party that brought him forward.

The testimony of Justin Martyr, who according to our author, suffered death about the year 167, is sufficiently explicit and positive. "And a man *among us by name John one of the apostles of Christ, in the Revelation made to him,* has prophecied, the believers* in our Christ shall live a thousand

* *Believers,* for *Martyrs.*

years in Jerusalem; and after that, shall be the general, and in a word the eternal resurrection and judgment of all men together." Gen. Smyth admits that this *resembles* "a passage in the Apocalypse," but still will not admit that the Apocalypse then existed. How does he account for the resemblance? By the gratuitous supposition that, our Apocalypse was, in part, compiled from other Apocalypses, some of which Justin *might have seen!* But this evasion will not serve his turn. It does not meet the testimony of Justin. Here is a witness, competent and credible in every respect. He was born, there is reason to believe, before the death of John, and before the Apocalypse was written. He lived more than half-a century afterwards. He finally suffered martyrdom. This witness, not only, uses expressions that seem to resemble those of the Apocalypse, but he speaks of *the Revelation made to John one of the apostles of Christ*, and appeals to it, in confirmation of a certain opinion. He asserts his belief then, that a Revelation was made to John one of the apostles of Christ, and that John published that Revelation. And his reference to it, proves that he was acquainted with it, and that it contained a representation such, not only in general, but in several important particulars, as we find in the 20th chapter of our Apocalypse. Will Gen. Smyth bring forward some other Apocalypse containing a similar representation? Let it be shown that Justin's testimony is unworthy of credit, before the facts are denied which it substantiates, and about which he could not easily be mistaken, nor impose a misrepresentation on others. Gen. Smyth has not attempted to impeach his credibility; and yet will not respect his evidence. We cannot avoid the recollection of those worn out lines:

> I do not love you Doctor Fell,
> The reason why, I cannot tell
> But I don't love you Doctor Fell.

With the Apocalypse, if it existed in his time, Polycarp, who is believed to have been the angel of the church of Smyrna, could not but have been acquainted. From his silence respecting it, our author infers that it did not exist. Yet he admits, that Polycarp does not mention two of the Gospels, and several of the Epistles. Were these therefore unknown in his day? But how know we that Polycarp was silent on this subject? A single epistle of his has been preserved, the design of which, so far as we can understand it, required no allusion to the Apocalypse. But in a hundred others, he may have borne the most explicit testimony on the

subject. Irenæus was the disciple of Polycarp, and Polycarp of John. We shall presently see, that the testimony of Irenæus, most decisively establishes the early existence of the book in question. Now from whom did Irenæus obtain his information? Would he have failed to verify a fact of such consequence by an application to Polycarp? Does he not, in fact, appeal to Polycarp for the truth of what he wrote? There are other circumstances which go to render it probable that Polycarp received this book; but it is not important to state them. Polycarp, if a witness at all, is indirectly a witness in its favour.

Gen. Smyth informs us, next, that between the years 144 and 187, Marcion, Tatian, Theodotus the Tanner, and Athenagoras of Alexandria, neither mention nor quote the Apocalypse. And all these writers failed to speak of sundry other books of the New Testament, the existence of which in their day, will not be disputed. The argument, if such it may be called, is therefore good for nothing. But are our logician's premises perfectly sure? Let us try in a single case. Marcion, he says, "never mentioned the Apocalypse." This is rather a bold assertion, especially as Tertullian, more than 1600 years ago, declared the reverse. He wrote a book against the heretical Marcion, in which the Apocalypse is vindicated from his cavils. Tertullian expressly says that Marcion *rejected*, this book.* How could he reject it, if it did not exist? Be silent about it, he might, but reject it, that is, deny its authenticity, he could not. It was "in being" then, prior to the events, of which, our author has so perspicaciously, discovered it to be a history. Let not any of our readers suppose that the authority of the book is brought into jeopardy by *Marcion's* objections to it, at so early a day. No wonder, that he objected. Mosheim tells us, that his bad conduct excluded him from a place to which he aspired, in the church at Rome; and that through resentment, he attached himself to the impostor Cerdo and propagated his impious doctrines with great zeal.

Once more: "The Apocalypse is not mentioned in the writings of Theophilus, bishop of Antioch, 181." Is this so? Not, if Eusebius have told the truth; for he has said that Theophilus quoted *many testimonies* out of the Apocalypse of St. John, in his book against the heresy of Hermogenes. But rejoins, our author, "Eusebius is a writer of doubtful credit." We shall neither affirm that Eusebius was infallible, nor apologize for any of his errors: it is however but justice to him,

*His words are "Nam etsi Apocalypsim ejus [Johannis] Marcion *respuit, &c.*"

to quote Mosheim's testimony in his favour, that he was "a man of immense reading, justly famous for his profound knowledge of ecclesiastical history, and singularly versed in other branches of literature, more especially in all the different parts of sacred erudition." He was therefore not more likely to be mistaken in this case, than in many others in which his testimony is undisputed. We leave this question then to the judgment of our readers, simply remarking that in another work, Theophilus uses language manifestly borrowed from the Apocalypse; and that Michaelis, an ally of Gen. Smyth, in assailing its divine authority, nevertheless, admits Theophilus to be a witness in its favour.

We have now come down to the time when our author finds evidence of *the existence* of the book in question. He cites as witnesses to prove it, Irenæus, Praxeas, Caius, Clement of Alexandria, Tertullian and Dionysius of Alexandria. This was needless. Its existence at that date, (and before Gen. Smyth's *discovery* came out, we would have been ready to say, at a much earlier date) is undisputed. It devolved on him to show that there is no evidence of its having existed, previously to the date, which he has assigned to it; for if there remain such evidence, in proportion to its strength, is the force of the evidence in favour of his discovery impaired. How then has he redeemed the pledge which he gave to the public? We have gone over *all* his testimony, on this part of the subject: let us take a summary view of it. He has brought forward, not all the witnesses in the case; but such as it answered his purpose to adduce. We have, Hermas, Papias, Justin Martyr, Polycarp, Marcion, Tatian Theodotus, Athenagoras, and Theophilus. All these he thinks give no evidence that they had ever seen the *book*. Here are nine authors, some of whose writings have been preserved, in which we find no trace of its existence. We leave it to those acquainted with the law of evidence, to settle the proportion, between the silence or ignorance of nine men on a given subject, and the positive testimony of a single competent and credible witness. But we cannot stop here. In finding the true power of this evidence a little subtraction is necessary. We agree that the Apocalypse was not in being when Hermas wrote; so he may step aside. Papias is a witness in its favour; certainly not against it. Justin Martyr is unequivocally in its favour. The testimony of Irenæus, hereafter to be noticed, and other circumstances render it probable that Polycarp too, is indirectly, a witness in its behalf. Marcion and Theophilus take the same side. How

does the case now stand? Of the nine witnesses one is rejected, as incapable of testifying on this subject. Of the eight that remain, five, viz. Papias, Justin, Polycarp, Marcion, Theophilus, are in favour of the Apocalypse. Those still claimed on the other side are three, viz. Tatian, Theodotas, Athenagoras. To produce an equipoise in numbers let us add Polycarp. We have now four and four. Here then are four witnesses who bear an unimpeachable testimony, in one way or other, to the existence of this book, in their day. And here are other four, who—*so far as we know* say nothing about it, and therefore, properly speaking are not witnesses at all. Gen. Smyth's negative testimony amounts to nothing. That which is positive must be decisive. But were the scales *in equilibrio* and the question still entirely doubtful, we think the testimony of Irenæus, to which we promised to advert would settle it forever.

We have already stated that Polycarp was the link between Irenæus and John. Now Irenæus proves that this book existed not only in his own time, but in that of Polycarp, and of John, for he says concerning the Revelation, "For it was seen no long time ago, but almost in our own generation (or age) *towards the end of the reign of Domitian.*" The death of Domitian occurred in the year 96, while John was in banishment at Patmos, where he affirms that the Revelation was made to him. On the death of Domitian he was permitted to return to Ephesus and accordingly the date of the Apocalypse which best corresponds with all the circumstances of the case is about the year 97. If then, as Irenæus asserts, the Revelation was made about the close of Domitian's reign, how can it be a *history* of events which did not begin to occur until more than half a century afterwards?—We shall proceed no further on this branch of the subject. The witnesses adduced by Gen. Smyth, defeat his object, and prove that the book existed from the time of John. What then becomes of this profound discovery?

It may be worth while, by the way, to notice two or three little objections to the conclusion at which we have arrived, which the General seems to have thrown out, incidentally.

1. "This work condemns the sect of Nicolaitans; and Nicolaus, the founder of that sect, was of the second century." We invite him to prove, if he can, that Nicolaus of the second century *was* the founder of *the* sect alluded to in the Apocalypse. We have, in our apprehension as good testimony to show that, the Nicolaitans were known in the first century, as he can to show that there existed in the second century a

man named Nicolaus. We have the testimony of Irenæus, between whom and John, as we have already stated, only Polycarp intervened, that the former were known in the time of John. He says, "John being desirous to extirpate the errors, sown in the minds of men by Cerinthus, and *some time before by those called Nicolaitans*, published his gospel," &c. In conformity with this opinion, Eusebius informs us that the sect of the Nicolaitans *boasted* that their founder was Nicolas one of the seven deacons, and he quotes from Clement of Alexandria, an account of this Nicolas which corresponds with the character given of the Nicolaitans in the Revelation.

2. One of the epistles in this book, is addressed to the church at Thyatira; but in a note, our author says "It is admitted by Epiphanius and Grotius, that there was no Christian church at Thyatira, in the time of St. John." Grotius, on this subject, appears in the humble capacity of a follower of Epiphanius, for he has given some little repute to the absurd opinion of that writer, respecting the date of the Apocalypse. The latter lived three centuries after John, and his writings abound with mistakes and misrepresentations. Mosheim says of his work against the heresies that had sprung up before his time, "It is full of inaccuracies and errors, and discovers almost in every page, the levity and ignorance of its author." His errors in regard to facts in ecclesiastical history, have not remained undetected. If then he has said that there was no church at Thyatira, in the time of John, we should say that without some corroborating proof, we cannot believe him: not because *we will not*; but because, he lived three hundred years later and might be mistaken, because he was not in the habit of repairing to the best sources of information, and because he has been convicted of many inaccuracies as serious as this. Grotius and Epiphanius, who deny the existence of a church in Thyatira in the time of John, affirm that John wrote the Apocalypse in the reign of the Emperor Claudius, who died about the year 54. Will our author follow them in this opinion also?

But *has* Epiphanius admitted that there was no church at Thyatira in the time of John? What does he say? Our author has not told us. We must seek it elsewhere. His language* does not seem to be explicit, and may mean, that there was no church there at some other and later period. Whether this be so or not, we scarcely know how the opinion, that in the time of John there was no church at Thyatira, would comport with the belief of Epiphanius, that the Apo-

* Και ουκ ενι εκει εκκλησια χριστιανων.

calypse was written by John. If the whole account, resting chiefly on the authority of Epiphanius, respecting a sect called the *Alogi*, be not Apocryphal; and it be admitted, as has been asserted, that they invented this objection against the authenticity of the Apocalypse, they must be understood to maintain that there was no church at Thyatira, either *in their own time*, or *in that of John*. If the former, it proves nothing, since notwithstanding its extinction in their day, it may have existed in the day of John. If the latter, then, as we have equal warrant for believing that they ascribed the Apocalypse to Cerinthus who lived at Ephesus, contemporaneously with John, and could not be ignorant on this point, they involve him in the blunder of addressing an Epistle to a church not in existence!

3. In another note our author informs us, that this book "was rejected by the council of *Laodikea* in 363." What if a number of men, denominated a council, in framing a catalogue of canonical books, for the use of the church, chose to leave out the Apocalypse? Gen. Smyth says elsewhere, "as saints, popes and *councils*, knew not what to believe themselves, they had no right to prescribe a creed to others." According to his opinion then, the decision of the council of Laodicea in this case, deserves no regard whatever. We certainly, do not suppose that the men who composed it, had any peculiar infalibility about them, nor that their omission of this book proves that it ought to have been omitted. But the history of this matter would show that the Apocalypse was not received and retained in the Christian church by a blind and credulous devotion. For some time after its first appearance, there was no controversy about it; obviously because there was no room for controversy. Its external evidence must have been indisputable; otherwise, it would have been disputed. That its authenticity should have been impugned by Marcion, and such as Marcion, is rather an evidence in its favour. During the second century not a syllable of doubt, is uttered by any of those called orthodox. In the third century, Caius of Rome and Dionysius* of Alexandria, call in question the accuracy of the general opinion in its favour; and its character, subsequently became a matter of investigation in the church. Eusebius informs us, that in his time, the discussion was not yet closed. Yet according to his account of the matter, the weight of evidence and of opinion, was manifestly in favour of the book. We know how the

* Both these writers give to it a date as early as the common opinion. The former ascribes it to Cerinthus. The latter supposes it to be the production of some other John of the Apostolical age.

controversy issued. During its pendency the book was indeed rejected by some. By many it was never either given up, or questioned. By others who had doubted, it was restored to its place. It was extensively, we might say generally, recognised in both the Eastern and Western churches. At the reformation, its claims were again contested, and the whole question carefully examined; and *now* so far as we know, it is, *universally received as canonical by the whole Christian church.* Under these circumstances Gen. Smyth comes forward, and impeaches it as a *forgery!*—But we beg his pardon, for having wandered from the subject. The true question at issue, just now, is, not whether the book be authentic or not. Let us suppose him to have proved it to be a *forgery.* Even that fact would not avail him. Forged, or genuine, the question is, *when* was it written? Michaelis who, whatever else he was, was a profound biblical scholar, and who denied the divine authority of this book, has admitted, that *if it was a forgery, it was forged prior to the year* 120. Our author too, as we have seen, has furnished evidence of the same fact. And yet the book is "a relation of *past* events," which occurred, principally, in the latter part of the second century! This is to us, an *enigma*, quite as insolvable; as the Apocalypse has been, to all but Gen. Smyth.

From the Christian Journal.

DR. MILLER'S LETTER ON BIBLE SOCIETIES.

MR. EDITOR,—As I am not a subscriber to the Christian Journal, and seldom see any of its numbers, it was by accident, and only within a few days, that I met with the number for last month. In turning over its pages, I was not a little surprised to find a communication subscribed "*Catholicus*," and entitled, "Presbyterian sentiments on the best mode of disseminating the truths of Scripture,"—in which a most extraordinary construction is put on the leading opinions expressed in my Introductory Lecture on "Creeds and Confessions," and some no less extraordinary inferences drawn from that construction. My first impression was, that no public notice of this communication, on my part, was required. The representation which it gave of the doctrine of the Lecture, appeared to me so manifestly unwarranted, and, indeed, I must say, such an extravagant perversion, that I thought it might safely be left to the good sense of every reader. But, finding that some persons really seem to form a different esti-

mate of this publication from that which I should have expected; that measures have been taken to give it circulation in a detached form, beyond the ordinary sphere of the Journal in which it originally appeared; and that some of my friends think it ought not to pass unnoticed; I beg leave to occupy a single page of your miscellany with a brief reply to the singular remarks of *Catholicus*. If nothing had been in question, Mr. Editor, but the merits of my humble Lecture, you certainly would not have heard a syllable from me on the present occasion. But it would really grieve me to be thought an enemy of Bible Societies, or capable of intentionally uttering a word hostile to their universal establishment and triumph. Nor did it ever occur to me that there was any more connexion between my doctrine concerning "Creeds," and such hostility, than between my belief in Presbyterian parity, and the heresy of Socinianism. And whether the efforts of your correspondent to represent me as agreeing with his diocesan, do not betray the weakness of a bad cause, I shall leave to the consideration of discerning and reflecting readers.

It is neither my province nor my design to enter into any discussion concerning the correctness of Bishop Hobart's opinions. But I must be allowed strongly to deprecate being supposed to agree with him in reference to Bible Societies.—If I have understood the scope of what has been said and written against that gentleman in relation to this subject, it is—not that he is zealously attached to his own church; not that he admires and loves the Book of Common Prayer, and is earnestly desirous of putting it into the hands of every human being to whom it can possibly be conveyed. For all this, I have never heard him blamed by any one:—but for being unwilling to unite with any society, the object of which was to circulate the word of God ALONE. Now, as to this point, I totally differ from him, both in principle and practice. I consider the Scriptures as the ONLY infallible rule of faith and practice; and as a SUFFICIENT rule for all who approach them with humble and honest hearts. I am, therefore, perfectly willing to co-operate with any and every person in sending them, without note or comment, to every son and daughter of Adam. I consider it as a privilege and an honour to be a member of the American Bible Society, and of every other Bible Society within convenient reach: and my impression of the importance of these societies in promoting the best interests of the world, is so far from being impaired, that it is daily becoming deeper.

In full consistency, as it appears to me, with all this,—when I go into the pulpit, I think it incumbent on me, not

only to recommend the Bible, in general, to my hearers, but also to declare to them *how I understand it.* When called upon to assist in ordaining a minister, I deem it indispensable to ascertain, by appropriate measures, how the *living teacher* whom I am about to aid in sending forth, is likely to explain the Word of Life which we commission him to preach. And when an opportunity is presented, I do not fail to recommend and circulate the Confession of Faith, and the Form of Government and Discipline of my own Church. But I should abhor the thought of withholding a Bible from an ignorant, destitute fellow-creature, until I could accompany the delivery of it with my own Formulas and articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family. I am quite willing to trust the Bible alone in the hands of every inhabitant of the globe; and to leave the question, whether they shall be connected with this or that denomination, to their own serious and deliberate decision, aided by that enlightening and sanctifying Spirit, who leads his people into all necessary truth. If I believed, indeed, that the peculiarities of the Church of which I am a member, were essential to salvation; or that it was impossible for a serious inquirer to understand the fundamental doctrines of Scripture, without the assistance of my formularies and expositions, my conduct would be different. But as I believe neither, I am, of course, not embarrassed with any of the consequences of such belief. It is time enough, in my opinion, when persons make inquiries with a view to join a particular denomination, or put themselves in the way of being taught its peculiarities, to meet them—if candidates for private membership, with those views of doctrine and order;—or if aspirants to the ministry, with those "Creeds and Confessions"—the reception of which appears to me indispensable to the attainment of ecclesiastical concord and edification. Thousands and tens of thousands who will never have an opportunity of coming within the pale of my own Church,—and who might not be disposed to do it, if they had,—may yet be willing to receive Bibles from *any* hands, and may be for ever benefited by them. Ought I to withhold from them the precious gift? I dare not do it. And I am so far from seeing an inconsistency between this decision, and the doctrine which I have taught concerning Church "creeds," that they appear to me to illustrate and strengthen each other.

I am, Sir, yours respectfully,

SAMUEL MILLER.

Princeton, Dec. 24th, 1824.

L. of C.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Horne's Introduction.—We have seen a prospectus of Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. This work is to be published by E. Littell, Philadelphia, in four volumes at $3 per vol. The first London edition was published in 1818—the second in 1821—the third in 1822—the fourth in 1823. It is now proposed to publish the first American Edition. We became acquainted with this work, soon after its first publication, since which time, it has undoubtedly been greatly improved. In its present form, we regard it, as the very best work of its kind.

Collateral Bible.—We have before us a prospectus of a Collateral Bible to be published by Samuel F. Bradford of Philadelphia, in five 4to volumes at six or seven dollars per volume. The object of this book is to facilitate the Study of the Holy Scriptures, by printing under each passage, at large, all the passages that relate to the same subject; thus removing the necessity of ascertaining the whole doctrine of the Bible on a given subject by the slow process of seeking out the texts referred to in the margin. It is needless to say any thing in recommendation of this work. If faithfully executed, it will afford very important aid in the Study of the Scriptures.

Webster's Dictionary.—We perceive by a notice in a Connecticut paper, that Noah Webster, Esq. who is now in Europe superintending the publication of his large dictionary has secured the copy-right of the work in this country. The following is the title of the work:

"A Dictionary of the English Language, containing—1. The words used by the English nation and their descendants, from the age of Gower to the present time; forming the most complete vocabulary of the language ever published. 2. A development of the origin and primary sense of words, as far as these have been discovered, with a new exhibition of affinities between the English and other languages. 3. Definitions of words more full, precise, and technical, than those of preceding lexicographers; illustrated by numerous examples. 4. The addition of new words which the modern discoveries and improvements in the sciences and arts, have introduced into respectable use. To which is added in a separate volume, a Synopsis of the principal uncompounded or elementary words, in more than twenty different languages, alphabetically arranged, with numerous references to their respective affinities."—*N. Y. Observer.*

Elliott's Botany.—Mr. Elliott, of S. Carolina, has been engaged for a long time in preparing a work on Botany. We are happy to learn from the last number of the Charleston Courier, that the publication is now completed. "The last number issued, says the Courier, is the seventh of the second volume; making in all thirteen numbers. One third of the subscribers to this work reside in Europe—many of them the countrymen of Linnæus, the

father of flowers. A production which excites so much interest abroad, cannot fail to command interest at home."—*N. Y. Observer.*

Education in New-York.—From the Message of Governor Clinton to the Legislature of New-York, it appears that the number of children taught in the Common Schools last year, exceeds 400,000; more than a fourth of the whole population of the State. The number taught during the same period in the Free and Charity Schools in the City of New-York is 10,383. Students in incorporated academies 2,683, and in Colleges 755. The fact is stated as worthy of being noted that of the Children who have been taught in the Free and Charity Schools of the City, none have been convicted of any crime. The capital fund for Common Schools is more than $1,739,000; and its yearly income $98,000. As the State is supposed to be capable of sustaining a population of 14,000,000, the Governor recommends that this fund shall be increased.

Chinese College in Italy.—A Chinese College has been established in Naples, in which young natives of China are brought up to the Ecclesiastical profession, and are afterwards sent back to their own country to propagate the tenets of the Romish faith. They are generally smuggled out of China at the early age of thirteen or fourteen, are sent first to Macao, thence, generally by Portuguese vessels, to Lisbon, and finally to Italy. The expenses are defrayed chiefly by the College *de Propaganda Fide* at Rome. About forty Chinese have been educated in the Institution. When an individual lately visited it, there were six natives of China in it, one of whom was insane, and another blind.—*Evan. Mag.*

Chinese Petition.—Some Chinese settlers near Malacca, made application to Dr. Morrison for the establishment of a School in Kan Tang, in the following form:

"The Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighborhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty, and some thirty years. Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute, have been moistened by your rich beneficence, but also in every place righteous schools (the Chinese for *benevolent* or *free-schools*) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instructed and renovated. Our poor village, Kan Tang, being situated at some distance from the town of Malacca, our children are not able to attend the college

morning and evening for the purpose of being instructed; therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction. At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue."

New-York Eye Infirmary.—It appears from the fourth annual report of this excellent institution, that nine hundred and thirty-two patients have been under care during the past year, and of this number 749 have been cured; 22 relieved; nine proved incurable; 6 refused to submit to the treatment prescribed; 1 died of another disease. In sixty-four the results could not be ascertained, and eighty-one patients remain in attendance. Since the foundation of the Infirmary 3355 patients have been under the care of the Surgeons of the Infirmary.

REVIEW OF RELIGIOUS INTELLIGENCE.

Colonization Society—The annual meeting of the American Colonization Society took place in Washington on the 19th inst. We shall hereafter give some account of its proceedings, and of the Report made to the Society on that occasion. We merely add here, that the memorial of the Auxiliary Society of this city, and its vicinity was presented to the Legislature; and that in conformity with its suggestion, a law was passed authorizing the Society to receive, for the benefit of the Colony, a variety of articles manufactured in the Penitentiary. It is worthy of remark that the Society has already effected the primary object proposed by the Resolution of the Legislature in 1816. But as it was certainly not the design of that body to content themselves with that object, the way is now open for prosecuting their manifest intention, by facilitating the transportation, to the Colony actually established of such free people of colour as desire to emigrate. As, many of our readers may not have seen the resolution referred to, we give it an insertion, believing that Virginia, by her representatives, will never refuse to sustain and prosecute a measure of so much magnitude, which seems to have originated with herself. The Resolution was passed Dec. 23, 1816.

Whereas, the General Assembly of Virginia have repeatedly sought to obtain an asylum beyond the limits of the United States, for such persons of colour as had been, or might be emancipated under the laws of this Commonwealth; but have hitherto found all their efforts for the accomplishment of this desirable purpose frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success. They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the gov-

ernment of the United States in abolishing the African slave trade, (a traffic which this Commonwealth both before and since the Revolution, zealously sought to terminate,) to renew this effort, and do, therefore, *Resolve*, That the Executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or upon the shore of the North Pacific, or at some other place, not within any of the States, or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this Commonwealth; and that the senators and representatives of this State, in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States in the attainment of the above object: *Provided*, that no contract or arrangement respecting such territory, shall be obligatory upon this Commonwealth, until ratified by the Legislature.

American Tract Society.—The following Table, extracted from a recent publication of the American Tract Society, entitled "Proceedings of the First Ten Years," shews the number of Tracts printed in each year, and the annual receipts in donations and for tracts sold.

For the year ending	Tracts published in each year.	Receipts chiefly Donations.	Receipts chiefly for Tracts sold.
May 23, 1814	297,000	2,745 00	
May 29, 1815	141,000	200 00	1,052 50
May 27, 1816	378,000	100 34	2,858 05
May 26, 1817	411,000	7 62	1,110 16
May 27, 1818	386,000	52 22	2,214 63
May 26, 1819	258,000	22 13	696 73
May 1, 1820	383,000	545 16	1,418 07
May 1, 1821	468,000	1,778 57	3,838 91
May 1, 1822	255,500	1,091 68	2,607 72
May 1, 1823	470,000	1,729 81	2,454 43
May 1, 1824	770,000	4,195 01	4,114 86
Total,	4,217,500	$12,467 54	$22,366 06

From the above Table it appears, that the whole amount of donations received in ten years, is less than $12,500. It is estimated, that about one third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about $8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is, each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the Tracts now contained in all the Society's Depositories, is more than $8,500. Hence every dollar given has not only been the means of printing 500 Tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the Society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

From the same publication it appears, that about 10,000,000 of Tracts

have been published in the United States; and about 90,000,000 in Foreign Countries. Of these the London Religious Tract Society printed 61,500,000, which is more than all the world besides.—*Miss. Her.*

Ecclesiastical Statistics.—We have derived the following statements from recent publications.

Episcopal Clergy in the United States.—In Maine 2, New-Hampshire 4, Massachusetts 22, Vermont 9, Rhode Island 6, Connecticut 48, New-York 99, New-Jersey 17, Pennsylvania 43, Delaware 4, Maryland 47, Virginia 36, North Carolina 9, South Carolina 34, Georgia 4, Ohio 6, Kentucky 3, Louisiana 1, Mississippi 2, Tennessee 1, Indiana 1, Michigan 1, Missouri 1,—total 400. Total number last year 397.

Methodist Church.—In *America* there are 328,629 members, and 1272 preachers; total 329,795. In *Great Britain*, &c. 281,526 members, and 1062 preachers; total 282,585. In *the world*, as far as ascertained, 610,140 members, and 2334 preachers. Grand total 612,580.

Baptist Church.—In the United States, there were reported in 1824, 184 associations, 3594 churches, 2219 ministers, and 225,682 members.

South Carolina Domestic Missionary Society.—The object of this institution is sufficiently explained by its title and by the following address of the Board of Directors to the Christian public. We insert it, on account of the interest which we feel in the religious prosperity of that State; and because its representations are, in general, applicable to our own, among other States in the Union.

Brethren,—It is our privilege to live in a most interesting and eventful period of the world. An excitement, as extraordinary as it is powerful, has roused the Nations to the importance of spreading a knowledge of "the one living and true God, as revealed in his Son Jesus Christ,"—and this excitement has already produced results most magnificent, and beneficial. The present is emphatically an age of benevolence, of *active* and *efficient benevolence*. For many ages the Christian world had been in a profound slumber, in regard to their duty "to evangelize the nations." But in our day they have been waking up.—He who has promised his Son "the Heathen for his inheritance," has sent his heavenly influence to rouse the Churches; and Christians of different denominations are beginning practically to recognise their obligations "to publish the gospel to every creature."

It seems now to be understood, the command of the Saviour, requiring this of his Disciples, is still in force, and as binding on Christians in our day, as it was on the Apostles of our Lord, when first delivered. A spirit of inquiry has gone forth. The wants of the perishing millions in Pagan lands have become known, and their deplorable condition and entreaties for Christian instruction, have affected the hearts, and opened the hands of the pious and benevolent.—Many of our youth have come forward and willingly offered themselves for the "service of God." Missionaries have gone, and are now going to every quarter of the globe. A glorious work has commenced, and the holy enterprise will go on until the gospel shall

have been preached in every land, and "all flesh shall see the salvation of God."

But whilst we rejoice, and will rejoice in what is doing for Pagan lands, let us be careful we do not overlook the destitute in our own borders. In this State "there remaineth yet much land to be possessed." Is it not an indisputable fact, that numbers, inhabiting the interior, and distant borders of our State, are living and dying in utter ignorance of the Gospel of salvation, and their children growing up, almost as destitute of Christian knowledge as even the Heathen? Many instances, we believe, could be produced to shew that numbers of our fellow-citizens, residing but a short distance from Christian Societies, are living in entire ignorance of God, and without gospel ordinances.

But in addition to those who live in the most deplorable destitution of Christian ordinances, and the divinely appointed means of salvation, and without any sense of their value, there are others, in places where Churches once existed, and where a few are found who know something of the value of the gospel, and are sighing after its precious privileges. But these Churches are almost extinct, and soon every trace of them will be gone, unless aid be afforded. With only a little assistance, wisely and reasonably given, these declining Churches might be revived, and an impulse given which would call forth their slumbering energies, and enable them to go on and prosper without foreign aid. But that impulse must be given—the Gospel with its ordinances must be sent to them before any change for the better can reasonably be expected; and unless something be done for them speedily, and efficiently, we must expect their state will become more and more deplorable, until every vestige of Christianity be lost.

We would not be understood to intimate, by the preceding remarks, that the Churches have been indifferent to this momentous object. They have not been indifferent. They have already done much. Many of you, brethren, have doubtless, often, and liberally contributed to provide the means of Christian instruction for the destitute in our own State, and in neighbouring regions, as well as for the destitute in other parts of our country, and of other countries. Several Missionary Associations have been formed, which have sent into the field many faithful servants of Christ—and we would make grateful mention of the cheering results of those charities in the resuscitation of several declining churches—in the formation of others, and in the hopeful conversion of many souls. Far be it from us to undervalue what has already been done. We rejoice in it, and bless God for it.

Still, it must be acknowledged, that much remains to be done—and on the plan hitherto pursued, a long period must necessarily elapse before even our own state is supplied with the means of Christian instruction. It cannot be denied, we believe, that our benevolent exertions have, in too many instances, proved inefficient, and too generally have failed of their proper influence, for want of *concert* among those engaged in the work of missions. While *some* destitute regions have been regularly visited by Mis-

have been published in the United States; and about 90,000,000 in Foreign Countries. Of these the London Religious Tract Society printed 61,500,000, which is more than all the world besides.—*Miss. Her.*

Ecclesiastical Statistics.—We have derived the following statements from recent publications.

Episcopal Clergy in the United States.—In Maine 2, New-Hampshire 4, Massachusetts 22, Vermont 9, Rhode Island 6, Connecticut 48, New-York 99, New-Jersey 17, Pennsylvania 43, Delaware 4, Maryland 47, Virginia 36, North Carolina 9, South Carolina 34, Georgia 4, Ohio 6, Kentucky 3, Louisiana 1, Mississippi 2, Tennessee 1, Indiana 1, Michigan 1, Missouri 1,—total 400. Total number last year 397.

Methodist Church.—In *America* there are 328,629 members, and 1272 preachers; total 329,795. In *Great Britain*, &c. 281,526 members, and 1062 preachers; total 282,585. In *the world*, as far as ascertained, 610,140 members, and 2334 preachers. Grand total 612,580.

Baptist Church.—In the United States, there were reported in 1824, 184 associations, 3594 churches, 2219 ministers, and 225,682 members.

South Carolina Domestic Missionary Society.—The object of this institution is sufficiently explained by its title and by the following address of the Board of Directors to the Christian public. We insert it, on account of the interest which we feel in the religious prosperity of that State; and because its representations are, in general, applicable to our own, among other States in the Union.

Brethren,—It is our privilege to live in a most interesting and eventful period of the world. An excitement, as extraordinary as it is powerful, has roused the Nations to the importance of spreading a knowledge of "the one living and true God, as revealed in his Son Jesus Christ,"—and this excitement has already produced results most magnificent, and beneficial. The present is emphatically an age of benevolence, of *active* and *efficient benevolence*. For many ages the Christian world had been in a profound slumber, in regard to their duty "to evangelize the nations." But in our day they have been waking up.—He who has promised his Son "the Heathen for his inheritance," has sent his heavenly influence to rouse the Churches; and Christians of different denominations are beginning practically to recognise their obligations "to publish the gospel to every creature."

It seems now to be understood, the command of the Saviour, requiring this of his Disciples, is still in force, and as binding on Christians in our day, as it was on the Apostles of our Lord, when first delivered. A spirit of inquiry has gone forth. The wants of the perishing millions in Pagan lands have become known, and their deplorable condition and entreaties for Christian instruction, have affected the hearts, and opened the hands of the pious and benevolent.—Many of our youth have come forward and willingly offered themselves for the "service of God." Missionaries have gone, and are now going to every quarter of the globe. A glorious work has commenced, and the holy enterprise will go on until the gospel shall

have been preached in every land, and "all flesh shall see the salvation of God."

But whilst we rejoice, and will rejoice in what is doing for Pagan lands, let us be careful we do not overlook the destitute in our own borders. In this State "there remaineth yet much land to be possessed." Is it not an indisputable fact, that numbers, inhabiting the interior, and distant borders of our State, are living and dying in utter ignorance of the Gospel of salvation, and their children growing up, almost as destitute of Christian knowledge as even the Heathen? Many instances, we believe, could be produced to shew that numbers of our fellow-citizens, residing but a short distance from Christian Societies, are living in entire ignorance of God, and without gospel ordinances.

But in addition to those who live in the most deplorable destitution of Christian ordinances, and the divinely appointed means of salvation, and without any sense of their value, there are others, in places where Churches once existed, and where a few are found who know something of the value of the gospel, and are sighing after its precious privileges. But these Churches are almost extinct, and soon every trace of them will be gone, unless aid be afforded. With only a little assistance, wisely and reasonably given, these declining Churches might be revived, and an impulse given which would call forth their slumbering energies, and enable them to go on and prosper without foreign aid. But that impulse must be given—the Gospel with its ordinances must be sent to them before any change for the better can reasonably be expected; and unless something be done for them speedily, and efficiently, we must expect their state will become more and more deplorable, until every vestige of Christianity be lost.

We would not be understood to intimate, by the preceding remarks, that the Churches have been indifferent to this momentous object. They have not been indifferent. They have already done much. Many of you, brethren, have doubtless, often, and liberally contributed to provide the means of Christian instruction for the destitute in our own State, and in neighbouring regions, as well as for the destitute in other parts of our country, and of other countries. Several Missionary Associations have been formed, which have sent into the field many faithful servants of Christ—and we would make grateful mention of the cheering results of those charities in the resuscitation of several declining churches—in the formation of others, and in the hopeful conversion of many souls. Far be it from us to undervalue what has already been done. We rejoice in it, and bless God for it.

Still, it must be acknowledged, that much remains to be done—and on the plan hitherto pursued, a long period must necessarily elapse before even our own state is supplied with the means of Christian instruction. It cannot be denied, we believe, that our benevolent exertions have, in too many instances, proved inefficient, and too generally have failed of their proper influence, for want of *concert* among those engaged in the work of missions. While *some* destitute regions have been regularly visited by Mis-

sionaries of different Societies, *others, equally destitute* have been wholly neglected. Some declining Churches have been revived, and are now enjoying the blessings of a stated ministry; but others, in equal need of aid, and where we might hope missionary labours would have the same happy result, have been left to sink in ruins. And, after all that has been done, the Christian public, at this moment, are wholly ignorant of the moral condition of many parts of our State, and know not the extent of the spiritual wants of its inhabitants—while, comparatively few of our *whole christian population* are doing any thing to assist in giving the gospel, with its precious privileges, to their destitute fellow-citizens. Nor can we reasonably expect there will be any thing like an accurate survey of the moral wastes of even our own State, or, that the resources and energies of the whole Christian community will be united in efforts to cultivate and improve these wastes, unless under the auspices of a General Missionary Society. Such an institution, which is Catholic in its principles, and general in its nature, not confined to any Church or District, but embracing the State, and specifically designed to meet the moral exigencies of the State, we may reasonably hope, will awaken a zeal, and secure a patronage, sufficient, with the blessing of God, eventually to supply all our destitute places with the preached word.

The advantages of a *General Society* are certainly numerous and great.—"Concentrated action is powerful action." An object which is *general* unites *general feeling* and *concurrence*—and by collecting into one body the strength and resources of numbers, we gain the important advantage of combining energy of effect with economy of means—while the accumulated wisdom of such a body will give confidence to the public mind, and will animate the public feeling. It must be obvious, therefore, such an institution will have many important advantages over local and restricted societies, as the same powers, when applied by a common direction, will produce results impossible to be produced by them in their divided and partial exercise.—It was a deep conviction of the importance and numerous advantages of *Concert* in our Missionary operations, and an earnest desire to unite all our Churches and Congregations throughout the State, in the noble enterprise of extending the blessings and privileges of the Gospel to our whole destitute population, which led to the formation of the South Carolina Domestic Missionary Society.

Those who united in forming this Society have no personal interest to be promoted, no personal ends to be answered by it. They cheerfully give their time, their labour, and their substance for the benefit of others.

Our object is simple, and easily understood. It is, as explained in our Constitution, "to build up the waste places of Zion," in our own State, or to revive declining Churches, and to send the Gospel and establish Churches in places where the inhabitants are entirely destitute of Christian instruction and Gospel ordinances.

We have now only to invite and solicit the co-operation and aid of our brethren in different parts of the State. The object is one which ought

certainly to enlist our feelings, and call forth all our strength. Its importance can only be estimated by the value of immortal souls. And the object is one, which, in a peculiar degree, should interest the feelings, and unite the energies of the pious in this State. It is not for the destitute in foreign lands we plead, but for our own fellow-citizens, for those in our own vicinity, who are destitute of religious instruction, and Gospel ordinances. And shall we behold them thus destitute and not send them the relief which is in our power? Shall we hear them crying for the bread of life, which we have in such rich abundance, and not furnish them with it?—No, brethren, we may not be indifferent to their cries. As we are able, we will send them relief. And having "received freely," we will "freely give." And with our gifts, we will unite our prayers to the God of all Grace, that our humble offerings may be owned and blessed.

Then brethren, let there be but one feeling on this important subject. Let us unite heart and hand in this good work. Let Auxiliary Societies be formed in every part of our State. Let each one do something, however little. Let there be a perfect union of all Churches and Congregations. And with the blessing of the Great King and Head of Zion, we may hope, soon to pervade all our destitute places, and see every section of our State supplied with a preached word.

The Board would now commend the cause of this Society to the benevolence of the friends of Missions, and to the favour of the God of Missions.

Missions among the Heathen.—We continue the notice commenced last month of Missions among the Heathen. The account of those under the direction of the United Foreign Missionary Society is taken from the American Missionary Register: that of the others from the Missionary Herald.

II. *United Foreign Missionary Society.*—This Society was instituted in July, 1817, under the united patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch and Associate Reformed Churches. A brief view of the Missions under its direction, was published in the first number of our last Volume. It is now republished, with corrections to the present date, and with the addition of a Mission recently appointed for the American Emigrants in the Island of Hayti.

Home Department.

Executive Committee.—Rev. Philip Milledoler, D.D.; Rev. Gardiner Spring, D.D.; Rev. John Knox, D.D.; Rev. Joseph M'Elroy; Mr. Zachariah Lewis, Mr. Moses Allen, Mr. Abijah Fisher.

Foreign Secretary.—Rev. John Knox, D.D.

Domestic Secretary.—Mr. Zachariah Lewis.

Treasurer.—Mr. Moses Allen.

The executive business of the Society is transacted at the Missionary Rooms, No. 8 Garden-Street, New-York. The rooms are open daily, during the regular hours of business.

The Executive Committee meet at the Missionary Rooms on every Monday morning; and the Board of Managers, at the same place, in the afternoon of the second Monday of every month.

MISSIONARY ESTABLISHMENTS.

The Society has established Missions among the Osages of the Arkansas—among the Osages of the Missouri—at Tuscarora, Seneca, and Cataraugus, on the Western borders of the State of New-York—at Fort Gratiot, and Machinaw, in the Michigan Territory—and among the American Emigrants in the Island of Hayti.

I. *Mission among the Osages of the Arkansas.*—This Mission has two Stations—Union and Hopefield.

Union.—Commenced in 1820.—Situated on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansas, and about seven hundred miles above the junction of the Arkansas and the Mississippi.

Rev. William F. Vail, *Missionary;* Marcus Palmer, *Physician and Surgeon;* and Messrs. Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries, Farmers and Mechanics.* There is a school at this station of twenty-one Indian children, who live in the Mission Family.

Hopefield.—Commenced in December, 1823.—Situated about four miles from Union.

Rev. Epaphras Chapman, *Missionary;* and William C. Requa, *Assistant Missionary and Superintendent of Secular Concerns.* There are here eleven Indian families, each occupying a log building, and cultivating a small farm; and all attentive to religious instruction, and acquiring the habits and customs of civilized life.

II. *Mission among the Osages of the Missouri.*—This Mission has also two Stations.—Harmony and Neosho.

Harmony.—Commenced in 1821.—Situated on the North Bank of the Marais de Cein, about six miles above its entrance into the Osage River, and about eighty miles Southwest of Fort Osage.

Rev. Nathaniel B. Dodge, and Rev. Wm. B. Montgomery, *Missionaries;* William N. Belcher, *Physician and Surgeon;* and Messrs. Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, *Assistant Missionaries, Teachers, Farmers, and Mechanics.* At this station there is a school of twenty-eight Indian children, living in the Family.

Neosho.—Commenced in September, 1824.—Situated on a river of that name, and about 80 miles Southwest of Harmony.

Rev. Benton Pixley, *Missionary;* and Samuel B. Bright, *Assistant Missionary and Farmer.*

III. *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 January, 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, 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.

IV. *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. Thomas S. Harris, *Missionary.*—A very interesting and promising school, of thirty Indian children, was removed from this station, in February, 1823, under a law of the State. An unsuccessful application was immediately made to the Legislature, then in Session, for its restoration. Another application will be made at the ensuing Session; and there is reason to hope that both teachers and pupils will soon be permitted to return to the Missionary Buildings. The Missionary has continued to preach to the adult Indians on the Sabbath; and, since the dispersion of the school, two have been added to his little church, which now embraces six Indian Members.

V. *Cataraugus Mission.*—Commenced in 1822.—Situated a few miles from the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. Wm. A. Thayer, *Superintendent,* and Messrs. Gilman Clark, and H. Bradley, *Assistant Missionaries.* We have here a school of fifty-eight Indian children, living in the Family.

VI. *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.

This Mission was suspended last Spring, with the view of a removal to a more elegible situation in the Michigan territory. Two of the Indian youth were sent to the Foreign Mission School, at Cornwall, in Connecticut. Most of the other scholars, together with their female teacher, were transferred to the Machinaw Station; and Mr. John S. Hudson, *Superintendent,* is now occupied as an Agent, in the service of the Board.

VII. *Machinaw Mission.*—Commenced in October, 1823.—Situated on the Island of Michilimackinack, within the limits of the Michigan Territory.

Rev. William M. Ferry, *Missionary,* and Martin Heydenburk, *Assistant Missionary.* The school at this Station embraces forty-seven Indian children. Many more have been offered, but were rejected for want of room. The Missionary writes, that the field of labour and of usefulness, at this Station, may be "just as wide as the most extended charities and active exertions of the Church please to make it."

VIII. *Haytian Mission.*—Commenced in October, 1824, among the American Emigrants in the Island of Hayti.

Rev. Benjamin F. Hughes, *Superintendent,* and Rev. William G. Pennington, *Assistant Missionary.* It is computed, that more than five thousand coloured people have already sailed for that Island; and these Missionaries

have been sent out, not only to preach to Emigrants, but also to advise and aid in forming schools for the literary and religious instruction of their children.

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.

The Board of Managers have under their care, and dependent on their funds for support, eight Missions, embracing sixty male and female Missionaries, and one hundred and sixty Indian children and youth, including six Beneficiaries at the Foreign Mission School in Connecticut.

III. American Baptist Board of Missions.—This Board has established Missions in Burmah—among the Miamies and Shawnees, the Putawatomies and Ottawas, the Cherokees, the Creeks, and in Africa.

Burmah.—A powerful empire of Southern Asia, supposed to extend from long, 92° to 102° E. and from lat. 9° to 20° N. It is about 1,200 miles from N. to S., but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

Rangoon.—A city and principal seaport of the Burman empire, on the N. bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.

Rev. George H. Hough, *Missionary and Printer;* Rev. Jonathan Wade, *Missionary.*

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labours of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives.

Ava.—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon. Rev. Adoniram Judson, D.D. *Missionary;* Rev. Jonathan D. Price, M. D. *Missionary and Physician.*

Dr. Judson has finished the translation of the New Testament into the Burman language.

Chittagong.—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English government. The English Baptists have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since.

The Miamies and Shawnees.—*Fort Wayne.*—In Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

The Putawatomies and Ottowas.—Carey.—On the river St. Josephs, 25 miles from Lake Michigan, 100 N. W. of Ft. Wayne. Commenced in 1822.

Rev. Isaac M'Coy, *Missionary.*

Mr. Johnston Lykins, Mr. Wm. Polke, *Teachers;* Miss Fanny Goodridge, *Teacher.*

A school of 60 native scholars has been collected.

THE CHEROKEES.—*Valley Towns.*—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, *Missionary;* Mr. Thomas Dawson, *Steward and Superintendent of Schools;* Mr. Isaac Cleaver, *Farmer and Mechanic;* Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers;* Mr. James Wafford, *Interpreter.*

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

The Creeks.—A tribe of Indians inhabiting the western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

WITHINGTON.—On the Chatahoochee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, *Missionary;* Mr. —— Simons, *Teacher;* Miss —— Compere, *Teacher.*

Western Africa.—MONROVIA.—In Liberia, the residence of a colony of free coloured people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, *coloured man, Missionary.*

Summary.—In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the Heathen."

IV. AMERICAN METHODIST MISSIONS.—The American Methodists have missionaries among the Creeks, Cherokees, and Wyandots.

CREEKS.—*Coweta.*—In Georgia. Commenced, under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Rev. Wm. Capers, *Missionaries;* Mr. Andrew Hammil, *Teacher.*

A school of about 40 scholars is here taught.

CHEROKEES.—Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labour, for a season, among those Cherokees who understand English. Several of the Cherokees have joined the Methodist communion.

WYANDOTS.—*Upper Sandusky.*—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, *Missionary.*

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were *put to death* by the Roman Catholic

Indians, on account of their religion. A few years since, a man of colour named Stewart, of the Methodist Church, laboured successfully with this tribe; 50 of them embraced the Gospel.

Mr. Finley entered on the mission in October, 1821: more than 200 persons have now embraced Christianity; he receives much assistance, in giving religious instruction, from several of the chiefs, who are truly pious. A school was opened with 14 scholars: it has greatly increased. The children, both boys and girls, are very promising."

V. American Episcopal Church.—*Oneidas.—Oneida-Castle.*—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Eleazer Williams, *Missionary.*

Mr. Williams is the son of an Indian chief. Soon after he commenced his labours, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

VI. United Brethren.—*Cherokees.—Spring-place.*—Within the chartered limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, *Missionary.*

Oochelogy.—About 30 miles from Spring-place, in a southerly direction. Commenced in 1821.

Rev. John Gambold, *Missionary;* Mr. John G. Proske, *Teacher.*

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 15 to 20 pupils. That at Oochelogy is not yet began.

VII. Western Missionary Society.—This Society has established a mission at Maumee, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here consisting of about 25 scholars.

VIII. Synod of South Carolina and Georgia.—The Rev. T. C. Stewart, missionary, has been settled, for some time, among the Chickasaws, a tribe of Indians, whose country is included within the chartered limits of the states of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

To Correspondents.

We have before us, a number of letters addressed to an inquiring friend, on "The Divine purpose displayed in the works of Providence and Grace." These letters have been put into our hands with a view to publication, and will begin to appear in our next. We do not think it important, nor are we authorized to say, by whom, nor to whom, they were written. We will only add that they were written several years ago; and for further information respecting them, we refer our readers to the letters themselves.

We have received another Review of Gen. Smyth's "Explanation;" and as it relates chiefly to the explanation itself it has been but partially anticipated in the notice of that production which appears in our present number. Indeed it may well be considered as a sequel to that notice; and, with a few omissions made to avoid the repetition of matter already published, shall appear in our next.

Τιθ; Philo-Chalmers; an article entitled "The Prophet Jonah;" and some smaller articles are on hand, and shall appear in due season.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER I.

Pernicious effects of Party Spirit in the Church.

DEAR SIR,—YOUR letter has been received, in which you request my opinion on various religious topics, for the purpose of aiding you in forming a correct decision respecting that denomination of christians, with which it would be most expedient to connect yourself. I will endeavour to appreciate, but not abuse, the opinion you are pleased to express respecting my candour and my ability for the performance of such a task. I feel encouraged in this undertaking by the serious intention you express of connecting yourself with that denomination, which, after due deliberation and prayer, shall appear to you, most conformable to the sacred scripture, in its doctrines and form of government. When a person is already determined, it is absurd to ask, and vain to offer advice.

It is my duty and my pleasure to explain *publicly, and from house to house,* that system of doctrines, held by the church to which I belong. If it pleases God to render these instructions effectual in awakening the careless, in directing the serious inquirer, or in confirming the believer, to his name be the praise. But I sincerely pray, that God, in his mercy, may preserve me from that party spirit which would lead me to view it as a primary object to make proselytes.

Indeed the man who cherishes party spirit is worthy of compassion, if suffering can render him such: for he must feel no ordinary degree of torture, on whose vitals such a vulture is continually preying. When this spirit takes full possession of the heart, like the jaundiced eye, it will pervert, distort, or misrepresent every object presented to the mind. The importance of every measure will be calculated according to its tendency to answer this paramount purpose of adding names to the catalogue of his party. Every feeling of the soul must bow to this sectarian spirit. Provided the end can be accomplished, there is reason to fear but few scruples will be felt respecting the means. It will be his policy, indeed, not to give offence where there is the most distant prospect of success. He will study the disposition of those on whom he means to try his art. If you intimate that religion is something more than mere formality, then he will be the zealous

advocate of vital piety. If you express your opinion in favour of, what some call, rational religion, and that it is not necessary to be precise, then he will insinuate, that there is great danger of enthusiasm, and meet your wishes by alleging, in a sense accommodated to your views, that the commandments of God are not grievous. If you discover a disposition to reason on the subject, then he will enter into grave discussions to prove that his own is the best, if not the only true church. If he should perceive, in your mind, any latent prejudice, this he will endeavour to rouse into action. If your ancestors have been attached to the church to which he would make you a proselyte; then, whether this attachment was right or wrong, you must imitate their example; you must worship the God of your Fathers. But if, unfortunately, your ancestors have belonged to another denomination; then he will insist, that every man, in these things, has a right to choose for himself. Does any member of another church differ with you in opinion, on subjects which have no connexion with religion? He will endeavour to shape this difference into a reason why you should not belong to the same church. If you object to any doctrine which he professes to hold, he will, if possible, explain this doctrine in such a manner as to suit your views. If direct attempts would awaken your suspicion, and thus disappoint his design; he will then have recourse to distant hints, and sly insinuations: and if these should not escape your suspicion; then the subject will be dismissed; he will become your intimate friend, and thus watch the first opportunity for renewing the attack. If he should be a preacher of the gospel—which is too often the case—he will mingle, perhaps with the pure doctrines of the Bible, the peculiarities of his sect, so frequently, and with such emphasis, that an entire stranger would soon perceive to what denomination he belonged. Thus, in a sense peculiar to himself, and very different from that of the Apostle Paul, he would become all things to all men, that he might, by all means gain some. No difficulties are too great to be encountered; no disappointments are permitted to discourage him. He will compass sea and land to gain one proselyte, though when gained, he feels, perhaps, too little concerned whether he be a child of God, or a child of the devil. His chief gratification is derived from the number, not the piety of his flock. Such were the teachers who laboured to supplant the Apostle Paul, in the church at Corinth; such have been a scourge and disgrace to the church in every age; and such are too numerous at the present day.

How soon will every pious feeling of the soul languish under the blasting touch of such a spirit? What baleful and tormenting passions will it not generate in the heart? If others, through the divine blessing, should be made instrumental in *turning sinners from darkness to light*, this will awaken his jealousy and envy. He will secretly grieve at their success, though it is connected with the salvation of immortal souls. He will derive a secret pleasure from every circumstance which will diminish that success. He will rejoice in those disappointments which excite their grief. Their success he considers his loss; of course, he will view them, not merely as rivals, but as enemies to his interest. He will give himself up the credulous dupe of every idle or malicious tale which may operate to their disadvantage. Such tales, with, perhaps, expressions of regret, but with real satisfaction, he will circulate; careful that, by passing through his hands, they shall lose nothing of their tendency to injure the character of those whom he considers his opponents. If the report respecting them be favourable; then he becomes incredulous; at least, he does not choose to become a tale-bearer. With uneasiness he hears of the zealous and honest efforts of others, in the vineyard of the Lord; and feels the corrodings of a secret fear lest a merciful God should bless those efforts to the conversion of careless sinners. This fear will be in proportion to the probability, or certainty, that the new converts will not range under his banner, but connect themselves with another church. Although, under the pastoral care of other ministers, they may give sufficient evidence of vital piety, yet this does not remove his uneasiness: Him they do not follow: The *shibboleth* of his party, they do not use. To counteract these efforts, and prevent these effects, he will also manifest great zeal; but it will be, to use the language of the Apostle James, the *bitter zeal* of party spirit. He will preach Christ, even of envy, strife and contention; not sincerely, but for the affliction of others. It is possible, that under the torment of this jealousy and envy, he may cherish the wish that sinners should remain ignorant, under sentence of condemnation, and finally perish, rather than be instructed, and brought to repentance through the instrumentality of others. This may appear a heavy charge; and so, indeed, it is. But is it therefore groundless? If he is grieved that the labours of others should be crowned with success, will he not, very naturally, desire the cause of that grief to be removed?

He will not dare to avow these desires and intentions: Much ingenuity may be employed to conceal them. You may hear from him, on suitable occasions, very plausible professions of liberality, and of the purity of his motives. But the general tenor of his conduct will disclose the secrets of his heart; will declare, to the world, what are his real intentions and desires. Mark his conduct, and listen to his language in private. How frequently will those, whom he expects to enlist in his party, receive his attention; while others, who encourage no such expectation, will be much neglected. While those, who are known to be fixed in their opinions, on these subjects, will receive nothing but the compliment of cold formality, with what inviting and caressing smiles will he greet others, of whom he hopes better things?

You will readily perceive how miserable must be the bosom where such a spirit resides. Like the troubled sea, it cannot rest. Its peace will be corroded by the incessant gnawings of jealousy, of envy, and of other passions of a similar kind. How different is this from that *charity* which *envieth not;* because it *thinketh no evil;* from that brotherly love, by which we should be *knit together.* How unlike is such a heart to that compassionate and merciful Saviour, who prayed, and even died for his enemies? How unlike to the Apostle Paul, who rejoiced that Christ was preached, though with a design to increase his afflictions? How happy, compared with such a mind, is the galley-slave, whose bosom is undisturbed by such a legion of passions. If you could cherish the feeling of revenge; if it were lawful for you to wish evil on your bitterest enemy; your wishes would be gratified by seeing him under the influence of party spirit.

Often has the church of Christ been disgraced and afflicted by this spirit of intolerant bigotry and misguided zeal. Its fury has driven from the altars of God thousands of worshippers; its toil has prepared the dungeons of the inquisition; its heat has kindled the flames of persecution. And it is still the same. It may exist in different degrees, and under different circumstances; but in all its degrees, and under all circumstances, its nature is still the same. He who is now secretly grieved because others, not of his party, preach the gospel with success, would silence them, if he could; and if no threatenings, no fines, no penalties would answer this purpose, under a sufficient degree of this party zeal, he would lead them to the stake. But thanks to a gracious Providence, in this happy country, it wields no such power. Here, it can shut no churches, disperse no worshippers, silence no minis-

ters, kindle no flames. For this reason it is the more tormenting to the heart in which it lives. When anger can burst on its object, some relief is gained; but when restrained, it spends its force on him who feels it. If this spirit could vent itself on others, this would afford some relief to its unhappy possessor; but the laws of our country, and the influence of public opinion, deny him this relief—and long may this happy state of things remain.

LETTER II.

Difference between truth and error alway important.

The preceding remarks do not imply that there is no difference between truth and error; or that error is not always pernicious, and truth always useful. Nor do they imply that one system of doctrines is not better calculated to excite devout affections in the heart, or that one form of church government does not furnish happier inducements to a religious life, than another. Because we should guard against the influence of party spirit, that is no reason why we should remain the victims of error and delusion; or why we should not, with patience and diligence, inquire after truth. Ignorance and error are the most prolific sources of intolerant bigotry. The History of the church will prove if I mistake not, that in proportion to the general diffusion of religious knowledge, less of this spirit is perceived, and when the *knowledge of the Lord shall cover the earth, as the waters do the sea*, this spirit shall be driven from the kingdom of Christ: it shall not *hurt, or destroy, in all the holy mountain.* This consideration furnishes additional inducements for inquiring after truth. If we would escape the mortal fangs of this serpent, of this destroyer of christian peace, let us, as much as possible, be *filled with all knowledge*; let us *know the truth, and the truth will make us free.* This inquiry should be pursued with an earnest desire for instruction, with humility, with prayer, and with a firm purpose of embracing the truth when discovered: this firmness should be tempered with meekness, forbearance and charity.

I am very far from admitting that, it is a matter of indifference, what system of religious doctrines we receive. It is impossible that opposite doctrines can both be true; and equally impossible that error should answer the purpose, or produce the effects of truth. Error may sometimes mingle, and be received with truth; but still it is error; and still it

is pernicious. In proportion to its degree, it will retard the progress of the christian, and mar the beauty of the divine image on his heart. Truth may be blended with error; but still it is truth; and still it is useful. The disproportion may be so great; error may so far exceed truth, and may relate to such fundamental points, as to prevent altogether the existence of vital piety. The Holy Spirit is a spirit of truth: He never has made, and never will make error and falsehood instrumental in regenerating and purifying the heart: Truth alone is honoured with this instrumentality.

The human countenance is composed of a certain number of features. If these features are regular, and in just proportion, animated with intelligence, beaming with generosity, mildness and love, we call it an interesting and beautiful countenance; we are charmed with its attraction, and prepossessed, at first sight, in its favour. In another, we recognise all the features; but without that regularity and due proportion which would permit us to call it beautiful; and without that sweetness which awakens our complacency. In another, we discover so little of these properties, that we pronounce it the reverse of beautiful and amiable. In some instances a part of the features may be handsome, and others the reverse; in others, some of the features may be entirely wanting; still we call it a human countenance. It is possible to conceive of such an assemblage of parts, though called by the same name by which the human features are, yet so disproportionate, and distorted, as to be frightful; we deny it the character of human; if attached to a human body, we call it a *monster;* if to a different body, we call it a *brute.*

In the moral character of man, a similar variety prevails; some are beautified with, at least, a distant resemblance of their Saviour; others are deformed with sin. The features of the divine image are drawn on the heart *through sanctification of the Spirit, and belief of the truth.* The word of God is truth. The doctrines of the Bible possess an intrinsic fitness to impress the mind. Each of them, so far as it is understood and believed, will, through the spirit of grace, produce its appropriate effect, awaken its correspondent affection in the soul. These doctrines, taken collectively, constitute that *form*, or *mould*,* into which the heart is delivered, by the Great Artificer, that it may receive, and retain all the features and lineaments of his own image. That this form of *sound*, or *health-giving*† words may have this effect, we must hold it fast, must cling to it, by faith and love, which is in

* Rom vi. 17. † 2 Tim. i. 13. See M'Knight.

Christ Jesus. In proportion to the accuracy and extent of our knowledge, and the sincerity of our faith in these doctrines, will be the beauty and perfection of the divine image; we will possess all those affections and dispositions which belong to the character of Christ; *of his fulness we will receive, and grace for grace.* If that system of doctrines, which we profess to hold, is but imperfectly understood, then its effects can be but faintly traced on the mind. If it be only some of these doctrines with which we are acquainted, or can be said to know, while of others we are entirely ignorant, their correspondent deficiencies will remain in the character—The mould is complete, but the metal does not come in contact with it. If the system, which we receive, be mixed with error, then the character will exhibit, not merely deficiencies, but deformities, answering to, and produced by these errors; for the metal will bear the impression of the mould into which it is cast. Error, when believed, will as certainly as truth, produce its effect. While christians of all denominations, in proportion as they receive the *sincere milk of the word*, manifest their likeness to the Saviour, and are growing in a meetness for the inheritance of the saints in light; the man, who has never been born again, who receives not the Lord Jesus Christ by faith, whose heart has never melted with evangelical repentance, is destitute of every feature of the divine image. He is led astray by an *evil heart of unbelief;* and is completely under the government of falsehood. No saving truth mingles with that system of error, which is habitually strengthening its grasp, and deepening its impression on his soul. While a divine Agent is imparting his own likeness to the character of christians, a very different agent, wielding different instruments, is actively employed in imparting his likeness to the character of the sinner. His affections are all fixed on improper objects, or, in an improper degree, on right objects: his dispositions all tend the wrong way. All the features of his moral character are so completely distorted, and so disproportionate, as to exhibit nothing but a frightful and hidious picture of deformity: He is a *monster* in the moral world.

Such is our nature, that the objects, with which the heart is habitually conversant, and most intimately acquainted, will, as certainly, form its character, and habits of feeling, as the company, which we keep, will form our manners. By familiar and habitual intercourse with one grade in society, our manners will acquire all that ease and gracefulness, which will fit us for the politest circles. In another grade they will

acquire nothing but simplicity, which, although not offensive nor disagreeable, yet does not include that artificial polish, which would secure us from embarrassment, if introduced into the higher classes, where greater refinement characterizes the manners. From a still lower grade in society, our manners will acquire a rudeness and vulgarity, unadorned with that simplicity, which would exempt such deportment from censure. While surrounded with those of our own grade, whose manners resemble our own, we feel perfectly at ease; of course, most happy. But if accident, or business, should place us in the midst of those, whose manners are polished and refined, their politeness and gracefulness would be distressing to us: the contrast would force upon us a sense of our own deficiencies; and the moment of escape from such society, to that of our own level, would be anticipated with real satisfaction. And yet, if our hearts are not as destitute of sensibility, as our manners are of refinement, we will feel and acknowledge the propriety of accommodating ourselves to the company present. Hence attempts are often made to assume a style of manners, with which we are not familiar. Such attempts are generally fruitless; they discover our embarrassment, and set our awkwardness in a more striking point of view.

The preceding remarks may illustrate the effects to be expected from the different systems of doctrine, now received in the christian world. These systems represent our own character, and the character of God, with very considerable shades of difference. This difference will operate in forming, if I may speak so, the manners of the heart; that is, its affections, dispositions, tempers and feelings. Some of these systems diminish, very much, the distance between us and our Maker. By representing our character as less depraved than it really is; our guilt as less atrocious, and dangerous, than truth requires; they proportion the displeasure of God towards us, by that degree of depravity and guilt, with which we are chargeable; our reconciliation, of course, can be the more easily effected; the price of our pardon, if any should be required, need be the less valuable and precious.

In the ordinances of the gospel, we are emphatically said to *draw near to God.* In one sense we are always, independent of our own intentions, in his presence; he is not far from every one of us; for *in him we live, and move, and have our being.* But in these ordinances, we draw near to him, in a religious sense, and under the most important relation of worshippers, for the express purpose of offering to him the

devout affections of our hearts. These affections cannot be produced by any mechanical operation; they must be excited, and will be graduated by the views we entertain of ourselves, and of the object of our worship. Our confessions of sin will never exceed the degree of guilt, with which we suppose ourselves to be chargeable; our gratitude will correspond with our estimation of the blessings we receive; our love will glow with no greater warmth than suits our views of the divine benevolence; our sorrow for sin, cannot, in the nature of things, exceed our belief of its baseness and hatefulness; our fear of sin, and our watchfulness to guard against it, will be in proportion to our views of the danger to which it exposes us. In proportion as those doctrines which we believe, diminish the guilt of sin, the Saviour will be the less precious to us; because we will be the less indebted to him, we will have the less need of his assistance, he will have the less to do, and to suffer for us; we will feel the less thankful to him. Heaven, which is a state of complete deliverance from sin, will be the less desirable to us; and hell, which is a state of punishment for sin, will be the less dreaded; our exertions to secure the one, and escape the other, will be the less frequent and vigorous. Now these are the affections, indispensably necessary, in all who worship God, *in spirit and in truth*; and these are the affections which operate as motives of action; which exercise a commanding influence over our daily deportment. Without them, we may go through all the forms of worship; but it will be a body, without the spirit; the form without the power of godliness. Without them, our conduct may be so regular as to escape the censure of man; but, in the sight of God, it will be considered as deficient, and even condemned as criminal, just so far as it flows from any other principle than supreme and sincere love to his character.

It cannot, therefore, be a matter of indifference, what system of doctrines we believe. These doctrines have a connexion with our everlasting happiness, too intimate, and too necessary, to admit the supposition. They are the means, used by the Spirit, in exciting our affections, in forming our moral character, and in regulating our life. It cannot be doubted that some of these systems, now held, by the disciples of Christ, are better calculated than others, to produce these effects; of course, it is the duty of every man, as opportunity permits, to investigate this subject; to compare these systems with the word of God, and firmly to believe that one, which he finds to be nearest the truth. This is the duty, and this the manner of performing it, enjoined by an inspired Apostle;

prove all things, hold fast that which is good. Every man is required to be useful, in judicious and persevering efforts to promote the cause of vital piety ; but the zeal with which he employs the means within his power, will be in proportion to the sincerity, and fervour of his religious affections ; these, again, have an intimate and necessary connexion with the doctrines which he believes. One system of doctrine is better calculated to excite these affections, to prompt to these exertions than another, because nearer the truth. The man, who satisfies himself with the reflection, that the system which he holds, is, upon the whole, good, and, in some degree, useful, when by making the proper inquiry, he might discover that another is evidently better, possessing a still greater tendency to be useful, is certainly inexcusable, of course, culpable, if he fails to make that inquiry.

I, therefore, cordially approve of your intention, of examining for yourself, by the only infallible standard—the word of God, those different, and often conflicting systems, now abroad in the world. If you prosecute this inquiry with meekness and humility, and especially with prayer for the divine blessing, I have no doubt, the Holy Spirit will guide you into the knowledge and belief of all truth, as it is in Jesus Christ. I will cheerfully give you my sentiments on the two important doctrines, mentioned in your request—the divine decrees, and the perseverance of the saints.

For the Literary and Evangelical Magazine.

THE PROPHET JONAH.

Every reader knows, that the account given of the miraculous preservation of the prophet Jonah, has been frequently the subject of profane ridicule. Many attempts have been made to relieve the difficulties, which, it is thought, embarrass this portion of holy scripture. And some of them perhaps scarcely less profane, than the sneers of infidels. It is certain that nothing is contained in the narrative, which goes beyond the reach of almighty power. And surely it greatly misbecomes us to attempt to save omnipotence the trouble of working miracles.

To these remarks, however, I must add that on this general subject men are prone to run into extremes. Of these, one is the multiplication of miracles: the other is, denying miraculous interpositions altogether. In doing this last, we utterly subvert human testimony, and destroy all the founda-

tions of history. While in the other case we go contrary to the analogy of God's works, even when his power operates beyond the ordinary course of nature. The middle way is the safest. And he who carefully studies both the works and the word of God, perceives that the rule which Deity has prescribed to himself is, not to interpose in a miraculous way without necessity. According to this rule, if a passage of scripture is interpreted in two ways, both equally agreeing with the *usage of language;* and if one interpretation calls for five or six miracles, and the other for only one or two; it ought to be presumed that the latter interpretation is most correct.

I wish to apply these remarks to the history of Jonah. Most interpreters say that the prophet was swallowed by a *whale* or a *shark*, and continued three days and three nights in the stomach of the fish. Now it has been objected to the whale that the capacity of its throat is such, that a man cannot pass into its stomach without a miracle. The same objection does not lie against a shark; but then the five or six ranges of teeth, with which its mouth is armed presents as formidable a difficulty of another kind. And when this is overcome, provision must be made in a miraculous way for the preservation of the prophet, without *air*, light, or food for three days. Besides the prodigiously rapid digestive powers of the great fish must have been suspended for the time; unless indeed it can be proved that they do not act on living bodies.

Now in order to lessen the number of miracles here called for, and bring the narrative to a conformity with that *economy*, so to speak, which Deity is accustomed to exercise in his miraculous interpositions, some interpreters have maintained that Jonas was not in the stomach of the great fish, but in a cavity peculiar to the whale.

The following extract, is given in Jebb's Sacred Literature, from the Dictionary of Natural History by M. Valmont Bomare, who, as has been well remarked, "had not the case of Jonah at all in view; but wrote merely as a Naturalist. Speaking of whales he says "La nature a construit ces masses organisees de maniere qu' elles peuvent s' elever a la surface des eaux, ou s' abaisser dans leur profondeur a volonte. Du fond de leur gueule part un gros intestin fort epais, fort long, et *si large qu' un homme y passeroit tout entier.* Cet intestin est un grand magazin d' air que ce cetacee porte avec lui, et par le moyen duquel, il se rend a son gre plus leger, ou plus pesant, suivant qu' il l'ouvre ou qu' il le comprime, pour augmenter, ou pour diminuer la quantite d' air qu' il contient"

"Nature has so formed these organized masses, that they can rise to the surface of the waters, or sink into their depth at pleasure. From the back part of their mouth proceeds a great intestine very thick, very long, and so wide that a man may pass into it entirely. This intestine is a great magazine of air which the whale carries with him, and by means of which he renders himself, at pleasure, lighter or heavier, according as he opens or compresses it, to augment or diminish the quantity of air which it contains."

Hence it has been inferred "that a safe and practicable asylum is afforded in the cavity here described. And it is said that whales frequently take into it two of their young when weak, especially during a tempest. In this vessel, there are two vents which serve for inspiration and respiration; and here, in all probability, Jonah was preserved; not indeed without a miracle, but with that *economy of miracle*, so frequently exemplified in Scripture."

This opinion was proposed about a century ago, by Petalossi, a physician of Lyons, and embraced by the celebrated Henmann. It was afterwards taken up, and very ingeniously supported by the Abbe Grosier. [See Jebb's Sacred Literature, and Wolfii Curæ Philol. on Mat. xii.—39—42.]

The facts in Natural History here stated are truly remarkable; and will no doubt appear to some to throw considerable light on a part of Scripture which has been thought very difficult. A.

OPPOSITION TO RELIGIOUS LIBERTY.

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

SIR,—THERE is a subject, to which I have long wished that intelligent and reflecting men might turn their attention; and bring into public discussion. After having waited for some time, in hope that an abler hand would take hold of it, and waited in vain; I have at length determined to present a few thoughts on it for consideration.

The particular point at which I aim, will be stated after a few preliminary observations.

1. No nation ever did, and it may be affirmed, ever will exist without some form of religion. The whole history of the world, and the known principles of human nature support the assertion. Man will always be limited in his powers, exposed to danger, conscious of his weakness, and anxious

about the future. And while he continues thus, he will always look to some superior power for consolation in trouble and protection in danger. This is admitted by all, a few visionary philosophists excepted. The time indeed has been, and some now alive can remember it, when these enthusiasts hoped that the Bible would become obsolete, and religion be exterminated. But that hope has given up the ghost. And now the expectation is, that christianity will be so modified in this country, that it will be made to suit every man's taste, and accommodate itself to every man's inclination.

2. It seems to be admitted that christianity in some form or other, will be the prevalent religion of the United States. But it is not a little remarkable, that while the men, who once professed infidelity, now generally avow friendship to christianity, they are inimical to all societies that have a settled creed, and a definite form of religion. And hostility is generally proportioned to the speciality and definiteness of the creed received. A church which deals in vague generalities, and allows great latitude of belief is popular. A system, if it may be so called, which would in *every instance* permit a man to say what he *does not*, while he should never be required to say what he *does* believe, would fit them exactly.

3. Marked and decided opposition is made to Bible, Missionary, and Education Societies, and to other exertions of christian benevolence, because they who engage in them, endeavour to promote a religion, which claims authority over faith, controls the heart, and regulates the conduct. If men could purchase a license, to believe, feel, and act as they please, and still cherish the hope of heaven, even avarice would be subdued; and they would bestow as much on these objects of charity, as is now given for the purchase of pleasure. And it would then be as easy to support a missionary society, as now it is to get up a ball, or a horse race!

4. The fear is pretended by many, that the prevalence of religion, will endanger the liberties and the dearest rights of the citizen. Hence, associations to promote christianity are represented in an odious light; attempts are made to awaken the jealousy of the people; and the co-operation of christians of various denominations is exhibited as evidence of some deep and dangerous design. *Things* of this sort, too absurd to be repeated, have been gravely said, and written, and published to the world!—A striking proof this, of the facility with which the disciples of infidelity, are expected to surrender their understandings to the conduct of their leaders

Now the thing which I wish to prove is, that indifference and hostility to the measures adopted for the promotion of re-

ligion in this country, will lead to the very evils, which the enemies of Bible Societies and Missions profess to fear. In other words; if the most vigorous measures are not adopted for the extension of genuine christianity in our growing population, there is every reason to fear that the privileges enjoyed by us, will be lost by our posterity.

Before proceeding to give reasons for my opinion, I ought to observe that the great body of christians in this country are more than satisfied with the present relations between the church and the state. They are warmly attached, yea devoted to the principles of religious freedom adopted in the United States. If any exceptions can be made to this remark, they apply to individual cases, and do not at all affect the general observation. The *churches* have adopted the American principle of perfect religious freedom. And as far as christianity is promoted among us, by *domestic* missions it is promoted on this principle. Pious parents, and faithful ministers every where teach the rising generation to value their birthright; and the children of the church are, from infancy accustomed, both in family and public prayers, to join in thanksgiving to the Ruler of the Universe, for the invaluable privileges which they enjoy. This produces a mighty and most salutary effect. The love of our country and of her institutions, is connected with all the powerful feelings and hopes of religion. The effect is increased by the reports of our foreign missionaries. They contrast the oppression, cruelty, and degradation witnessed abroad, with the freedom and tranquility enjoyed at home. They often look back to America, and sigh on every recollection of the happiness enjoyed by their kindred. Often too do they remind us of our privileges, and bid us prize them as we ought. So that I will venture to assert, that the regular perusal of a religious newspaper or magazine, produces, among other good effects, a stronger love for our country, and more earnest desires that her institutions may be perpetuated. Let the whole moral influence of religion, as it is propagated on *American principles*, be considered; and it will be found in the highest degree favourable to genuine liberty.—It is the propagation of liberty in this form, which is regarded with indifference by the majority, and with hostility by numbers!

Let us now look at the other side.—The whole history of human nature proves, that a *people without settled principles of religion, are prone to superstition.* This is true of the learned as well as the rude. Lord Herbert, Voltaire, Rousseau, Volney, and Lord Byron were superstitious men. The

late miracle which was got up at Washington, has received as much credence from infidels in this country as from any class of christians, except the lower order of Catholics among us. Indeed the only *sure* preventive of superstition is sound religious knowledge. In assigning the reason for this, I would say, if I were a *phrenologist*, that almost all men have the *organ of veneration*. As it is, I say that a *capacity for religion* is as much a part of man's nature, as a capacity for reasoning, or for language. And it is beyond a doubt certain that this capacity will be developed in every state of society, but always modified by circumstances. An ignorant population, unsettled as to their religious principles, is not only prone to *superstition*, but to *fanaticism*. At this moment, any man with a pale face and a long beard, a singular habit, austere manner of life, and an ordinary degree of cunning, could pass among thousands and tens of thousands of our countrymen for a prophet, and lead them to the greatest extravagancies. Unhappily, we are not without actual proofs in support of this remark. But they who are deeply read in the history of human nature, want no proofs. They know that the elements of these evils are wrought in the very constitution of man as he now is. When such creatures as, without fixed principles of religion, we are, fall into sickness and sorrow, the troubled imagination shadows forth terrific images. The airy nothings are embodied, and receive "a local habitation and a name." Their existence is fully believed, and they are regarded with terror. An artful man, at work with popular superstitions, can do what he pleases with the people. Thousands of facts might be adduced to prove this statement.

Let us now examine for a few moments the condition of our country. In the parts of this state the best furnished with the means of moral and religious instruction, it is placed beyond a doubt that not more than one fifth of the population acknowledge any sort of connexion with any denomination of christians. They have never read the bible; have learned no catechism; have been subjected to no religious discipline; many of them cannot read at all; and they have no settled principles of religion.

Were it not for the indirect influence of christianity on the state of society, thousands of our fellow-citizens would at this moment, be as superstitious as the ancient Greeks and Romans, or the modern Hindoos. There is certainly no exaggeration in the statement that in the whole population of this country, there are at present five millions of persons,

who have no determined opinions on the subject of religion. In twenty-five years from this time, that number will be doubled. It cannot be otherwise, without a miracle. Even if the zeal of the churches should provide, within that period as great an amount of the means of the moral and religious instruction, as have been accumulated during the two preceding centuries, there will be in our country ten millions of citizens without any fixed religious principles. But what reason have we to expect that an exertion like this will be made? To supply vacancies occasioned by death, and keep up the proportion which now exists between the population and the means of improvement, the American churches ought to train up in twenty-five years, about eight thousand ministers: the Bible Societies ought to distribute three or four millions of Bibles. Who can expect that this will be done? If zeal should not be greatly enkindled, and exertion increased, the population will be continually getting farther ahead of the means of moral and religious improvement: the number of our countrymen, who have no settled principles of religion will be constantly augmented; there will be a fearful increase of all the evils of irreligion, superstition, and fanaticism. I speak not now of the future consequences of this state of things; of the loss of heaven, with all its glory and felicity; of the perdition that awaits the unholy and profane, the impenitent and unbelieving. I leave these awful subjects to the retired and profound consideration of christians; and address myself to the understandings and hearts of all who love their country. Let them meditate deeply on the effects of this ignorance, of the depravity, the dark superstition, and the untractable fanaticism generally connected with it. * * *

* * * * * * * * * * * * * * * * * *

Unwilling as I am to interrupt these musings, I must, in a tone of the deepest earnestness inquire, in this age, when a missionary zeal pervades every part of christendom, WILL THE MEMBERS OF THE ESTABLISHED CHURCHES IN EUROPE LET US ALONE? Or rather, *will not mighty efforts be made to promote, in this country, christianity as it is modified in its external form, by the establishments of the old world?* If any suppose that in London, in Paris, or in Rome, they are ignorant of the situation of this country, it is a grievous mistake. If any imagine that there is a want of zeal in the propagandists of the old world, they are sadly deluded. Let them read any impartial history of the order of the Jesuits. Let them learn the true character of that body. Learned, subtile, acquainted with the world, trained to the most absolute sub-

mission to their Head, and bound by the most solemn vows to the interests of the see of Rome, they penetrate all countries, are found in all disguises, and put on all appearances, to accomplish their purposes. In Europe they are devoted monarchists, in America flaming republicans, in China Mandarins, and in Hindostan, Bramins. They flatter the powerful, caress the rich, and indulge the young, to gain influence. Now this order has been re-established since the fall of Napoleon, in the fulness of its power, and receives the countenance and support of some of the greatest potentates in Europe. Since the year 1815 there has been a decided change in the tone and manner of Papists throughout christendom. Kept down as they were by the strong arm of the emperor of France, they were humble and modest. They have acquired new hopes, and cherish new expectations since his fall.

Now the state of our population invites their labours among us. That large and ever growing part of our countrymen, who have no regular instruction, and no settled principles of religion, furnishes as fine a field as could be desired for the wide propagation of a superstition, contrived on purpose to strike on the senses, and engage the ignorant. The freedom of our institutions removes every barrier out of the way of foreign missionaries. We could not present the least impediment to a propagandist from abroad, without doing a deed, which would at once brand us with indelible reproach, and excite universal rage and fury among our countrymen. Yes, the freedom of religion must at all hazards be maintained. But the opportunity thus afforded is used to great purpose. Last year the Pope made an *additional* appropriation of twenty-four thousand dollars a year, for the promotion of religion in the United States, and three new bishopricks were established by him, in our borders. I have good reason to believe that a missionary society at Paris pursues the same work, with an assiduity, a zeal, and liberality, which may well put our countrymen to shame; and that it often receives aid from members of the royal family. One may see splendid proofs of the liberality of Louis xviii, in the cathedral church at Baltimore.

The following extract from a well known and much admired periodical work, furnishes at once a confirmation of these facts, and a striking comment on them. In the Christian Observer for May 1824, page 333, we find that three gentlemen from the United States were then in England, soliciting donations for three distinct objects in this country; bishop Hobart, for the Theological Seminary in New-York; bishop

Chase, for a similar institution in Ohio; and the Rev. Mr. Wheaton for the Episcopal College in Hartford, Connecticut. All that is necessary for my present purpose is to state, that some disagreements which took place in relation to these objects, were amicably settled; that it was finally determined the subscriptions for them all, should go on at the same time; and that lord Kenyon, lord Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq. consented to act as trustees for a fund to be raised for the benefit of the Theological Seminary to be established in Ohio. These gentlemen issued an address, commending this institution to the British public. From this address, I make the extract adverted to above.

"The undersigned cannot but notice, as a strong additional motive for supporting the plans of bishop Chase, that the Roman Catholic bishop in the state of Ohio, according to information lately received from that quarter, is now on a special mission at Rome, in order to solicit the means of establishing a College in Ohio; while it is announced in the public papers of this country, that the Pope has lately made an additional grant of 24,000 dollars to the Society de Propaganda Fide (for propagating the Faith) for the support of the Roman Catholic church in North America. As the great importance of making early efforts in the new settlements of America will, doubtless, cause much of this wealth to flow to the westward, *the friends of the Protestant faith will feel a peculiar obligation lying upon them to strengthen bishop Chase's hands.*"

My object in making this extract is to show, that Roman Catholics are making such efforts to promote their faith in this country, as excite something of a feeling of jealousy in the members of the English establishment. I do not for a moment bring the church of Rome into a comparison with the established church of England. All that I want to show is, that the established churches in Europe, regard this country as a place, where they may seek for converts. I consider it as put beyond a doubt, that where religion is not extended by the American churches among our growing population, this will be attempted by missionaries from Europe; and chiefly by Roman Catholics. This plan extends more widely, and cuts more deeply than many are aware. I cannot but mark the increasing interest which is taken by Europe in America. Nothing in the whole world creates so much uneasiness in the ruling powers of the old world, as the example of America. The idea of employing force to overturn our institutions has been abandoned. But is there any thing absurd in the sup-

position that, understanding our situation, and the progress of population among us, they are willing to bring the powerful operation of moral causes to bear upon us? And how would our jealous politicians feel, if in a few years they should find some millions of our fellow-citizens as much under the influence of priests, as the populace of Spain or Italy? And what if those priests should own allegiance to a foreign power? I repeat, christianity, in some form, will be the prevalent religion of this country. If it is not extended, as the nation grows, by enlightened teachers, on American principles; the country will swarm with foreign missionaries, who will exert an influence in deep and unappeasable hostility to the very genius of our institutions. And this cannot be prevented but by destroying some of the most valuable parts of our constitution.

From this whole statement, I derive two inferences, which appear to me indisputable.

1. They who oppose the exertions of Christian benevolence in our country, through jealousy of religion, act a very inconsistent part. They are defeating their own avowed purposes. An establishment of any particular form of religion in this country is impossible. No denomination of christians wish for it. The principles of religious liberty are engrafted in the very constitution of the American churches; "grow with their growth, and strengthen with their strength." But as far as the extension of these is prevented by the indifference of Christians, or the hostility of others, an opening is left for emissaries from abroad to come in, and operate on our population. There are persons in this country now, to whom I would no more trust my life, if they had power, than I would to the tender mercies of the holy inquisition. How strange is the infatuation of man! The most zealous of the European powers would ask of us nothing more, than to give up our population to the guidance of teachers, whom they could easily send by hundreds and by thousands to our country. And yet many of our citizens, because forsooth they dread the influence of the clergy, who were born, and educated, and are married here, and are bound to our society by all the charities of life and all the feelings of patriotism—because, I say, they dread the influence of such men as these, are leaving a mighty space to be occupied by Jesuits and other foreigners, and affording an opportunity to build up institutions, the resources of which are drawn from abroad, from *Paris* and *Rome!* A Theological Seminary among ourselves, where the sons of American patriots are trained for the min-

istry of the gospel, is frowned on and opposed; is crippled in its resources, and limited in its operations; and thus ample room is left for the labours of spiritual teachers from St. Omers, and other seminaries, under the influence of corrupt establishments.

2. My second inference is especially applicable to christians. Beyond a doubt, *it is the* FIRST DUTY *of the American churches to promote christianity in their own borders.* Is it fit; is it right that more should be done to build up churches in the new settlements and among our destitute population, by people of other nations than is done by our own countrymen? I speak to societies rich in resources, and strong in numbers—I speak to all whom the Lord has blessed with abundance both temporal and spiritual—how can you answer it to God and your country, to leave the growing population of this land exposed, as we have seen them to be, to all the evils of a wretched superstition, to all the influences of a corrupt religion. You may fear no evil—but your children, your friends, when you are laid in the grave, may suffer the deplorable consequences of your supineness. The writer of this, lives where he sees, and feels the want of a regular ministry, and sufficient religious instruction. In many places near him, not one tenth of the population are connected with the church. Preaching is rare: Sabbath schools are not: nor Bible societies; nor missionary exertions; nor indeed is any thing done to meliorate the moral condition of the people. It is growing worse and worse. The present generation is more irreligious than the last—The approximation to heathenism is rapid. The blessed name of the Saviour is only used for profane exclamation, and the book of God answers no purpose but to swear by. While I see all around me a scene of moral desolation, and the prospect darkening every hour, I wonder at the apathy of christians. I daily hear the cry of perishing souls; I sometimes witness the agonies of sinners dying without hope, and I am astonished that so little is done to promote religion in my country.

It has been my lot to travel extensively, and of course to observe much, and I have no hesitation in saying, that the Education, Missionary, Bible and Tract Societies, and the Theological Seminaries of the country, ought at once to have their means of usefulness increased at least ten fold. I say too, that no man who refuses to assist in carrying on these measures of christian benevolence, ought to be considered a sincere friend of the church, or of the country. I am, &c.

Τις.

For the Literary and Evangelical Magazine.

LIBERAL CHRISTIANITY.

It is well known that a class of persons in this country, profess to be *liberal Christians*. This designation is assumed, not as common to *all* Christians, but as peculiar to themselves; and consequently is liable to the very objection which they sometimes make to the appropriation of the terms orthodox, evangelical, &c. Indeed, it seems to say to those who embrace not their peculiarities, *you may be Christians indeed; but then you are illiberal, bigotted Christians.* Accordingly, it has become quite fashionable to denominate their peculiar views of religion, *liberal Christianity.* Now, it is not my present design to charge them with certain opinions in regard to this matter, which might, perhaps, be fairly imputed to them; nor do I advert to these things, in the way of complaint. It is all natural enough, and easy to be explained. But we have a right to expect that they who make high professions of liberality, should walk worthy of their vocation. It sometimes happens, however, that under cover of such professions a very unamiable and bitter spirit is at work. Still we ought not to judge hastily, nor condemn sweepingly. "By their fruits shall ye know them."

These, in substance, are a few of the reflections which occurred to me, on perusing the last Number of the Unitarian Miscellany, which lately fell into my hands. That publication after being for several years devoted to the cause of liberal Christianity, is suspended. It has given a closing specimen, of its liberality, which I confess, surprised me not a little, considering its habitual pretentions. In fact, it seems to have gone out of the world in a passion. It may be said, perhaps, that it had great provocation. But this will not do. Charity beareth *all things.* The truly liberal are such, even to the illiberal. If a man is a bigot he ought to be pitied and prayed for, but not scolded. Besides a dying man is not in a condition to be angry, or to call hard names. These things misbecome him altogether.—But I have not made this statement without intending to offer some examples. Here they are.

In a notice of Professor Stuart's Discourses on the Atonement, the Miscellany says:

"And where is the school boy, who could not explain it better? It does really seem as if when people took up a doctrine like this, they must, as a thing of necessity, *say farewell to their common sense.*"

"We cannot help telling all who talk thus [like Professor S.] that notwithstanding their Christian education, *they remain under the covenant of dead works, and in darkness, even until now.*"

In an article entitled "Infidelity among the European Clergy," it is said, "It has long been maintained by Unitarians, and we believe that no assertion can be more true, or more abundantly supported by facts, that *the dreams, and absurdities which in all forms of orthodoxy* have disfigured Christianity, while at the same time, they have been deemed essential parts of Christianity, have been *a most fruitful source of infidelity.*"

These however are small matters. *Vires acquirit eundo.* The following passages are contained in a notice of Dr. Miller's Lecture on Creeds.

"In the first place, *heretic* is a word which comes to his lips as readily, and is dealt about as generously, as if he were the head of the Holy Catholic and Apostolic Church himself. Indeed, *we never think of him now*, that he does not present himself to our mind, *with a triple crown on his head, and a couple of great keys in his hand.*"

"*All the liberality and candour*, for which Unitarians would ever be distinguished, does not require them to be abused in this way, without sending back a bold and honest word in reply. *At any rate, we will not do so ourselves.* We *will* say to Dr. Miller that all his talk about "corrupt opinions" and "indifference to truth" and "awful gulphs" and "awful ravages" *is miserable cant*, and is not worth a serious refutation. We *will* say to him, that of *all the theological writers* of the present time in this country, he has the distinction of being *the most bitterly and perseveringly illiberal*, that we know not of what kind of fame he may be ambitious, but if he continues much longer in the course which he is pursuing, *he will be regarded by all the moderate and judicious, and he will go down to posterity as* THE ARCH BIGOT OF HIS DAY. If that is a reputation which he covets, he is in a fair way of acquiring it. *And these are our last words to Dr. Miller.*"

Now, all this might not be any thing extraordinary in an orthodox bigot; but it contains rather too much venom for a liberal Christian. Perhaps the reader will ask, was there no sign of softening and forgiveness at last? Alas! No. "He dies and makes no sign."

"I have no respect," says the Editor in his farewell address, "for that *whining, palefaced kind of charity*, which can hear itself called heretic and unbeliever, without *feeling*

and manifesting indignation." But Jesus Christ, whom all Christians are bound to imitate in spirit and in conduct, suffered what was infinitely worse than to be called "heretic and unbeliever." And yet so far was he from manifesting, or even feeling indignation, that he prayed for his murderers. This Editor then, calls *the very charity which Jesus Christ exemplified, whining and palefaced; and has no respect for it!* And these are among his "*last words!*" A READER.

For the Lit. and Evan. Magazine.

CHALMERS' SERMONS.

In taking up some books we soon begin to turn from page to page, and glance from paragraph to paragraph, in quest of something which may arrest the attention, and furnish an inducement to give them a regular perusal. Meeting with nothing of this nature, they are soon laid aside. Others we read once, and finish them without regret. Others again seize the attention at once and hold it in such intense and delightful application that not a paragraph, not a sentence escapes notice. Such is the charm with which the author engages the mind, that time for refreshment and sleep is reluctantly afforded. We reach the close with that kind of regret which we feel on the departure of an agreeable and valuable friend. Such was the manner in which I have read the late volume of Chalmers' sermons; with increasing pleasure and interest, from the beginning to the end; and when the end was reached, it was with sincere regret that Chalmers left me. This regret was, however, in some measure relieved by the hope that, perhaps, I should have the pleasure of meeting him again.

I have been led to reflect on the peculiarities of these sermons which produce this effect on the mind. His doctrine is not new, but strictly orthodox, according to the standard of the church to which he belongs. Perhaps, by some, his opinion respecting the sin against the Holy Ghost, may be considered an exception to this remark. And yet I know *one*, at least, who, for more than twenty years, has viewed the subject in the same light. Nor do these sermons possess any quality exclusively his own; others are found to possess, in a greater or less degree, all that can be affirmed of these. The qualities, however, to which we refer, are found in a peculiar, or greater degree, than in most others. Without

attempting any thing in the shape of a review, we will venture to suggest some of these peculiarities. These remarks will relate chiefly to the volume lately republished in this country, not excluding, however, his other parochial sermons.

There is, in these sermons, a rich flow of thought, and an admirable adaptation of language, which have a powerful effect in fixing the attention, and carrying it forward with increasing interest and pleasure. An idea is suggested with which the mind is perfectly satisfied, and would feel no disappointment if nothing more was added. But another, and another, and yet another idea is suggested, representing the subject in some new light, in some new bearing, connexion or relation with other subjects. Thus the mind is agreeably disappointed; pleasure is found where it was not expected. The mind was prepared to go on, perfectly satisfied with the first suggestion; but it is detained with a very agreeable and instructive amplification of the first thought. The conviction is soon produced that the source from which this stream of thought flows, is rich and inexhaustible; that no common place ideas, no sluggish efforts, no tame exhibitions will destroy the pleasure and damp the ardour of pursuit. Some writers, and some speakers too, very soon make the impression that if we are to follow them for any length of time, a good deal of repetition, a good deal of dull uniformity may be expected. They display none of that vigor of intellect, of that extensive range of thought which are calculated to inspire us with ardent expectation. Their ideas do not appear to flow spontaneously from a full and springing fountain, but to be dragged, with much labour, from very scanty resources. The sermons before us will make a very different impression. The belief is soon produced that we are conversant with a mind of no ordinary powers, possessing the richest fund of thought. The author is never found languid and heavy; but always awake, always vigorous, always, in a degree that equals and even surpasses our expectation, master of his subject. We give ourselves up without reserve, and follow with pleasure that guide in whom we can place such unlimited confidence.

This pleasure and this interest may arise, in some degree, from a pleasing delusion. The mind is not fully conscious that it is merely following the steps of another; that it is the mere recipient of light thrown on it from another; that it never would have traced this path, and possessed this light of itself. The conception of these new thoughts, the acquisition of this knowledge seem to be the result and the reward

of its own efforts. It is, therefore, delighted with the book which seems merely to have been the occasion of awakening its own energies, and of raising it to an elevation in which it had not been accustomed to move.

Exemplifications of these remarks may be found in any of these sermons. Take the following from the IX. in the volume, page 191. "In the appointment of this Mediator—in his death, to make propitiation for the sins of the world—in his triumph over the powers of darkness—in the voice heard from the clouds of heaven, and issuing from the mouth of God himself, 'This is my beloved Son, in whom I am well pleased'—in the resistless argument of the Apostle, who declares God to be just, and the justifier of him that believeth on Jesus—in the undoubted miracles which accompanied the preaching of this illustrious personage, and his immediate followers—in the noble train of prophecy, of which he was the object and the termination—in the choir of angels from heaven, who sung his entrance into the world—and in the sublime ascension from the grave, which carried him away from it—in all this we see a warrant and a security given to the work of our redemption in the New Testament, before which philosophy and her speculations vanish into nothing."

We have mentioned, in connexion with this flow of thought, an adaptation of language, as giving no little interest to these sermons. Words the most appropriate seem to be in readiness and waiting for the thoughts as they flow, to convey them, with the happiest effect, to the mind of the reader; while the thoughts themselves seem to suggest, or select out of the boundless variety which the language contains, the most proper words as the vehicle of their conveyance. These words convey clear and distinct conceptions, and make their appropriate impressions on the mind. The attention is not diverted, no time is lost by suggesting amendments to lame and faulty expressions.

This is a quality of style very different from what is called elegance. This does not appear to have been an object of the least attention with Dr. Chalmers. His object was to be understood, and to make deep and useful impressions on the heart. He had no other purpose to answer by the selection and arrangement of words but this. In proportion as the mind is engaged with the importance of one object, its attention will be drawn off from others. The military chief, in the heat of battle, issues his orders without a thought on the elegance of style. His object is, to be distinctly understood, that he may be promptly obeyed The man who calls to his

neighbours, sleeping under a burning roof, never considers whether his call is conveyed in well rounded periods, in smooth and musical sentences. His object is to awake his neighbours that they may escape. The mechanic feels no concern what opinion we form of the neatness of his tools, provided we are pleased with his work. From the excellence of his work we infer the fitness of his tools to answer the purpose for which they are used. If Dr. Chalmers does not receive the applause of the critic for the artificial polish of his style, he deserves our thanks for its fluency and its perspicuity, for its adaptation to answer the purpose for which it is employed.

Another peculiarity of Dr. Chalmers' sermons is, the variety, the beauty, and force of his illustrations. Material and sensible objects, the occurrences and occupations of life, the views and feelings of our own minds, are so combined and arranged by the power of fancy, as to exhibit certain strong points of resemblance to spiritual and abstract subjects. Each point of resemblance in this arrangement sheds light on its correspondent point in spiritual things. With emotions of the most agreeable surprise we find that those objects which are so familiar to us in their separate state, when thus combined, have the power of exhibiting the great concerns of eternity in a more clear and impressive light than we had ever seen them before. It is well known that sensible objects make a more lively and abiding impression on the mind than those which are seen only by the intellectual eye. When these sensible objects are so happily arranged as to illustrate, or enlighten spiritual objects, these latter appear to the mind not only in the clearer light, but also with the deeper and more lively impression of the former. Such illustrations are at once pleasing, instructive and useful; and the mind is led on from page to page, with increasing interest.

Take an instance of this from the close of the II. Sermon, entitled, "The expulsive power of a new affection;" the object of which is to show that our criminal attachment to the things that are seen, can never be destroyed but by the strong impression of things that are spiritual; that the love of the world can never be expelled but by introducing the love of God. Having discussed the subject in his usual and masterly manner, he closes with the following illustration; which, for its beauty and its force, we think, has never been excelled in human composition.

"Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abun-

dance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society?—And shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

"But if, during the time of his contemplation, some happy island of the blessed had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there, a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there, a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all.—Could he further see, that pain and mortality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith, or through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto

the present world, and live to the lovelier world that stands in the distance away from it."

Again; these sermons are remarkable for that extensive and accurate knowledge of the human heart which they display. Those who live in the habitual neglect of religious duty, and the commission of crime are fruitful in excuses and apologies, by which, in their own view, they diminish their guilt almost to nothing, and thus they pass on quietly in the dangerous and forbidden course. To the world they wish it to appear that they are actuated by the most correct principles and the purest motives, which only want a convenient opportunity to display themselves in real life; that certain infirmities, more worthy of compassion than of blame, cleave to their nature. Dr. Chalmers is not satisfied with the manner in which they settle these important accounts. These excuses and apologies are dissipated by the flood of light which he pours into the mind. With a skilful and fearless hand he tears off the character assumed merely for the purpose of deceiving the world. They shrink with peculiar sensibility from the charge that their conduct arises from enmity of heart against the gospel. The Dr. will not admit that all this is owing merely to the want of opportunity, to such unfavourable circumstances as could not be overcome by a mind truly anxious to progress in religious duty. With keen inspection, the result of much observation, aided and guided by the scripture, he enters and searches the *inner man*, and discovers that enmity holds the sceptre and governs the little dominion of the heart. The conduct which he blames, he traces back, not to those motives which are found in the outer chamber of the mind, which would clothe it in very plausible colouring, but to those which are found in the deepest recess, at the very origin of thought, at the very source of moral action. No secret evil can escape his searching and detecting glance; he pursues it with vigor through all the windings of the heart until it becomes obvious to others, and is even forced on the view of the mind itself in which it exists. That conduct which is confessedly criminal, and much of that which receives the approbation of the world, is thus found to proceed from motives which will not stand the test of scripture.

This is close preaching; and therefore instructive and useful. Each one, as if he was the only person addressed, feels himself to be individually and personally concerned. The preacher *commends himself to every man's conscience in the sight of God.* We feel that he wields the weapons of truth, with which we cannot trifle. Conscience within, seconds the

voice of the preacher without. We are dragged out of that perverting atmosphere with which our own fond partiality has surrounded us, and through which we wish and hope to be viewed by the world. We feel as if the last solemn scrutiny had commenced, as if we were approaching the bar of our omniscient Judge, who can, and who will strip off every disguise, and make manifest all the secret workings and purposes and councils of the heart. By such sermons the pious are edified, and therefore they read with interest; others are afraid to retreat, lest this very retreat should be detected, exposed and censured.

Either of his sermons will justify these remarks. But, if we correctly remember, not having read them since immediately after their appearance in this country, his sermons to the commercial part of the community, excel in this peculiarity.

We venture to mention another peculiarity in these sermons; that is, their philosophy. Not that philosophy, falsely so called, which undertakes to mend the revelation of infinite wisdom, but which actually spoils the gospel of all that fits it to the condition of sinners, and recommends it to their cordial acceptance; not that modern philosophy which banishes the Creator from the world he has made, and releases man from all responsibility to his righteous Judge; nor yet that which is occupied in the discussion of points so abstract and abstruse as to have but little connexion with the feelings of a pious heart, or influence on the actions of life. We mean that philosophy which explains the connexion between the effect and its cause, and shews us the aptitude and tendency of the cause to produce the effect; that every variation in the application of the cause will exhibit a correspondent variation in the effect; that which traces out the wisdom displayed in adapting the means of salvation to the nature of the mind on which they are to operate. We refer to the II. sermon in this volume which furnishes an instance of this philosophy.

In natural things we first become acquainted with facts, and ascribe them to certain causes, of which they are the effects. But we do not understand the philosophy of this connexion; we cannot explain how the cause produces the effect. The mechanic knows that metal can be melted by heat; and that when melted, he can mould it into any form which suits his purpose. A skilful chemist can, at least in part, explain this process. There are many who understand nothing more of a clock than that its indices tell the hour of the day. The mechanical philosopher can give the explanation; he can

point out the use of each weight, and wheel, and spring, and pinion in producing the result.

This is also the case in spiritual things. There are facts with which we are, from experience, acquainted, and with the cause which produces them, while we are ignorant of the manner in which they are produced. *Love not the world*, is a precept which we are bound to obey. The christian is assured of the fact that the Bible produces this effect; that its influence gradually destroys that criminal attachment, prohibited in this precept. For this reason he loves the Bible, and for this purpose he reads it with prayerful attention. Dr. Chalmers explains the manner in which the Bible produces this effect. He shews us that from our very nature the heart must have some object to call forth its affections, and awaken into exercise its energies; that without such an object, "man would be left with all his propensities to action in a state of most painful and unnatural abandonment." He affirms that no demonstration of the world's vanity and worthlessness of these affections, nor the strongest proof of the danger of indulging them will ever dissolve this attachment and destroy these affections. This, however, is effected by "setting forth another object, even God, as more worthy of its attachment, so as that the heart shall be prevailed upon not to resign an old affection, which shall have nothing to succeed it, but to exchange an old affection for a new one." The love of the world is expelled by introducing the love of God; and the love of God is produced by the knowledge of God in Christ, reconciling the world to himself; by those exhibitions of justice and mercy, of grandeur and mildness, of majesty and condescension which distinguish and endear the cross of a Divine Saviour. This affection gains the ascendency, crucifies the world, and gives a new direction to all the energies of the mind. Thus it is that, "that faith which is revealed to us from heaven, as indispensable to the sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application." Those who love the world, love not God; and those who love not God, neither know nor believe in him, as he is represented in the gospel. "Now it is just their unbelief which screens from the discernment of their minds this representation. Had they only a believing view of God manifest in the flesh, this would resolve for them the whole mystery of Godliness. As it is they cannot get quit of their old affections, because they are out of sight from all those truths which have influence to raise a new one."

We are far from believing that this kind of knowledge is essential to salvation. We rejoice to know and believe that there are thousands who are humble, sincere and useful christians, whose opportunities prevent their reaching these attainments. So there are many useful mechanics who do not understand the philosophy of the business in which they are employed. We think it, however, a privilege to be instructed and edified by such an *able minister of the New Testament;* who can excite us to *grow in the knowledge of the Saviour;* can make *the word of Christ dwell in us richly,* and thus *lead us on to perfection.* We are sure that every intelligent christian may derive the purest delight and great benefit from the careful perusal of these sermons.

The Reviewers of this volume, in the Christian Observer, have written some words in *Italics:* although we know their meaning in giving them this inclination, yet we would write them in their upright, Roman position. They express their regret that the sermon on the shipwreck of Paul and his companions is published. We certainly cannot join them in this regret. We think that christians are under obligations to Dr. Chalmers for this sermon, in which he gives a clear, satisfactory and scriptural proof and illustration of an important doctrine, taught in the Bible, and which, therefore, claims the regard of all who love the Bible and its Divine Author.

PHILO-CHALMERS.

REVIEW.

An explanation of the Apocalypse or Revelation of St. John.

By Alexander Smyth.

Every sober-minded man must, *a priori*, think it highly improbable, that no one in the world should hitherto have suspected the fact, if fact it be that the Apocalypse first appeared 120 years after it was pretended to have been written, and represented great events lately past so plainly that Mr. Smyth can now demonstrate the truth of the representation. The fact is not impossible; but will any one say that it ought not to be *completely* proved before it is admitted? Two circumstances in this case manifest the necessity of complete and irrefragable proof. One is that the mysterious figures of the Apocalypse, when partially and unconnectedly viewed, are very capable of being applied to events bearing some sort of esemblance to those represented, but really not the events in-

tended. Hence the multitude of discordant interpretations hitherto given. The other circumstance is, that on Mr. Smyth's own supposition, the author of the Apocalypse did not write by guess, but had constantly in view a series of late and well-known events, which he represented by a correspondent series of visionary emblems. If so, then it will be easy, after getting the clue, to trace the continued correspondence between the figures and the facts; and the result must be such a striking and uniform resemblance as to demonstrate that this and none else was the system of facts on which the author formed his visions. We shall now examine whether Mr. Smyth's explanation carries with it that necessary demonstration of its correctness.

Here is an outline of the events to which he refers the principal visions of the Apocalypse.

The detestable tyrant Commodus reigned over the Roman empire from the year 180 to 192, when he was murdered by Marcia his favourite concubine, and Lætus, commander of the Prætorian guards. Pertinax, an excellent man, was made emperor in his stead; but after eighty-six days he also was murdered by the guards; who then sold the crown to Didius Julianus, a rich Senator. When this was heard in the provinces, the three principal armies set up their generals for emperors; Severus in Pannonia; Niger in Asia, and Albinus, who at first declared for a republican government, in Britain. Severus marched rapidly to Rome and slew Didius: he then marched into Asia, defeated and slew Niger, and left part of his army to besiege Byzantium, which adhered firmly to the party of Niger, while he with the rest, went into Gaul against Albinus whom he had previously pretended to acknowledge as a partner; and after a hard battle, he defeated and slew him: A. D. 198. He died in 211, and was succeeded by his sons: the elder, Caracalla, slew his brother Geta, and seemed to live only for murder and oppression. We now turn to the Explanation of the Apocalypse by these events.

On the five first chapters, Mr. S. gives us only two or three little touches of no consequence. In the 6th chapter he fairly begins. The man on the *white* horse is the tyrant Commodus, who according to Mr. S. is the first emperor that a *christian* writer of the 2d century would mount on a *white* horse; because his concubine Marcia was a *Christian*, and by her influence protected the Christians. Marcia was, indeed, favourable to the Christians; but that she was herself a believer rests on very slender evidence.—The *red* horse in-

troduces a famous robber, the *black* an oppressive minister of the tyrant; the *pale*, a plague. We might point out improprieties in all these explanations. But one passage of the chapter v. 9, 10, 11, renders other objections superfluous. The prophet saw under the altar, the souls of them who were slain for the word of God, and for the testimony of Jesus. This is a manifest representation of a persecution of Christians, and it is described as a grievous and bloody one. According to the order of the seals, and Mr. Smyth's own scheme of interpretation, this persecution must have occurred in the reign of Commodus; for the next seal is that which he applies to the death of Commodus. He skipped over this passage entirely, as well he might, for it destroys his explanation, (so complimentary to Christians) of Commodus on the *white* horse; being utterly contrary to history, which speaks of no persecution of note in that reign.

Next comes the 6th seal with the earthquake, &c., importing the death of Commodus. One effect of this tremendous concussion the prophet thus describes: "And the stars of heaven fell to the earth, even as a fig-tree casteth her untimely figs, when shaken by a mighty wind. And the heaven departed as a scroll rolled together, &c." What a sublime and awful event this must signify! And that event is —— what think you reader? Why the sale of Commodus's goods and chattels.

On the 7th Chapter he says not a word. The reason of the omission may appear hereafter. The eighth and ninth Chapters, he says, refer to the chief heretics of the age. A fertile imagination might in the same way apply them all to the heretics of any age. For example; the horrible and tormenting army of locusts (Ch. 9.) who were shaped like horses prepared for battle, and wore golden crowns, &c.; these are the peaceable sect, who for their temperance, were called *Encratides*. Why so? Because the Greek name of locusts, *Acrides* sounds a little like Encratides! Strange, that after this Mr. S. should be at a loss for the other heresies alluded to. No less ingenious is his application of the army of two hundred thousand terrible horsemen, to the obscure and silly sect of the Ophites.

He skips the 10th Chapter. In the 11th the two witnesses, or martyrs, are Lætus and Marcia, who in self-defence, put Commodus to death; and were murdered by Didius shortly after. The prophet mentions many important particulars respecting these witnesses, which Mr. S. has not chosen to explain. They were to prophecy in sackcloth 1260 days. Then

the beast from the bottomless pit should make war on them, and kill them, all people were to see their dead bodies unburied, three and a half days, and rejoice at their death; then they revived, and ascended to heaven in sight of their enemies. Nothing like these things occurred at the death of Lætus and Marcia. In the earthquake that followed, one tenth of the city fell. Mr. S. consents to doubt whether this means the death of Pertinax, whose name has the numeral letters I and X. "And in the earthquake were slain names of men 7,000." He is more confident this must be the death of Didius, from the numerals in the name VII, DD—These being in one name of one man, may stand for *names* of *men*. The prophet says that *quickly* afterwards the kingdoms of the world became the kingdoms of Christ, and the time came, to reward the saints and judge the dead. This Mr. S. explains not, but according to his remark on a clause of the passage, it must signify the reign of the persecuting heathen Severus. A very likely interpretation truly!

The 12th Chapter he applies to Julia, wife of Severus, signified by the woman clothed with the sun; Caracalla, son of Severus, by her child; and Severus himself, by the dragon. Let us examine.

"The dragon stood by the woman ready to devour her child as soon as born." (v. 4.) Severus never attempted to injure his child. "There was war in heaven, Michael and his angels fought against the dragon;—and the great dragon was cast out—into the earth, and his angels with him." (v. 7—9.) Severus was never defeated or dethroned. "And when the dragon was cast out, he persecuted the woman who fled into the wilderness. And the dragon was wroth with the woman, and went to make war with the remnant of her seed." (v. 13—17.) When Severus grew jealous of his wife, she retired from court and lived undisturbed by the Emperor, who about the same time made her seed, Caracalla, now growing towards manhood, his partner in the empire: and always treated him with far more patient kindness than such a young miscreant deserved.

The prophet says the dragon is that old serpent called the Devil and Satan who deceiveth the whole world. On Mr. Smyth's supposition, such was the character given by the writer of the Apocalypse to Severus. Let this be remembered.

In Chap. 13th the beast with seven heads and ten crowned horns is Albinus, rival of Severus. We could state several difficulties in Mr. Smyth's interpretation of the verses which

he has touched. But subsequent remarks will render them needless. We notice only his interpretation of the mystical number 666, in the last verse. Here he speaks with unbounded confidence. He shows that according to the numerical powers of the Greek letters, the name of Albinus, *Δεκμον Κλοδιον Αλβινον*, contains the number 666. But why does he, against grammatical propriety, change the nominative into the accusative case in order to make out the number? And why is he so sure on the occasion, when several names of human *beasts* like that in the Apocalypse, afford the same number? Irenæus his supposed author of the book, might have taught him to doubt; where discussing this very subject, after mentioning several suitable names containing the number, he concludes that until Antichrist shall come, and manifest himself by other evidences, his name will continue to be uncertain.

In Chap. 14. The Lamb standing on Mount Zion is Caracalla, according to Mr. S., and the 144,000 having his name and his father's name on their foreheads, are the soldiers of Severus. Let us see.

In the 7th Chap. the prophet relates how they got the mark on their foreheads. The angels sealed them as the servants of God. In the 14th Chapter (v. 3—5) they are represented as undefiled,—redeemed from among men, being the first-fruits unto God and the Lamb. In their mouth was found no guile, for they are without fault before God.—Now in the name of common sense, how can Mr. S. imagine that the writer would give this character to the heathen soldiers of a heathen emperor, characterized in the same book as the Dragon, the old serpent, the Devil, who deceiveth all nations, and who with his angels was cast out of heaven?

His application of the awful scene of the wine-press to the banishment of a few thousand soldiers from Rome, is at best a very low one.

The 16th and 17th Chapters he applies to the civil war between Severus and Niger. His three or four little notes on the important emblems of the 16th Chapter need no remark except that he seems to be utterly in the dark about the meaning of the seven vials.

The fall of Mystical Babylon, Chap. 17 and 18, he says, *unquestionably* signifies the destruction of Byzantium. We say on the contrary that it unquestionably does not. Here are our proofs.

1. Spiritual Babylon is represented (Ch. xvii. 2, 5,) as the chief source and promoter of the pollutions and abominations of the earth, as having actually corrupted the kings and

inhabitants of the earth, and deceived *all* nations, by her sorceries, (18, 23;) and as being the chief author of all the persecutions and bloodshed on the earth (17. 6 and 18. 24.) But Byzantium had no such pre-eminence in these abominations. To say Christians had been persecuted there, is nothing to the purpose, unless it can be shown, as it cannot, that that city caused most of the sufferings of Christians and the other abominations in the world.

2. Mystical Babylon is emphatically called the *great city*—that great city which reigneth over the kings of the earth. (18. 10 and 17, 18.) Byzantium was but a second or third rate city of the empire, and had no pre-eminence over a dozen other cities, subject in common with her to Rome, the mistress of the world.

3. Mystical Babylon sat on seven hills, (17, 18.) Byzantium sat only on one or two. Rome had been always distinguished as *Urbs Septicollis*, the seven-hilled city. Though when Constantine, long after, built Constantinople on the site of Byzantium, he so enlarged the boundaries as to comprehend seven eminences; yet what did the writer of the Apocalypse know of that, unless he were what Mr. S. denies, a true prophet?

The ten-horned beast on which the woman sat is Niger, says Mr. S., and the horns are senators of his party. But the prophet says that the ten horns are ten kings, who "shall hate the prostitute (Byzantium, according to Mr. S.,) and shall make her desolate—and burn her with fire." But Mr. S. himself says that the army of Severus destroyed Byzantium, for adhering to Niger's party.

In the 19th Chapter, he that sat on the white horse, he says, is Caracalla, and his name, which none but himself knew, is *Christian*. His only authority for calling Caracalla a Christian, is that he was nursed, when an infant, by a Christian woman, and that when seven years old he was offended at seeing a play-fellow beaten for being a Jew, which some supposed to be a mistake for Christian. On the other hand he was educated a heathen, and lived a heathen and worse than a heathen.

The battle mentioned in verses 19 and 20, is, says Mr. S., the battle of Lyons in which Severus defeated and slew Albinus. The prophecy represents him that sat on the white horse (Caracalla) as leading the armies of heaven. But at the battle of Lyons Caracalla was a boy eight years old; and Severus, who according to Mr. S., is the old Serpent the Devil, commanded the victorious army of heaven. Nay, on this

system, the Lamb or Messiah is the Dragon's son, and the army of heaven destroys God's enemies under the Devil's command. And what is no less strange, the consequence of this victory of Severus, is that the Dragon, that is Severus himself, is bound for a thousand years; after which he shall be loosed a little while, and go out to deceive the nations. Many more such circumstances of ridiculous absurdity might be pointed out in this strange explanation of the Apocalypse. But these are enough to shew its character.

He closes his explanation with the following sneer. "Such are the events for which the Christians of that age sung Hallelujah! And Caracalla, who attempted to murder his father; who murdered his brother in the arms of his mother, &c.—he is the Lamb of the Apocalypse!"—We remark only that this conclusion is worthy of the premises: the absurdity of the one corresponds to the malignity of the other.

Mr. S. suspects Irenæus to have written it, because he wrote against certain heresies, because he quotes some expressions from the Apocalypse; because he knew the chief characters of his age; because he gives an opinion that the number of the beast's name is expressed by the Greek letters contained in it; and because he will not positively affirm what that name is, thinking that if St. John had designed it to be openly declared at so early a period he would have declared it himself. For these brave reasons Mr. S. is willing to believe that this Father forged the book; and that the church, though it has never before heard of the book, instantly swallowed it all as a work of St. John, without a suspicion that we can find, of its not being an ancient composition. Let us hear this Father.

Irenæus, the good bishop of Lyons, who died about the year 202, wrote five books against heresies. In book fifth, ch. 26, speaking of the prophecies concerning the last days, and the dissolution of the Roman empire, he says, "Respecting the last time, and those ten kings of that time, among whom the empire *that now rules* shall be divided, hath John the disciple of our Lord, still more clearly signified; explaining what the ten horns which appeared to Daniel were, in these words addressed to him, "And the ten horns which thou sawest are ten kings, who have not yet received a kingdom, but shall receive power, &c." (Rev. 17. 12.) He goes on after quoting the passage in full, to argue from it, that the then Roman empire must be divided into ten kingdoms and be thus subverted.

In the 28th Chapter he recurs to the same subject, Antichrist: "Whose coming John in the Apocalypse signified thus, "And the beast which I saw was like a Leopard, &c." He quotes here nearly the whole 13th Chapter of Revelation, applying it to Antichrist, who he supposes, for reasons stated, will appear near the end of the world, six thousand years after the creation.

In the 30th Chapter, continuing the subject of Antichrist, he says, "These things being so, and this number* being put in all the ancient and most approved copies [of the Apocalypse], and they testifying to us who saw John face to face,† and reason teaching us that the number of the beast's name, &c. will be 666." He then mentions the mistakes and vain conjectures of those who pretended to solve the mystery of the name by its number. He particularly mentions the error of some who made the number 616 instead of 666. "But this I suppose (says he) is the fault of scribes (or copyists), as often happens, Iota being easily written instead of the letter which signifies sixty: then some, without inquiry, received this false reading, and others through simplicity and ignorance, used the number ten, instead of sixty."

He then speaks of the danger of rash mistakes about the name and character of Antichrist, because they expose men to deception from him when he shall come. "It is therefore safer (says he) to wait the fulfilment of the prophecy, than to be conjecturing the name, since many names may be found, having the predicted number, so that it is after all questionable which of the names containing the number, Antichrist will bear." Then he says, in the passage quoted by Mr. S., "I will not assert positively that Antichrist will bear this name, [Teitan, of which he had been speaking;] knowing that if it had been fit that his name should be declared at this time, it would have been declared by him that saw the Revelation; for he saw it not very long ago, but near our own age, at the end of Domitian's reign." He means in the life-time of John, who was banished into Patmos by Domitian. We might add other extracts, but these must suffice. The reader can easily draw the proper inferences from them.

We conclude with the remark, that had not the *honourable* author pledged *his honour* for the truth of his Explanation, it might have been inferred from its character, that he intended by it only to ridicule ridiculous explanations of the Apocalypse, by writing by far the most ridiculous of all.

*666, the number of Antichrist's name.

† Polycarp and other converts of John, with whom Irenæus had been acquainted in his youth.

MEMOIR OF CATHARINE BROWN,

A Christian Indian of the Cherokee Nation. By RUFUS ANDERSON, A. M. *Assistant Secretary of the A. B. C. F. M.* 1825.

THIS Memoir we are told in the Preface, was commenced as a biographical article for the Missionary Herald. It was subsequently deemed expedient, in consequence of its extent, to offer it as a distinct publication, to those who feel interested in the success of Missionary efforts. We have no doubt that readers, of this class, will be highly gratified by its perusal. We should want the disposition to undertake a critical review of a publication like this, were there even occasion for its exercise. This memoir however is, in general, well written, and if the reader have the moral sympathies that qualify him to relish it, he will scarcely lay it aside, until he has reached its concluding page. While other attractions are not wanting; the fact that Catharine Brown was recently a savage, imparts to the history of her life a peculiar interest.

Catharine Brown, though educated as a savage, if that training which she had received may be called education, seems in some respects to have been pre-eminent over her sister savages. Previous to her entrance into the Missionary school, she had obtained some little knowledge of the English language. Still her's was emphatically a state of intellectual and moral darkness. Especially, her ignorance was extreme, of the most important of all subjects.

"From the testimony of different persons it appears, that, when she entered the school, her knowledge on religious subjects was exceedingly vague and defective. Her ideas of God extended little further than the contemplation of him as a great Being, existing somewhere in the sky; and her conceptions of a future state were quite undefined. Of the Saviour of the world, she had no knowledge. She supposed, that the Cherokees were a different race from the whites, and therefore had no concern in the white people's religion; and it was some time before she could be convinced, that Jesus Christ came into the world to die for the Cherokees. She has been known, also, to remark, subsequently to her conversion, that she was much afraid, when she first heard of religion; for she thought Christians could have no pleasure in this world, and that, if she became religious, she too should be rendered unhappy. How much her opinions and sentiments on this subject were, in a short time, changed, will abundantly appear as we proceed."

We cannot forbear to make another extract on this subject, from the concluding part of the volume, leaving the fact which it alleges, respecting the Indian ignorance of such a substance as Spirit, to be disposed of by those, who may find it in the way of a favourite speculation.

"Of the *moral perfections of God*, such as his holiness, justice, and goodness, she had no conceptions at all, when she entered the mission school. Her knowledge of God, like that of most of her countrymen, was confined almost to the narrowest possible limits. *Galunlahtiahi*, or *the Great Being above*, was thought to possess a material form, and his most prominent attribute to be physical strength. The Indian languages are said to have no word that signifies *spirit*, nor the pagan Indians any idea of a spiritual substance. The spirituality of Jehovah, his holy character, his love of holiness, his hatred of sin, the strictness of his law, his righteous government over the world, and his illimitable benevolence, were things of which Catharine knew little, or nothing."

Individuals had made very laudable exertions, to improve the condition of the Cherokees; but unsustained by the Christian community, they effected nothing comparatively great. In 1816, the first arrangements were made for the establishment of a school among them by the American Board. The place of its location was denominated Brainerd. Catharine Brown, now 17 or 18 years old, became a member of this Missionary school, in July 1817. Her progress in learning is thus described.

"Her teachers declare, that, from her first admission to the school, she was attentive to her learning, industrious in her habits, and remarkably correct in her deportment. From reading in words of one syllable, she was able, in sixty days, to read intelligibly in the Bible, and, in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy.

She soon became the subject of religious impressions.

"Catharine had been in the school but a very few months, before divine truth began to exert an influence upon her mind. This was manifested in an increased desire to become acquainted with the Christian religion, and in a greater sobriety of manners. A tenderness of spirit, moreover, was, at the same time, observed in several others.

"Such was the state of things, when the Rev. Elias Cornelius, then acting as an agent of the American Board, made his first visit to Brainerd. His conversation and preaching had considerable effect on the Cherokees, and on the white people in the neighbour-

hood of the station. On the last Sabbath of his preaching, which was the first Sabbath in November, 1817, four persons were much affected during the service, among whom was Catharine. It is proper to add, that she did not seem, at any time, to be greatly influenced by a fear of the punishment threatened against sin. Her chief object of solicitude seemed rather to be, that she might know the will of God, and do it. She appeared to seek the kingdom of heaven with great earnestness, and spent much time in reading the Scriptures, singing, and prayer, and was often affected to tears. Her whole deportment, as a member of the mission family, is represented as having been unexceptionable.

"In December, she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ. And it is no small proof of the excellent practical tendency of her religion, that, of her own accord, she very soon began to pray with her associates, and to assist in teaching the Lord's Prayer and the catechism to the younger girls in the school.

She is regarded as the first convert, made among the Cherokees, by the Missionaries of the American Board. Eight months after the opening of the school at Brainerd, she received the ordinance of baptism, and was admitted to the fellowship of the Christian church. Since that time, about one hundred of her countrymen have followed her example.

(To be concluded.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Internal Improvement.—It is proposed to publish a book entitled Historical Sketches of the Internal Improvements of Virginia, with an appendix; by Hugh Paul Taylor. The whole work is drawn from official and historical sources, and will contain, 1. A history of the laws, surveys, maps, and charts for a new map of Virginia. 2. A detailed history of the James and Kanawha road and canals from their origin. 3. A history of the Board of Public Works with all its annual reports, and sundry reports of Engineers, &c. 4. A history of the Chesapeake and Ohio canal, and of the Dismal Swamp canal. 5. A history of the improvements of Ohio, Monongahela, Roanoke, Appomattox and other rivers, roads, &c. in Virginia. 6. Appendix—a treatise in behalf of the energetic consummation of the James and Kanawha scheme of Improvements, &c. One vol. 8vo pp. 430; $2:00 boards or $2:50 bound.

Winer's Greek Grammar.—A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, professor of Theology at Erlangen. By Moses Stuart, professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructor in the

same Department. Andover, printed at the Codman press, by Flagg and Gould. 1825. *pp.* 176. We have just received a copy of this work, and have barely had time to run through the pages in a very cursory manner. While therefore we are utterly unprepared to give an opinion on ll its parts, we have no hesitation in saying that it is a valuable addition to the literature of the country. The work is intended to supply a desideratum to every critical reader of the New Testament, and we think that, in many respects it is adapted to the purpose. In our slight examination we observed a number of valuable, but short notes introduced by the translators.

We take this opportunity of stating that the Lexicon of the Greek Testament translated from the German of Wahl, by Mr. Robinson is in a course of publication; that 400 pages are through the press; and as we understand, the work will be completed in the present year. It will be only about half the size of Schleusner, and yet much more valuable. It is incomparably more scientific than the last named work. Wahl's explanations of the particles are *particularly* valuable.

Villers on the Reformation.—In our Number for March, 1824, we gave some account of this work. We have before us proposals for its republication in Frederick, Maryland, with Notes and a Biography of Luther. By the Rev. David F. Schaefer, A. M. As our readers may remember, this is an Essay which obtained the prize proposed in 1802, by the National Institute of France, for the best dissertation on the question "What has been the influence of the Reformation by Luther, on the political situation of the different states of Europe, and on the progress of Knowledge?" A translation was published in English with notes in 1806, from the first edition. But the German translation, from the Second Edition enriched by notes and distinct dissertations on kindred subjects, is said to be much more valuable than the original. The Essay of M. Villers is itself highly interesting; and the Editor will doubtless have it in his power to render it more so, by the addition of notes, &c. for which there exist such ample materials.

American Literature.—The Christian Observer for November, has the following notice on that subject.

According to the reports from the Custom-houses, it appears that the importation of books into the United States bears an extremely small proportion to the American Editions. The imported books are the mere seed. It is estimated that between two and three millions of dollars worth of books are annually published in the United States. Literary property is held by an imperfect tenure: the inducement to take copyrights is therefore inadequate; yet there were 125 copyrights purchased from January 1822, to April 1823. Among the curiosities of American literature, may be mentioned the itinerant book trade. There are more than 200 wagons which travel through the country laden with books.

Scott's Commentary.—A translation of Dr. Scott's valuable Commentary on the Bible, is proposed in France. A Prospectus recommending this

work in the strongest terms, has been issued, by the ministers of the Protestant churches, both Lutheran and Reformed, in Paris.

Milton on Christian Doctrine.—Toland, in his life of Milton states that he wrote *a system of Divinity*, but does not determine whether it was for public view, or for his own use. The discovery of this manuscript, supposed to be lost, is generally known. It is now announced that at an early period in the present year, it will be published from the original, and with a translation. The title of the book in Latin will be "Joannis Miltoni Angli, de doctrina Christiana, Libri duo posthumi, nunc primum typis Mandati, edente C. R. Sumner, M. A." In English it is A Treatise on Christian doctrine, by John Milton, translated from the original, by Charles R. Sumner, M. A. Librarian and Historiographer to his Majesty, &c.

Cleaning of Engravings.—Put the engraving on a smooth board, cover it thinly with common salt finely powdered; pour or squeeze lemon juice upon the salt, so as to dissolve a considerable portion of it; elevate one end of the board, so that it may form an angle of about forty-five or fifty degrees with the horizon. Pour on the engraving boiling water from a tea-kettle, until the salt and lemon juice be all washed off; the engraving will then be perfectly clean, and free from stains. It must be dried on the board, or on some smooth surface, gradually. If dried by the fire or the sun, it will be tinged with a yellow colour. Any one may satisfy himself of the perfect efficacy of this method, by trying it on an engraving of small value.—*Mechanic's Register.*

Minerals produced by Heat.—It has been very often observed, that the analyses of minerals are of comparatively little value, as long as we are not capable of reproducing by composition what had been dissolved. Professor Mitscherlich has accomplished this important object. We have been gratified by the sight of beautiful and well defined crystal of grayish white pyroxene which had been obtained by mixing the constituent parts indicated by analyses in the necessary proportion, and exposing this mixture to the high degree of heat of the porcelain furnaces of Severes. By this means Professor Mitscherlich has succeeded in obtaining several species that occur in nature. He has likewise observed among the different kinds of slags more than forty species in a crystalized state, particularly of such minerals as are found in primitive rocks, but likewise many others which have not hitherto been observed.

Dr. Speece's Sermon.—Just published at the Franklin Office in this city, A Sermon, delivered at Fredericksburg, October 29, 1824, at the Installation of the Rev. Samuel B. Wilson, as Pastor of the Presbyterian church in that city. By Conrad Speece, D.D.

REVIEW OF RELIGIOUS INTELLIGENCE.

CHRISTIAN MUNIFICENCE.—Mr. Godfrey Haga, a member of the Moravian Church, died lately in Philadelphia. The following is an account of the distribution of his property.

To the Pennsylvania hospital, the sum of $1000. To the Northern Dispensary, $1000. To the Southern Dispensary, $1000. To the Pennsylvania Institution for the Deaf and Dumb, $1000. To the German Society, $2000. To the Bible Society, $4000. To the Widow's Asylum, $5000. To the Orphan Asylum, $10,000. To sundry persons, $50,500. To the Brethrens' Church (the Moravian Church) in Philadelphia, $2,000. For the relief of superannuated preachers, their widows, and missionaries, and their widows, belonging to the Brethrens' Church, $6,000. To the Society for Propagating the Gospel among the Heathen, $20,000. This constitutes a fund, the interest of which, is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than two hundred thousand dollars, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the society shall direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune, by industry and economy. Throughout life he sustained the character of a *good* man, (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent. When the Brethren in Philadelphia, determined a few years ago, to rebuild their church, he gave them five thousand dollars: and those who were best acquainted with him, say, that from the time of Mrs. Haga's death, until the period of his own dissolution, he expended in charity, more than one hundred thousand dollars.

EVANGELICAL TRACT SOCIETY OF PITTSBURGH.—In compliance with a recommendation of the Synod of Pittsburgh, a Tract Society, denominated as above, has been organized. The second article of the Constitution states that "The object of this Society shall be to circulate tracts on the leading doctrines of the gospel—the sacraments, ordinances, and discipline of the church of God: and also to promote the interests of vital godliness and good morals, by the distribution of such other Tracts as shall be calculated to receive the approbation of all serious Christians." A circular letter from the Board of Managers has been addressed to the public, from which we learn that the Society have reprinted for distribution Dr. Miller's Lecture on the utility of Creeds and Confessions.

Statistics of the German Reformed Church.—The following table show the number of ministers, churches, and communicants in the several classes. It should be remarked, however, that the returns are quite imperfect. It should also be remarked, that unlike most other denominations of Christians, where generally a single congregation is assigned to one minister, the German Reformed ministers for the most part have each of them the charge of several congregations, sometimes as many as eight, and seldom less than three. The average number of churches to each minister, is between three and four.

	Ministers.	*Churches.*	*Communicants.*
Classis of Philadelphia	6	15	——
" Northampton	9	46	4576
" Lebanon	10	41	1360*
" Susquehannah	10	49	4244
" West Penn. (in 1823)	6	38	——
" Zion's	14	26	1565†
" Maryland	10	43	2533
" Virginia	6	37	——
" Ohio	0	13	——

Destitute Churches.—The number of destitute churches according to the returns of the various classes, which, however, are incomplete, is as follows: viz. 5 in Pennsylvania, 11 in Ohio, 14 in Virginia, 14 in N. Carolina, 8 in S. Carolina, 12 in Tennessee, 5 in Kentucky, 5 in Indiana, 3 in Illinois, 5 in Missouri. Total 72.

Theological Seminaries.—In our Number for November, we mentioned the location of the Theological Seminary of the German Reformed Church at Carlisle, in connexion with Dickinson College, and the election of the Rev. Mr. Helfenstein as Professor. Mr. H. having declined the appointment, the Rev. Mr. Mayer of York, Pa. formerly of Shepherdstown in this State, has been elected, and will speedily enter upon the duties of his office.

The Professorship in the Theological Seminary of the Dutch Reformed Church, having become vacant by the death of the venerable Dr. Livingston, the Rev. Dr. Milledoler has been appointed his successor, and will enter speedily upon the duties of his office.

Revivals of Religion.—It would give us great pleasure to insert, frequently, in our department for Religious Intelligence, succinct and authentic accounts of Revivals of Religion. Many of these accounts are too extended for our limits; while others, more suited indeed, to the capacities of our Journal, convey little else, than a knowledge of the fact, that a season of refreshing has been enjoyed. This, it is true, is highly gratifying intelligence; but it is desirable that it should be instructive, as well as gratifying. We subjoin the following accounts.

Revival of Religion in Lockport, N. Y.—Providence has uniformly smiled on every effort, however feeble, to promote the cause of Christ in this vil-

* Returns from only 5 ministers. † Returns from only 7 ministers.

lage. The Society is in a flourishing condition, and an unbroken chain of propitious circumstances have conspired to render it so; such as the liberality of the people in supporting the Gospel, the number and character of the church collected from so many churches in this country and of Europe, the remarkable coincidence of sentiment, and warmth of brotherly love, the harmony that has without exception existed between different denominations, and above all, the precious revival of religion which we have enjoyed for the last two months, and do still enjoy.

Of this revival you will wish to have some account. About 13 months since (as an earnest of good things to come) there was a manifest reviving of the work of grace in the hearts of God's people, and they seemed for a time to be awaking to a sense of their duty, but again they relapsed, and became in the course of the summer, more stupid than ever. In the autumn, however, some individuals began one after another to be aroused from their criminal lukewarmness, and from the first of November up to the present time, there has been such a movement among them as I never witnessed in any church before. You will not wonder that in a place like this there should be grievous backsliders, nor that a work of God's spirit should cause such to tremble. Not only these, however, but even the most exemplary and consistent professors have been shaken and sifted. Many of them have been thrown into darkness for days, and finally have experienced light and joy which resembled the exercises of a new convert in his earliest love.

If we could say nothing more of this revival than of its effects in the church and among backsliders that had never before united with us, it has produced such unity and brotherly affection, and such an increase of prayer, and of effort for Zion's prosperity, as would lay us under everlasting obligations to the God of all grace. But this is not all. There is a great excitement among impenitent sinners. We have heard and do still hear persons inquiring what they shall do to be saved. We have heard of ten in a week for the first time venturing to express a hope that their peace was made with God. And we now hear them pray, and hear them tell to others what God has done for their souls. Blessed are the eyes that see those things which we see.

I have not room to go into particulars, but I would mention that two individuals have publicly renounced infidel principles, which they once embraced; nor must I omit to note that God has put the seal of his approbation on the Sabbath School, in which 3 teachers and at least 12 scholars are already indulging the hope of pardon. Weekly meetings for prayer and conference are held by the brethren of the church in 4 school districts from 2 to 5 miles round us, and these have already been crowned with a blessing in extending the good work of grace. We cherish a confident expectation that this work of the Spirit of God will spread into the little churches about us, and that this wilderness will soon bud and blossom as the rose.

You have probably received our tribute of "thanksgiving," (20 dollars) and I mention this, in connexion with the foregoing, as we cherish the hope

that soon we shall be able to refund all the money paid by your Board, which will show not only that we have not forgotten our benefactors, but also how much good may be effected by the pecuniary aid of which you are the almoners. The debt of gratitude due from this people to the Society, will not soon be cancelled.

Revival in Newark, N. J.—On Thursday the 24th ult. the elegant brick edifice, recently erected by the 3d Presbyterian congregation in Newark, N. J. was solemnly dedicated to the service of Almighty God. The prayers on this occasion were offered by the Rev. Dr. HILLYER, of Orange, and the Rev. PHILIP C. HAY, of Newark. The sermon was delivered by the Rev. JOSHUA T. RUSSELL, pastor of the congregation. The audience was large, attentive and solemn.

The smiles of divine Providence upon this infant congregation have been remarkable and highly encouraging. The congregation and church were both organized in the month of June last. The corner stone of their church was laid on the 5th of July, and their pastor was installed on the 13th of the same month. On the 9th ult. nearly all the pews in the church were sold at auction, and the proceeds of the sales were nearly *twenty thousand dollars*—a sum sufficient to defray the expenses of the lot and building. When the church was first organized, the number of members in communion was fifty-six—since that time *ninety-seven* have been added by certificate. About 500 youth and children connected with this congregation, are now receiving religious instruction in Bible classes, and in Catechetical and Sabbath Schools. In the month of September a revival of religion commenced in the congregation, which is still advancing. The number of hopeful converts already exceeds *ninety*—and a large number are still under religious impressions. Persons of almost all ages, from *nine* to *eighty* years, have been subjects of this gracious work. Among these are several heads of families—but the majority of the subjects are youth. On the third Sabbath in this month, it is expected that a large proportion of the converts will be admitted into communion with the church.

DOMESTIC MISSIONS.—A letter from Mr. Robinson a Missionary of the United Domestic Missionary Society of New-York, at St. Charles, Missouri, gives the following account of the religious necessities of Missouri and Illinois.

It is with much pleasure I acknowledge the receipt of your friendly and affectionate letter of July 16th. Little can you imagine my feelings in view of the tender regard which the Society have always manifested toward me, and their anxiety for the eternal welfare of the people in this destitute region. For years I have appeared to labour almost in vain. This has often filled my mind with gloom, and led me to conclude the Lord had nothing for me to do "in these goings down of the sun." My earthly prospects, in regard to the support of my family, were also exceedingly discouraging. But thanks to God, my temporal wants have been in many instances so providentially supplied, that I ought never to distrust the goodness of a divine Provi-

dence. In regard to religion, I am happy to say, the prospect is encouraging. There is an unusual desire for the word of life, in this section of the country. I could not answer one half of the calls were I to preach every day for months. It now becomes painful to inform the people in many settlements I cannot visit them, especially those that send over the Macedonian cry from the state of Illinois. I think the field in this part of our land is ripening for the harvest. But where are the labourers? In my last letter I informed you there was some seriousness in Dardenness settlement. The still small voice of the Spirit continues to operate there; as many as twelve or fourteen white persons have become hopefully pious, and twenty or thirty blacks, since last spring, and several more are under serious impressions.

The divine sovereignty has been most clearly manifested in some of these hopeful converts. Several exceedingly profane, intemperate and obdurate sinners have been brought to bow at the foot of the cross, and humbly to cry for mercy. Five heads of families are rejoicing in hope, and Christians appear to be engaged in the good work. I have preached one half of my time in this congregation the summer past, and visited from house to house. You may recollect that your unworthy missionary was the instrument in organizing this infant church. O how grateful should we be, that we are permitted under God, to become the heralds of salvation to precious souls; never, no, never will you be able to trace the good your charities have done in Dardennes settlement, until the church militant is lost in the church triumphant, Under the direction of a wise Providence you may here have laid the foundation for the conversion of thousands of souls. How pleasing and animating the thought! Who, with the benevolent feelings of the Gospel, but would wish to bear some humble part in the great and good work of feeding the lambs of Christ's flock in the wilderness, and of pointing the wandering sinner the way to eternal life.

In the settlements above Dardennes, which I have occasionally visited, some have lately become hopefully pious. Our Methodist, Baptist, and Cumberland brethren have little societies in most of those settlements. Yet in Montgomery and Lincoln counties, immediately above this, there are a number of scattered Presbyterians. But they are so far removed from each other, that it is difficult to organize them into a church. Had I more time to visit them, I think one or two little churches might be gathered. But the county of St. Charles demands my whole time. Yet if the season will admit, I think I shall visit a small neighbourhood in Montgomery county, and receive two old people as members of the Dardennes church, upon the profession of their faith, and administer the sacrament to them, agreeably to their request. They were originally from the state of Massachusetts—are eighty years old. When I visited them a few weeks ago, they wept like children —talked like sincere Christians, and felt as though it was their bounden duty to profess Christ before men. Their son, who had become an infidel, I left deeply affected. May the Lord bring him to unfeigned repentance.

In St. Charles, the fourth Sabbath of last month was a solemn and interesting day. Four females who were heads of families, came forward to unite with the church in commemorating the dying love of the Saviour, upon the profession of their faith; three of whom were baptized. Thus, I suppose, 40 or 50 have become hopefully pious in this region.

The two elders of St. Charles' church have been very useful in encouraging and superintending the Sunday School, which I suppose is the most regular and important school of the kind in the state. The Female Benevolent Society in this place have been the patrons of it for five years. We labour under a very great inconvenience for want of a suitable house for public worship in the winter. When the people will be able to build a regular meeting-house the Lord only knows. Pecuniary embarrassments suppress all hope of the kind for years.

From my knowledge of the western country, I am decidedly of the opinion, that the present is a very favourable opportunity for missionary efforts. And I exceedingly regret that this destitute region finds so few friends in the eastern states. Surely something must be wrong in our system of missions. Is it said that the states of Missouri and Illinois are not disposed to encourage the preaching of the Gospel? Is this an argument why they should be neglected? Will this neglect create a desire for the Gospel? If none should have preaching but those who are willing to support it, why send missionaries to the Indians, and the heathen of other climes? And why did Paul leave the land of Judea? And why did Christ command, "Go into all the world and preach the Gospel to every creature?"

But are the settlements and infant churches in the west, that are exceedingly anxious for the preaching of the Gospel, to be neglected because they are unable to support it? Shall their inability palsy the arm of benevolence? Because a man is unable to feed himself, does humanity say, let him starve? And upon what page of the sacred volume shall we find, the poor shall not have the Gospel preached to them? In the bestowment of our charities, are we bound to overlook the spiritual wants of our children and perishing neighbours? Far be it from me to condemn the efforts that are making for the universal spread of the Gospel. Yet I do not think domestic missions receive that support which they reasonably claim, and the Gospel requires.

I also think there is a radical defect in most of our domestic missionary societies. Every minister is not qualified for a missionary. The idea that men of ordinary talents can do more good in a new country than in an old one, is altogether incorrect. The Holy Spirit was pleased to make use of a Paul as the chief Apostle among the Gentiles. But I refer more particularly to those societies that send out missionaries for only a few months. Ordinarily speaking, the money given to support them is lost. By the time they have entered their field, and have become so acquainted with the habits of the people, that they are qualified for usefulness, their term of service expires. No missionary succeeds them for years, and all good im-

pressions are effaced. Thousands and thousands of dollars have been actually thrown away for want of more systematic efforts. The funds of small societies, I think, might be more usefully employed by becoming auxiliary to a parent institution. The experience of six years has fully convinced me that it does comparatively no good for a missionary to ride through a new country but once.

Every Missionary should have a definite field, and should be employed for at least a year, unless he is residing upon missionary ground. And, indeed, much care should be taken to select those men that are willing to enlist for life, if there is a prospect of their being useful. Those that go among the heathen go for life, and it is a wise regulation. Domestic missionaries should have the same spirit and zeal. It is truly a strange anomaly, that missionaries should be willing to die in heathen lands for the cause of Christ, and none willing to die to promote the same glorious cause in their own. Is there no defect here? I have been led to make these remarks, because for six years past not a missionary that has visited these western states could be persuaded to locate himself in this field of usefulness. Several settlements and infant churches used their efforts to retain them, but all was in vain; it was too great a sacrifice to live in a new country, or the support that was offered them was not sufficient. This has disaffected many against eastern missionaries, and been of no small injury to many churches.

Had domestic missions been as popular and as well regulated as foreign missions, some of these young men might have tarried with us. Surely a new impulse must be given to missions, and some new mode of operation adopted, or the western part of our country must be given up to the enemy.

Brethren, is there no redeeming spirit? Can nothing be done? must our infant churches cry in vain? Will you not plead our cause? I know you sympathize with us, and are ready to lend all the aid in your power.

May the Lord ever bless your labours of love, and make your society the instrument of converting myriads of souls.

Hebrew Worship.—An article in the Southern Intelligencer states that there is a disposition manifested by many members of the Hebrew Congregation in Charleston, S. C. to have some alterations made in the present forms of their worship; and that, within the last three months, there have been frequent meetings, of a number of them, for that purpose. It is proposed to expunge certain rabbinical institutions and ceremonies; to retain their ancient system as founded on the Pentateuch and the other writings of the Old Testament; to have their service conducted chiefly in the English language, and occasional religious discourses delivered: the whole to be accompanied by Music as in Christian Churches. It is also added that these changes are promoted not only by Americans, but also by foreigners among them.

European Jews.—It is well known that the Jews in Europe labour under various disabilities, and oppressions which are unknown to them in this country. The German Confederation have recently adopted some measures

for meliorating their condition. We have seen an abstract of the system prescribed for that purpose, in the regulations adopted at Frankfort, through the influence, it is said, of the celebrated banker Rothschild. While these regulations impose great restraints, they are said to afford many important privileges not enjoyed before.—The Grand Duke of Baden has issued an edict respecting the Jews, which provides for the suppression of certain irregularities, which it is alleged, have attended their modes of worship, and for the proper education of the Jewish youth.—Professor Tholuck of Berlin, writes that the Jewish people at Berditchef, and especially the young people, appear to be "in a great state of agitation; and if a Missionary were sent to them they would in crowds decide for Christianity."

English Chapel in Paris.—On Sunday, August 15, was opened for divine worship, in the English language, a new Chapel, under the patronage of the British Ambassador. It has recently been erected in the *Jardin Marbeuf, Rue de Chaillot, Champs Elysees.* The forenoon service commenced at half-past eleven o'clock, and was concluded with a sermon by the Hon. and Rev. Gerard Noel; that in the afternoon began at three, when a sermon was preached by the Rev. Mr. Hawtrey. This commodious place of worship is elegantly fitted up, and, it is hoped, will be well attended. It is very cheering to a pious mind to behold the gospel thus following those who quit England, that land of privileges, and repeating in foreign lands its gracious offers of mercy and salvation to those by whom they have been too often disregarded and too little prized or improved.

Sunday Schools in France.—The Rev. Philip Falle, minister of the Protestant congregation at Calmont, near Toulouse, in France, at a late quarterly meeting of the London Sunday School Union, stated, that the churches in France "did not in general, enjoy the advantages of Sunday Schools; but where there were evangelical men, they were established, and had proved very beneficial. He had formed four or five Sunday schools in Normandy, which were going on well. In the south near Toulouse, where he had preached for nearly two years, he had established two schools. At Calmont, there were 160 scholars of both sexes, seven or eight of whom already understood a great deal of the gospel, and it was hoped, also felt its power. He would give an instance of the benefit of these schools: these children were found in different fields in groups, of six or twelve, on parts of the Sunday, for many hours, while one in the middle read the Bible, and the others endeavoured to explain it. Before he came into the village, the children were very ignorant; but now, in general, they respected any thing in the way of religion, and attended to all the instruction given, and to all the services with reverence and devotion. He thought one of the first ways of reviving the churches in France, and on the Continent, was, by means of Sunday schools. If there were Sunday schools in the nine hundred Protestant churches of France, in the course of time he thought the half of France would be reformed. He had therefore endeavoured to encourage the ministers to establish Sunday schools wherever he

went. In his other Sunday school at a small village, there were about forty children. In both the Sunday schools, there were a great number who could not read at all; yet many of them knew the whole Gospel of Matthew. There were many who had learnt the whole Sermon on the Mount, in three months, though they could not read, for they went about the village, and offered any thing they happened to have, in order to get the verses repeated, that they might be enabled to commit them to memory."

PARIS BIBLE SOCIETY.—This Society deputed one of its officers, Vice Admiral Count Ver Huell to attend the last anniversary of the British and Foreign Bible Society. On his return, this gentleman presented a report respecting his mission, which is published in the periodical bulletins of the Paris Bible Society. This report we lay before our readers.

"*Mr. President,*—In order to comply with the wishes of the Committee, I will now give a succinct account of the honourable mission with which it entrusted me to the British and Foreign Bible Society in London. It would, however, have been more agreeable to me if the Committee would have been satisfied with the verbal report which I had the honour to make at its special meeting on Tuesday the 18th of May, and with forming an abstract of what it should deem important, for insertion in the monthly bulletin.

"I arrived in London on the 4th of May, and went immediately to the Bible Society house to meet the Rev. Dr. Steinkopff. He was not there; but as soon as my name was mentioned, every person in the office hastened to give me all the instructions I needed. From thence I went to Lord Teignmouth's, to inform him of my arrival. His Lordship received me with great cordiality and kindness, and expressed his satisfaction at my journey in order to be present at the public meeting of the Bible Society, which was to be held the next day, and offered to introduce me to it himself. In the afternoon, Dr. Steinkopff called upon me, and expressed his interest in our Society with as much warmth as if he had been a member of it; and the regard which he feels for every thing connected with it, inclined him to make me the kindest offers of assistance.

"According to the invitation which I had received, I went the next day at eleven o'clock to the place where the public meeting was to be held. Being introduced by Lord Teignmouth, I was received with much consideration. When the noble president appeared, the whole assembly rose, and the applauses continued till he had taken the chair: he placed me at his right hand.

"The meeting was opened with a speech by the venerable president; who expressed in the most affecting manner the satisfaction which he felt at being present at the twentieth anniversary of a society which the Almighty had made the instrument of communicating the most valuable blessings. This speech, which was heard with profound attention, excited the deepest emotion. Lord Teignmouth requested the Rev. Mr. Brandram, the worthy successor of the late Mr. Owen in the office of secretary, to read an abstract of the Report of the exertions of the Society during the past year. It ex-

hibited to the public a statement of the good which the Bible Society had effected, during so short a space of time, and the rapid extension of the Society in every part of the world.—The meeting heard this report with the greatest attention: pleasure and interest were depicted in every countenance. I will not attempt to give the slightest sketch of these labours; I should fear lest I should weaken their effect by an analysis: the Report will soon be published; and I am persuaded that its readers will participate in the impression it made upon me, and upon all who heard it.

"The number of copies of Bibles, circulated by the Society in the course of the year amounts to 123,197, and of Testaments to 167,298. This distribution has been greater than that of any former year. The receipts amount to £97,718. They exceed those of the preceding year by some hundreds of pounds.

"The Earl of Harrowby, the President of the King's Privy Council, delivered the first address, in a speech as energetic as eloquent, on a motion for printing the Report. This respectable minister of state dwelt upon the rapid progress of the institution, and represented to the assembly what was recently the situation of England, and what blessings accompanied her labours wherever the exertions of the Society had been able to penetrate, and also the salutary improvements which resulted from them. The success of twenty years, he remarked, would appear to posterity rather to have been that of a whole century, according to the usual course of human affairs.

"Mr. Charles Grant, a Member of Parliament, and also of the King's Privy Council, afterwards took up the same idea, and shewed with great eloquence that the rapid successes of the Bible Society are unparalleled in history, and may induce future historians to imagine that in our public documents there is a mistake of a figure, and that for twenty we must read two hundred years. This speech was received with intense applause.

"The Earl of Roden followed the Speaker, to second his motion. He particularly attracted the attention of the meeting by relating, that a man of the world, immersed in the business and pleasures of life, being at Dublin, went from curiosity to a meeting of a Bible Society: false shame induced him to sit down in a corner of the room, that he might not be recognised. What he heard struck him so much, that he said to himself,—"If these things are true, and I do not follow them, I am a lost man: my past life has been all wrong." He returned home, began to read the Scriptures, and became a zealous defender of Christianity. At the conclusion of this narrative, his lordship confessed, with the most noble candour and truly Christian humility, that it was his own history which he had just been relating; upon which unanimous applauses burst forth with a sort of transport, and were frequently repeated. The speaker himself was affected even to tears, and every eye beamed with emotion and pleasure. Profound silence followed these plaudits; each individual seemed to look into himself, and to examine his own heart; and a long interval ensued before the speaker

could resume his address. He concluded with a zealous exhortation to persevere in a work calculated to produce every where such great effects. The Earl of Roden is one of the most distinguished Irish noblemen, young, and of a most noble deportment. He has served in the army, is a peer of the realm, and occupies a high situation at court.

"Among the subsequent speakers, who all gave additional interest to a subject which appeared to be exhausted, many recalled the attention of the audience to the Bible Societies of France. Lord Bexley, Admiral Lord Gambier, and Sir George Rose, made it the principal subject of their speeches; and, addressing themselves personally to me, they added to the testimony of their approbation of our exertions, and to their prayers for the prosperity of our Society, every thing which could attach additional value to the expression of their feelings, and which could render the mission with which I was honoured increasingly pleasant and dear to me. The whole assembly took part, by their decided marks of approbation, in the expressions of the sentiments of esteem, attachment, and brotherhood, of which the speakers made themselves successively the organs and interpreters.

"Among other speakers, Mr. Gurney, a banker, of the sect of Quakers, and a brother of that comforter of the afflicted, Mrs. Fry, particularly distinguished himself. He described with an overpowering warmth of feeling the advantages of Bible Associations, and the duty imposed upon every Christian of endeavouring to contribute to the propagation of Christianity. One would not have suspected, from the brilliancy of his eloquence, that he belongs to the *Society of Friends*, who are generally very calm in their speech and deportment: but one might discover it by the profound conviction which animated him, and his great energy, electrified the whole meeting.

"Another speaker, the Rev. Dr. Morrison, lately returned from China, attracted particular attention. He presented to the Society a copy of the Bible in the Chinese language, and made his son, a child of about ten years of age, hold this invaluable document. This important work is the fruit of the laborious industry of seventeen years, with his late learned friend Dr. Milne. He expressed in a very interesting speech his hope, that the celestial light of the Gospel would soon enlighten the inhabitants of the immense regions where the Chinese language is spoken, and that we are approaching that period in which so many millions of men shall be drawn from that stupid idolatry in which the worship of their false gods still keeps them immersed. The meeting received this remarkable speech with the favour it deserved.

"After the second motion, the President introduced me to the meeting; to which I addressed a few words, which were received with loud plaudits, and accompanied with marks of satisfaction which greatly affected me. Every person addressed to me the most affectionate expressions, and seemed to wish to prove to me how closely they were attached by the ties of bro-

therhood to the Protestants of France. It seemed to me that we were considered by them as relations whom circumstances had long separated, and whom they were delighted again to meet. I felt myself in the bosom of one common family, in which national differences were absorbed in a united love to Him whom we adore with the same language of heart as our Lord and Saviour. I wish that all French Protestants could have been present, that they might have been convinced that, as Christians, the English are truly our brothers.

"The perfect union which prevailed throughout the whole spirit of the remarks of the different speakers struck me most pleasingly. The statesman, the man of business, the learned man, the clergyman, all spoke the same language: no sect, no difference of situation was perceptible—Christianity appeared to me there in all its purity. I left the meeting with a heart full of gratitude to God for what I had seen and heard: my soul, heart, and mind, were filled with the consoling hope, that this large concourse of pious men, inspired only by the love of their fellow-creatures, shall one day find imitators in every place where the Saviour of the world is acknowledged.

"I was present three days afterwards at the annual meeting of an Auxiliary Society at Blackheath, of which Lord Bexley is President: it is composed of the United Associations of Greenwich, Woolwich, and Blackheath. This meeting, likewise, was very numerously attended, and was to me not less remarkable than that in London had been. There were many speakers, who all dwelt upon the satisfaction which they felt at seeing the Protestants of France also value the advantages of Bible Associations. Beginning with their worthy president they all addressed me with interest and kindness; and the whole audience applauded this manifestation of their sentiments. The same family traits of resemblance were exhibited in all their speeches, as in those in London, and with colours not less brilliant.

"The worthy Dr. Steinkopff, in particular, made a speech in which his attachment towards the French Protestants shewed itself in the most affectionate expressions. He forgot nothing that we have effected. He mentioned our Female Associations, and quoted many passages from the interesting productions which two ladies, members of the Committee of the Society, had recently published. The whole Ladies' Association of Woolwich was present, and testified their lively satisfaction. Many of the speakers expressed themselves with remarkable eloquence, and especially with a degree of zeal, which indicated that their whole souls were excited by the sublime truths of the Gospel. I retired from this meeting with the same impression of respect and of pleasure which I had carried from that of London. I shall ever retain a grateful remembrance of it.

"During my short stay in London, I saw several persons of high rank, who all renewed in private the proofs of interest for the French Protestants, which had before been shewn me at the public meeting. Our learned colleague, M. Stapfer, from his mission last year, had left the most honourable

remembrance, and had acquired the highest degree of consideration in London. M. Kieffer was spoken of in the same manner, and the visit of M. le Baron de Stael, and that of the Rev. M. Monod, the younger, are still recollected.

"I examined minutely the general warehouse, if I may so express myself, of the Holy Scriptures. Situated close to the Bible Society-house, this vast warehouse is composed of three stories filled up to the ceiling with hundreds of thousands of the sacred Scriptures, in such numerous living languages of the earth, all classed in order and in their respective sizes. My mind was filled with astonishment, and I must say with admiration, in seeing this valuable treasure; and I could not avoid in my heart blessing that great nation which, governed by the most noble Christian philanthropy, thus labours from a little corner to promote the real civilization of all the inhabitants of the globe. Never did Christianity appear to me more great, more really dignified, than in this pious enterprise, in which true citizens of the world labour with a degree of zeal which is above all praise, for the accomplishment of our Lord's prediction, that his Gospel shall be known to all the inhabitants of the earth. I hope that this bright example will one day find imitators in every part of the world, and that ere long we shall not limit our Biblical labours to France, but that we shall enlarge our sphere of action, and that the ties which now unite us to the grand and noble British and Foreign Bible Society, will ever become increasingly intimate by the bonds of Christianity.

"I was obliged to shorten my visit to London, on account of the sudden illness of my son, who had accompanied me thither; but the object of my visit being attained, I hastened my return to the continent, with the hope of having accomplished your wishes."

ERRATA.

Number for January, Dr. Rice's Discourse, page 4, last line in the Latin quotation, for *rapet*, read *rapit*.

Page 7, first line, for *will be to excite*, read *will excite*.

" 8, 22d line, for *the best*, read *that*.

" 8, 6th line from the bottom, for *The State of Connecticut*, read, *In the State of Connecticut*.

Conversations of Lord Byron, page 36, 18th line from the bottom, for *become* read *became*.

Number for February, Dr. R's Discourse, page 61, 4th line, for *establishing* read *establishes*.

The Acceptable Preacher, page 71, 18th line from the bottom for *though* read *the*.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER III.

The influence of prejudice—answer to the question, what are the Decrees of God?

No person can have been so long conversant with the world, as you have been, without often observing the effects of *prejudice*. It implies the belief of a statement, or opinion, without examination; of course without a knowledge of the evidence on which the truth of that opinion is founded. A judgment is formed, for which no good reason can be given. In this way, either truth or error may, and often is, received. It is peculiarly unfortunate when its influence operates in favour of error; for it renders the mind almost, if not quite inaccessible to truth. It is a hopeless undertaking, to reason with men, under its influence. You state a case to them, differently from their opinion, and invite them to a fair and candid inquiry; but they have *prejudged* the case; they have no doubts on the subject. They formed their opinion without deliberation, of course, without difficulty, and why should they doubt? Perfectly satisfied with their present views, troubled with no doubts respecting their correctness, they can see no reason for investigation. In the same manner, without inquiry, and without any doubt, they believe that all opinions, differing from their own, are unfounded and erroneous. They, of course, consider all examination as useless and unnecessary. Your proposal, therefore, to inquire, can only excite their passions; which either pervert, or repel, the force of your reasonings; and, in fact, disqualify their minds for any thing like useful investigation. Their opposition to your statements, is that of feeling, and not of the understanding. They consider it as necessary to reject and oppose error, as to hold and defend the truth. Such men are apt to make a convenience of certain vague and general terms, which they consider rather as the signals of a party, than as the signs of definite ideas. If the term is used by the party to which they belong, without conveying one distinct perception to the mind, it awakens all the feelings of approbation; and they are determined to defend it: But if the term is generally used by those whom they consider their opponents, then it awakens all the feelings of disapprobation and hostility; the mind, almost instinctively, assumes the attitude of resistance; they

remembrance, and had acquired the highest degree of consideration in London. M. Kieffer was spoken of in the same manner, and the visit of M. le Baron de Stael, and that of the Rev. M. Monod, the younger, are still recollected.

"I examined minutely the general warehouse, if I may so express myself, of the Holy Scriptures. Situated close to the Bible Society-house, this vast warehouse is composed of three stories filled up to the ceiling with hundreds of thousands of the sacred Scriptures, in such numerous living languages of the earth, all classed in order and in their respective sizes. My mind was filled with astonishment, and I must say with admiration, in seeing this valuable treasure; and I could not avoid in my heart blessing that great nation which, governed by the most noble Christian philanthropy, thus labours from a little corner to promote the real civilization of all the inhabitants of the globe. Never did Christianity appear to me more great, more really dignified, than in this pious enterprise, in which true citizens of the world labour with a degree of zeal which is above all praise, for the accomplishment of our Lord's prediction, that his Gospel shall be known to all the inhabitants of the earth. I hope that this bright example will one day find imitators in every part of the world, and that ere long we shall not limit our Biblical labours to France, but that we shall enlarge our sphere of action, and that the ties which now unite us to the grand and noble British and Foreign Bible Society, will ever become increasingly intimate by the bonds of Christianity.

"I was obliged to shorten my visit to London, on account of the sudden illness of my son, who had accompanied me thither; but the object of my visit being attained, I hastened my return to the continent, with the hope of having accomplished your wishes."

ERRATA.

Number for January, Dr. Rice's Discourse, page 4, last line in the Latin quotation, for *rapet*, read *rapit*.

Page 7, first line, for *will be to excite*, read *will excite*.

" 8, 22d line, for *the best*, read *that*.

" 8, 6th line from the bottom, for *The State of Connecticut*, read, *In the State of Connecticut*.

Conversations of Lord Byron, page 36, 18th line from the bottom, for *become* read *became*.

Number for February, Dr. R's Discourse, page 61, 4th line, for *establishing* read *establishes*.

The Acceptable Preacher, page 71, 18th line from the bottom for *though* read *the*.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER III.

The influence of prejudice—answer to the question, what are the Decrees of God?

No person can have been so long conversant with the world, as you have been, without often observing the effects of *prejudice.* It implies the belief of a statement, or opinion, without examination; of course without a knowledge of the evidence on which the truth of that opinion is founded. A judgment is formed, for which no good reason can be given. In this way, either truth or error may, and often is, received. It is peculiarly unfortunate when its influence operates in favour of error; for it renders the mind almost, if not quite inaccessible to truth. It is a hopeless undertaking, to reason with men, under its influence. You state a case to them, differently from their opinion, and invite them to a fair and candid inquiry; but they have *prejudged* the case; they have no doubts on the subject. They formed their opinion without deliberation, of course, without difficulty, and why should they doubt? Perfectly satisfied with their present views, troubled with no doubts respecting their correctness, they can see no reason for investigation. In the same manner, without inquiry, and without any doubt, they believe that all opinions, differing from their own, are unfounded and erroneous. They, of course, consider all examination as useless and unnecessary. Your proposal, therefore, to inquire, can only excite their passions; which either pervert, or repel, the force of your reasonings; and, in fact, disqualify their minds for any thing like useful investigation. Their opposition to your statements, is that of feeling, and not of the understanding. They consider it as necessary to reject and oppose error, as to hold and defend the truth. Such men are apt to make a convenience of certain vague and general terms, which they consider rather as the signals of a party, than as the signs of definite ideas. If the term is used by the party to which they belong, without conveying one distinct perception to the mind, it awakens all the feelings of approbation; and they are determined to defend it: But if the term is generally used by those whom they consider their opponents, then it awakens all the feelings of disapprobation and hostility; the mind, almost instinctively, assumes the attitude of resistance; they

are determined to oppose it. Their passions are excited, but their understanding is not enlightened.

These remarks, as you have no doubt observed, have been often verified, during the prevalence among us, of party spirit, on the subject of politics. That spirit—the reproach and calamity of the American people,—appears to be, in a great measure, lulled to sleep: May the sleep be profound and eternal! But the effects of prejudice appear on no subject more frequently than on that of religion; and especially respecting the divine decrees. There are multitudes in whose minds the very term, *decree*, is sufficient to excite the liveliest feelings of dislike and opposition.

I am to offer you my sentiments on the subject of the divine decrees. May God, in mercy, grant that spirit of meekness, humility, and wisdom, without which, the inquiry will be prosecuted to no advantage! I am not undertaking to clear this doctrine of all difficulties; or to render it, in all its bearings and connexions, comprehensible to your mind. What I chiefly intend is to furnish you with that mode of reasoning, and with that train of reflection, which has led my own mind to believe in this doctrine, as taught in the word of God.

About the middle of the seventeenth century, an assembly of Divines, convened at Westminster, in England, composed two catechisms, the one called the Larger and the other the Shorter Catechism; both of which are received, by the Presbyterian church, as excellent compends of christian doctrine. A question in the Shorter Catechism brings the subject, now under consideration, fully and distinctly to view: *What are the decrees of God?* Nor do I know of any thing, within the same compass, more to the point, or more satisfactory, than the answer to this question—*The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.*

In this answer, the *decrees* of God, and his *purpose*, are considered the same; the one is explained by the other; and both are again expressed in the term, *fore-ordained.* To decree, to purpose, to fore-ordain, to predestinate, to predetermine, when used to express the intentions, designs and plans of God, are so nearly, if not altogether the same in their meaning, that they will be considered as such, and will be used as synonymous terms. The words, decree, purpose, fore-ordination, &c. will be considered and used also as meaning the same thing. Those events, or actions, to which the divine purpose relates, may be expressed, with equal pro-

priety, either by the term decreed, or purposed, or fore-ordained, or predestinated, or designed, or predetermined. These purposes of the Almighty are neither capricious, nor arbitrary: they are not capricious; because they are formed, or more properly, they exist in the divine mind, according to a perfect rule, which is his own will. From this they derive both stability, and unity. They are not arbitrary; since He does not ordain an event, merely because he has power to accomplish it; they are according to the *counsel* of his own will. Of all the works of God, it is said, *in wisdom hast thou made them all.* All things, and all events are embraced in these decrees; for *his kingdom ruleth over all;* and by him *all things do consist,* or hang together. All these determinations have respect to his own glory, as their chief and ultimate end; and will all terminate in that glory—the highest and best end which can be proposed. According to the conceptions of our finite capacities, these purposes must exist in the divine mind before the events, to which they relate, are brought to pass. If they exist one day, or one hour before, as it respects God himself, to whom one day is as a thousand years, and a thousand years as one day, it is precisely the same as if they existed from all eternity. These purposes are therefore eternal. Now each part of this answer appears to be worthy of all acceptation; because the whole of it is founded on Scripture, and agrees perfectly with all we know of the character of God, and of the government which he exercises over the world. I therefore receive it, not only because it is true; but also beeause it is useful, and comfortable.

If, however, you feel any difficulty in receiving, as true, the above statements, you will admit the truth of the two following propositions; viz. That the government of the universe is in the hands of Jehovah; or that *his kingdom ruleth over all;* and that, *by grace ye are saved.* If you receive these two propositions, then, in my opinion, you are a genuine Calvinist; for they embrace the very essence of that system. The former of these may be understood as including the works of creation and providence; the latter as referring to the work of redemption. But all who profess to believe the Bible, believe these propositions; for they are parts of that volume; and yet, all are not Calvinists. Our only difference, therefore, is respecting the meaning of these, and similar passages of Scripture. The first of these will be considered in my next letter.

LETTER IV.

God never acts without design—Providence, what—extends to the preservation of life—and to all inanimate matter.

In your evening walk you tread on a worm, and crush it to death; presently you observe a venomous serpent, near your path, which you also kill. In the first case, the effect, as it respected yourself, was accidental; that is, it happened without your intention; you had no design to injure the worm. But in the latter, the effect, or event, was according to your intention; your killing the serpent was in consequence of a design, previously, and deliberately formed, in your mind. And yet, in both cases you were the cause of death. In a thousand instances, the exertions of men produce effects, not only without design, but contrary to their deliberate intentions. But nothing like this can possibly happen with God. It would be the height of absurdity, and manifest the greatest ignorance of his character, to suppose that his power was exerted in blind efforts, and was producing effects, which he had not previously designed. Every effect which his power produces, is according to the predetermination of his own wisdom.

It is probable, if not certain, that the whole system, to which this earth belongs, was created at the same time. The sun, which is the common centre, and the moon are expressly mentioned. The supposition is very much strengthened by the Mosaic account, in which, beside mentioning the sun and moon, it is distinctly stated; *he made the stars also*; that is, at the same time. Not the fixed stars; but those planets, commonly called stars, which are known to revolve round the the sun, with this earth. In the beginning, God created the heavens and the earth; not by accident, but from design. In that plan which guided his creative power was embraced all the parts of these heavens, and this earth. The number of planets, belonging to the system; their distance from each other; their revolution; their figure and dimension; were all decreed with absolute certainty. If then, this purpose existed, in the divine mind, previously to creation, there is no alternative, but to believe that it is an eternal purpose. To suppose any thing else, involves an absurdity, too great to impute to any man.

No objection, however, will be made, I presume, to the creation of the world, according to an eternal purpose of God, but chiefly to his governing the world, in the same manner; and yet this, if I mistake not, is included in the proposition,

which you will readily admit, that, the government of the universe is in the hands of Jehovah, or that, his kingdom ruleth over all. This government, and his providence are the same. Every effect, and every event, to which his providence extends, are so many particulars included in his government. Now, consider for a moment, what a vast variety of events are, in Scripture, most explicitly, ascribed to God; and which, of course, are under the control of his guardian care. But in what sense can an event be ascribed to God, unless it is brought to pass by his agency? It is true, divine providence is carried on by the instrumentality of second causes: but this fact cannot alter the case. These second causes, whether they be rational, or irrational creatures, with or without life, are completely dependent on the Almighty, and could neither exist nor act, without his powerful and constant support. Their preservation, and the employment of their instrumentality, are important parts in the plan of his providence. Hence the propriety of using the term PROVIDENCE, which means foresight, or care respecting future events, so as to secure their occurrence at a particular time, and under particular circumstances. Thus when one effect is produced, care is taken that it may answer the purpose of a second cause, or be instrumental in producing a second effect, and this again a third, &c. throughout a series of causes and effects, which may terminate only with the end of the world. In producing the first effect, provision was made for the second, in the second, for the third, &c. That effect, which is here considered the first, was itself produced by another which preceded it, and this also by another; and thus the unbroken chain may be traced up, through all the intermediate links, to the First Cause. In the first effect, produced immediately by the hand of God, provision was made for all that were to flow from it, down to the last. Thus, the first and the last event, of any given series, are connected together; the last is dependent on the first, as the first is on God. A second cause necessarily implies a first, on which the whole connexion, in all its parts, and in every stage of its progress, is dependent. Every intervening effect was, from the beginning, as distinctly in his view, and as certainly embraced in his purpose, as the first. One view, and one purpose, pervades the whole. The providence of God is, therefore, his unerring and perfect foresight, his wise and guardian care, extending through a vast concatenation of causes and effects, from the first to the last moment of time—a successive flow of events, which none can arrest, but He who first set it in motion.

For the sake of illustration, let some particular case be selected. The preservation of human life is known to depend on the concurrence of a great variety of means, or second causes; man's own exertion and prudence, food, water, air, cloathing, medicine, &c. and yet, in Scripture, this preservation is ascribed, in the most explicit and unequivocal language, to God. *O, thou preserver of men; O Lord, thou preservest man and beast; in him we live, and move, and have our being.** Creation is not ascribed to God in language more intelligible, and more explicit, than this. The life of man, however, is preserved, generally, not by miracle, but by providence; that is, by the use of means, possessing, in themselves, a fitness to answer the intended purpose. The preservation of human life necessarily implies the provision of all those means, on which that life depends.

The preservation of the Apostle Paul's life, as far as we can judge, at one time, depended on his nephew, who, accidentally, as we call it, but providentially, in the purpose of God, heard the bloody intention of the Jews; of which he gave immediate information to the chief captain.† Had this captain been a Gallio, still the effect would not have taken place. But he was not; provision was made in his character, and in the dispositions of his heart, for acting promptly on this information; and thus securing Paul from these murderous designs. Had this young man been at a distance, he could not have heard this conversation of course, could not have given the information: But He who had determined to prolong the life of the distinguished Apostle, determined also to secure the presence of his nephew, at the proper place and at the proper moment. At another time, his life, and the life of the whole company, depended on the continuance of the sailors in the ship. *Except these abide in the ship, ye cannot be saved.* And yet he had been previously assured that his life should not be lost. The intention to preserve him, included the exertions of the seamen, as the means of that preservation.

The preservation of life often depends on circumstances too trivial to excite the least attention, at the moment; yet such occurrences are sometimes the shield by which man is secured from death. While the Rev. Dr. Rodgers, late of New-York, lived at St. Georges, in Maryland, one of his neighbours determined to murder him. "Accordingly the miserable wretch made every preparation for executing his nefarious purpose. He watched the motions of Mr. R. with a loaded musket, day after day, for a considerable time, and eagerly

*Job vii. 20—Psal. xxxvi. 6. Acts xvii. 28. †Acts xxiii. 16, et seq.

sought for a favourable opportunity to destroy his life. He waylaid him when he rode abroad. He hovered about his door, at intervals, by day and night. But something always occurred to carry the object of his pursuit in a different direction from that which was expected, and thus to avert the intended mischief."* The Doctor knew nothing of these attempts; and therefore could have no design to avoid the danger. But the great Head of the church intended to employ him still longer in his vineyard; and therefore, at the proper moment, and in due proportion, all the motives, and all the circumstances necessary to his preservation, were ready, and brought into operation. A very slight change in these occurrences might have carried him on instant death.

This wise and gracious care of the Almighty Father extends to all the human family, every individual of which is equally, and at all times, dependent on him. Whatever God performs, in the course of his providence, we ought to believe that, from the beginning, it was his intention to do so. If that intention preceded the event, as it must have done, then, we cannot avoid the conviction that, in the divine mind, it existed from all eternity. In this eternal purpose is included the preservation of every human being; and of course, all the means necessary for the support of life. If the means should fail, life also must fail, unless it be preserved by miracle, which we are not to expect. If, in the divine purpose, the end is rendered certain, so also are the means. No human being can long subsist without food. If God has determined to preserve, for a given time, the life of any particular man, he must also have determined to provide that food, without which he cannot live. Nor is this food produced by miracle; its production depends on other causes; on the fertility and cultivation of the soil, on the influence of the sun, the rain, &c. If then he determined to provide the necessary food, he determined also to secure the operation of all those causes, on which the production of that food depends. The causes which are instrumental in furnishing bread, are themselves the effects of other causes, which preceded them, and these again of others, till we are led up to the great First Cause. Thus we are taught to pray to our Father in heaven for our *daily bread;* But why pray to him for it, unless its provision depends on his wisdom, and his care? The causes on which the provision of this bread depends, are also ascribed to him. *And God said, let the earth bring forth grass, the herd yielding seed, and the fruit tree yielding fruit, after*

*Miller's Life of Rodgers, page 111.

*his kind.** *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*† If the preservation of our life requires bread, for this bread we are taught to pray, and thus to acknowledge it as one of his blessings. If this bread is produced by other means, these means are instruments in the hand of Omnipotence, employed for this special purpose. All second causes are the servants of the Supreme Ruler, waiting on him, in readiness to perform his will.

In the same manner, all living creatures depend on God for their preservation. *O Lord*, said the Psalmist, *thou preservest*, not only *man*, but *beast* also. *These wait all upon thee, that thou mayest give them their meat in due season.*‡ All the beasts of the field, the fowls of the air, the fishes of the sea, together with every living thing, by whatever name it is called,—all are sustained by the providential care of the great creator. *God feedeth the ravens. Thou openest thy hand, they are filled with good; thou hidest thy face, they are troubled. Thou satisfiest the desire of every living thing.*§ Not one of them is forgotten before God. If this language means any thing, it means that this whole department of animated nature, from the greatest to the very least, is sustained in being by divine power, wisdom and goodness. Food is as necessary for the support of their life, as for the life of man. This food must be suited to their nature; and their natures are very different from each other. Some are carnivorous; some are graminivorous. That which is received by one, is rejected by another. This food must not only be suited to their nature, but must be given in due season. The purpose of God, to preserve the life of all these myriads of living creatures, certainly implies his purpose of securing, for them, all the various kinds of food, from which the nourishment of life may be derived. It also renders certain the concurrent instrumentality of all those means, or second causes, on which the provision of this food depends. Here again, in attempting to trace the succession of causes and effects, we are carried up, and lost in the counsels of infinite wisdom, which must, forever, exceed our limited comprehension.

In Scripture, we are taught to believe that the providence of God extends to the whole vegetable kingdom; and, indeed, to every part of inanimate nature. The fruitful earth is still, and has been, in every age, obedient to the mandate of Jehovah. *He causeth the grass to grow for the cattle, and the herb for the service of man; he hath planted the cedars of Le-*

*Gen. i. 11. †Matt v. 45. ‡Psal. civ. 27, 28. §Psal. cxlv. 16.

banon. He not only causes the grass, and all kinds of herbage to grow; but he also clothes that grass, and this herbage. Neither their number, their shape, nor their colour, are either uncertain or contingent, but determined by the wise and eternal purpose of Him, who causes them to spring from the earth. He gives the grass its form, and its verdure; to his pencil, the lily, the rose, the pink, &c. are indebted for all their discriminative tints, and all their brilliancy of colour. If he plants the cedars of Lebanon, so, by fair and undeniable consequence, does he plant the trees of every other kind, over the whole earth. The oak, the pine, the willow, &c. are as much dependent on his care, as the *lign-aloes*, and the cedar.

Inanimate matter, in all its combinations and forms, in all its movements and operations, is completely subject to the controlling hand of Omnipotence. The wind bloweth where it listeth, as to any power in man, to direct its course, or stop its progress, but not without the command of God; for *He bringeth the wind out of his treasure;* it is *his wind*; he *causeth it to blow.* When Jonah fled from his duty, *the Lord sent out a great wind into the sea* after him, and he was soon brought to repentance. When it has answered the purpose, for which it is sent out, then, *he stayeth his rough wind, and gathereth it in his fist. He scattereth the hoar frost like ashes. Fire and hail, snow and vapour,* whether they sweep over the earth, with desolating fury, or minister to the comfort and convenience of man, are only *fulfilling his word.* Even the resistless thunder bolt, shivering, with equal ease, the palaces of kings, and the trees of the forest, is launched and guided by his hand; for *he directeth his lightnings, to the ends of the earth.* See him, at one time, measuring the waters in the hollow of his hand; at another, meting out the heavens with a span; now, comprehending the dust of the earth in a measure; again, weighing the mountains in scales, and the hills in a balance; and who can suppress the devout exclamation: O, Lord! how manifold are thy works; how vast, how boundless the extent of thy providence! Matter, it is true, is governed by, what we usually call, the laws of nature; but what are these laws, but the power, the wisdom, and the goodness of God, producing, with regularity and certainty, all the diversified phenomena which strike our attention?

For the Lit. and Evan. Magazine.

SCRIPTURE METAPHORS AND PARABLES.

EVERY one who reads the Bible with attention will observe the frequent use of figurative language. There is scarcely a sensible object with which we are acquainted, an occupation of life in which we are engaged, that is not made to give instruction on spiritual subjects. Those things with which we are better acquainted are introduced, in such a manner, as to give us clearer ideas of those with which, from their abstract nature, we are less acquainted. From the fact that this is the method adopted by the wisdom of God, we may safely infer the great advantages which it furnishes to us in the acquisition of spiritual knowledge. We are continually surrounded with Monitors and Instructors on the great concerns of eternity. The sun, the rain, the darkness, the rock, the vine, the growing corn; the occupation of the husbandman, the fisherman, the merchant, the physician, the mechanic; the lamb, the dove, the serpent, the lion; have all been called into our service with the view of giving us a knowledge of spiritual things, more accurate, more extensive, more impressive and useful than we could otherwise obtain. Human language is perpetually changing; words that were current and well understood in one age, in another become obsolete and cease to be useful. But this figurative language is the same in every age; because those things from which it is derived are permanent. The nature and effects of the sun, the rain, the properties of darkness and the rock; the process of vegetation in the vine and the corn; the nature of the lamb, the dove, &c. are the same now that they were a thousand years ago, and will be the same a thousand years hence, if the world should remain so long, that they are now. They speak the same language to us that they did to Moses, to David, to Isaiah, and to the Apostles; and they will speak the same language to the last generation of men that they do to us. Critics may differ and dispute about the meaning of words, and fight each other with the weapons of learned lore, collected from the pages of a thousand musty folios, until they perplex and bewilder, rather than instruct, a plain honest inquirer after truth. Tell me that sin is like darkness, and I understand that man is ignorant, and knows not what he does, nor whither he goes; that a sinful heart is a stony heart, and I understand that it is insensible to spiritual things as the rock is to the touch of the finger. Tell me that the

blessings of Jesus and the gospel on the soul, are like rain on the mown grass, on the herbage of the field; that the grace of God, the lifting up of his countenance on the penitent heart, is like the cheering and reanimating influence of the sun on the world of nature; from my knowledge of the properties and effects of these natural causes I understand the nature of spiritual things; I see the deplorable nature and effects of sin, the reviving and joyous effects of divine mercy.

No figure is more frequently used in scripture than that of Metaphor. By this, the names, qualities, and actions, proper to some persons or things, are ascribed to other persons or things, because of some *likeness* between them. In some instances there is but one, in most, not more than two or three points of resemblance, on which alone the propriety and utility of the metaphor depends. To stretch the figure beyond these points, from which alone instruction can be obtained, displays more folly than wisdom, and does more injury than good to the cause of religion. Those who attempt to shew their ingenuity or their learning by torturing the metaphor into as many resemblances as they can find, or think they find, belonging to the subject from which it is taken, may excite the senseless admiration of the ignorant and unthinking; but in the minds of the judicious and the pious, they produce no other feelings than those which are awakened by exhibitions of criminal ignorance and shameless vanity.

In Psalm xlviii. 11, we have this metaphor: *For the Lord God is a sun.*—The world receives light and heat from the sun, without which neither animal nor vegetable nature could exist. His rising chases away the darkness of night, restores the day, enables us to see things as they really are, and to pursue our daily avocations to advantage. His increasing warmth dissolves the icy fetters of winter, clothes the earth with verdure in the spring, causes the vegetation of summer to progress, and ripens the fruits of autumn. So the Lord blesses his people; with his spirit and his truth he enlightens their minds, warms and animates their hearts with devout affections, and renders their life fruitful in good works. In cases, however, of long continued drought, the opposite effects are produced. The unmitigated rays of the sun wither and destroy the fruits of the earth. Some regions, under his intense and scorching heat, become perfectly desert, unfit for the residence of man or beast, where the hardiest vegetable can scarcely live. Yet these occasionally disastrous effects are not intended in this metaphor. It is evident from the

context that nothing but his beneficial effects are intended as the points of resemblance which claim our attention. We think, therefore, that the Author has overlooked the rules of correct interpretation, who, explaining this passage, gives us the following remarks: "Yet, O your unhappiness who live far from him! ye who live in the torrid zone of a natural, an infernal state, what tremendous power hath he to scorch you with fire!" Now, although the truth is abundantly taught in the scripture that finally impenitent sinners will meet with everlasting destruction from the power of God, yet we do not suppose it is taught in this metaphor.

Again; Moses, speaking of God, says, *He is the rock;* Deut. xxxviii. 4. The firmness and durability of the rock are properties which give us useful instruction respecting the character of God. The rushing tempest, which prostrates the stoutest trees of the forest, does not move the firm and solid rock. When the fury of the storm tosses and shatters and ingulphs in ruin the mighty ship, the rock is unmoved by the shock of warring elements. Age after age, the waves have beaten and broken against it; still it remains their firm and impassable barrier. Such is Jehovah, from age to age the same; and such is the happiness and safety of the soul that trusts in him. Such are the hopes that rest on that *sure foundation*, the Divine Saviour. Is it proper then to make the height of the rock a point of resemblance, as the author above mentioned has done, to teach us the transcendent greatness and majesty of Heaven's King? This truth is, indeed, taught us; but is it taught in this metaphor?

When the metaphoric representation is delivered in the form of a history, it is called a Parable. The same rule, of course, is to be observed in giving the meaning of a parable, as of a simple metaphor; and the same consequences will follow the neglect of this rule. The parable of the *ten virgins* has often been made to speak a language which it is difficult to reconcile with observation and experience. In commentators* and

*Of all the opinions which we have seen or heard on this part of the parable, none is more strange than that of Dr. A. Clarke. If we correctly understand him, he considers this sleep as representing spiritual death in the church, or what he calls *falling from grace;* that is, a total loss of the christian character, and a total change of relation to God and the Saviour. His words are as follow: "As sleep is frequently used in the Sacred Writings for *death*, so *drowsiness*, which *precedes* sleep, may be considered as pointing out the *decays* of the constitution, and the *sickness* which precedes death. The other explanations which are given of this place must be unsatisfactory to every man who is not warped by some point in his creed, which must be supported at every expense." We are not sure that we understand the meaning of these remarks. Does he apply them to the

from the pulpit we generally find that their *slumbering and sleeping* is a point of resemblance, which must have its application to something which it represents and is intended to explain in the christian church. This circumstance is made to speak the language of reproof to professing christians, whose affections have become languid. That such should be reproved is true; and that such are reproved in scripture is equally true: but was this circumstance mentioned with this intention and for this purpose? We think this, at least, doubtful. No person ever supposed that, in all ages, those who profess the religion of Christ were equally divided, one half sincere, and the other insincere; and yet this is distinctly mentioned of these virgins; *five were wise, and five were foolish.* If this is passed over as unimportant, why should their sleeping be supposed to require its resemblance in the church? Those virgins are represented as walking and speaking; yet these actions are not considered as teaching us any thing important respecting professors of religion. These are actions perfectly natural to human beings, and, in this case, necessary to make the narrative complete. They are not more natural, however, than slumbering and sleeping, especially at night, which is the season for sleep, and still more especially

wise virgins? Then he means, as intimated above, that this sleep represents death in the church, or the total extinction of all that is meant by spiritual life. Now, as these virgins represent all true believers in the christian church, it will, of course, follow, that no christian ever has, or ever will persevere in the exercise of faith till the hour of death: for all the five slumbered and slept. It will also follow, that every christian will be reanimated with the principle of spiritual life at death; for all the wise virgins *were ready,* and *went in* with the bridegroom *to the marriage.* We cannot believe that a man of Dr Clarke's learning and piety and generally sound judgment would advocate these consequences. They are utterly inconsistent with his exposition of other parts of this parable. Does he mean only the foolish virgins? Then he must understand the lamp, or rather the flame in the lamp, as representing the principle of spiritual life, for if they died, they must have previously been alive; they could not lose that principle which they did not possess. This is inconsistent with his own views of other parts of this parable. And how could he possibly overlook the clear and positive declaration; they *all* slumbered and slept; then *all* those virgins arose? Meaning, evidently the whole ten, both wise and foolish. Whatever meaning this sleep is to have, it applies to both the *wise* and the *foolish virgins.* Whether this "explanation" is satisfactory to others, we will not say; it is very "unsatisfactory" to us We will leave Dr. C. to suspect whom he pleases for being "warped by some point in their creed;" we can conceive of no motive for his giving the explanation, but an overanxiety to "support" a favourite "point in his creed;" in this instance too, at the "expense" of consistency at least, if not of truth. If there was an article in our faith which so troubled and "warped" us as to employ such means for its "support," we would certainly expunge it from our creed and our heart.

at a late hour of the night; for the cry which awoke them was not made till *midnight.* It is, therefore, mentioned as a natural circumstance, and perfectly consistent with every other part of the parable. Besides, if this sleeping is made to illustrate the condition of christians, it will carry us too far. It will require us to believe that there are certain periods when not *one* christian can be found who is not sunk in spiritual sleep: for the five wise virgins represent the whole body of real christians in every period and region of the world; and all the five slumbered and slept. We will be required to believe also that there never was, and never will be a christian, at the hour of death, who will not be found thus spiritually asleep: for when the cry was made, all these virgins were sleeping. But this no person can believe. The premises, therefore, leading to conclusions which contradict well known facts, and which overthrow our most settled convictions, ought not to be admitted.

The Saviour himself gives us the scope of the parable. He deduces from it the duty of watchfulness. This watchfulness is exemplified by the wise virgins; the neglect of it by the foolish. Thus he teaches us that although the professed members of the church may appear to be nearly, or altogether alike, yet there is a real difference, consisting in those things which are beyond the reach of human observation. In what is this difference made to consist? Not in their number, their walking, their speaking, their sleeping, or having a lamp. In these respects they are precisely alike; neither wisdom nor folly is displayed by these particulars. That which is common to both, cannot distinguish one from another. The difference consists exclusively in this; the wise took oil in their vessels with their lamps, the foolish took none. This displayed the wisdom of the one and the folly of the other. This gained admittance to the wise; for want of this, and not because they slept, the foolish were rejected. This oil, therefore, is the point to which our chief attention should be directed. Our wisdom consists in the possession of whatever this represents in the church. Possessing this, we discharge the great duty of watchfulness, so forcibly enjoined on us by this parable.

N. S.

For the Lit. and Evan. Magazine.

THE following fragment has fallen into my hands, and I venture to offer it for publication. It was written, probably about the close of the last century, by a Clergyman whose memory is still cherished among us. It seems to have been intended as an address from some ecclesiastical body, to the members of the church in connexion with it. As it throws some light on the history of a former, and interesting period, and contains some matter peculiar to no period, I have thought that, although it is incomplete, it might form no unsuitable contribution to the pages of the Literary and Evangelical Magazine.

X.

FRIENDS AND BRETHREN,

THE life of a Christian is, in every age, and in every situation on earth, a state of trial. There are, however, in the dispensations of an unsearchable Providence, seasons peculiarly perilous, and which must, therefore, require more than ordinary caution and vigilance. And such, undoubtedly, is the time in which we live. It is impossible for us to take a view of the temptations to which you are exposed without being seriously alarmed for your safety. And our apprehensions on your account are very much increased by your general and strange inattention to your own danger. To the honour of the children of Issachar it is observed, that they had understanding of the times to know what Israel ought to do. But how few among us seem disposed to make the very interesting and awful signs of the times in which our lot is cast a subject of serious inquiry!

Suffer us, then, Dear Brethren, to solicit your particular attention to this great duty. It is impossible for you while you neglect it to have correct ideas either of the dangers to which you are exposed, or of the special duties of your day and generation. And surely the astonishing dispensations of Divine Providence, the great and portentous events which have taken place in our day, merit the most particular and serious consideration.

The changes which have lately taken place in the state of nations and churches, are singularly remarkable and instructive. It is not, however, disciples of Jesus Christ the political influence of these changes upon the temporal happiness of mankind that you are chiefly to regard. No; it is in a much higher and more important sense that they demand your particular and solemn attention.

The times in which we live may, it appears to us, be properly denominated the last times. And if so, have we not

reason to consider the revolutions and distress of nations, which have taken place in our day, as the beginnings of still more awful calamities, which await our guilty world? What a terrible account do the Scriptures give us of the last plagues which incensed Heaven, will inflict upon the incorrigible enemies of Jesus Christ. How terrible the conflict which his saints must sustain before a complete victory can be obtained! And have we not reason to think that this tremendous conflict is already begun? However, this may be, the opposition to Christianity in our day, is both virulent and powerful. Christians, do you not hear the loud cries of the children of Edom against our Zion? *Raze it, raze it to the very foundations thereof.*

It is far from being our design to trace this opposition through all its windings and combinations. It may suffice to observe that it has, in many instances, been very successful as well as virulent, and seems to be still carrying on with unabating rancour.

Christians, can you behold the desolations which have already been made in the heritage of your Saviour, and not awake from your slumbers? Had it not been for his sovereign grace, you might have been at this time sitting in the seat of the scorner, and blaspheming that name which you now adore, and through which alone a sinner can be saved. And has he loosed your bonds, and translated you from darkness into his marvellous light, and will you not bear witness for him before the world? Has he laid the foundations of your faith in prophecies, and miracles, and the blood of his cross; and will you not acquaint yourselves with these glorious evidences that you may be qualified to render on all proper occasions a reason of your Christian hope, and to put to silence the petulence of bold blasphemers? Do you not observe what pains some infidels have taken to furnish themselves with objections and cavils, and sophisms and sneers in opposition to our holy religion; and will you take no pains to furnish yourselves with arguments in its defence? Shall the enemies of righteousness be more zealous in the service of their infernal master than you in the service of your Redeemer?

Christians of every station, have you considered attentively the vast influence of a life becoming the gospel, in promoting the great cause in which you are engaged? The morals of the gospel, have extorted reluctant praise even from some of the bitterest enemies of the gospel. And were the divine virtues which shone with such a blaze of glory in the life of Jesus Christ distinctly reflected from the lives of all who call

themselves Christians, it would do more than all others arguments to convince gainsayers, and lay the haughtiest unbeliever prostrate before the cross.

When our Lord calls his apostles, the light of the world and the salt of the earth he has, no doubt, a reference to the salutary influence of vital Christianity upon mankind in every age. Yes, ye humble disciples of Jesus Christ, it is your glorious prerogative and your indispensable duty, to preserve by the pure doctrines of the gospel, the influence of your example, and the efficacy of your prayers, the mass of mankind from putrefaction and ruin. If then the cause of virtue and religion lose ground, if the lawless passions of the wicked, bursting through the restraints of all laws human and divine, undermine the foundations of all good government, and order, and peace on earth, it will in a great measure be the fault of the professors of Christianity. Beware, then, Brethren, lest you should be accessary to that general depravation of morals which has already drawn down upon the nations called Christian, such heavy judgments, and seems to threaten calamities still more awful. *If the salt has lost its savour, wherewith shall it be seasoned?* Beware, lest any of you rest in a barren profession of the Christian faith. The case of such professors is peculiarly perilous. Having no experimental acquaintance with the reality of the Christian religion, they are in great danger of being ensnared and seduced by the cunning craftiness of such as lie in wait to deceive. How many of this unhappy description have already made shipwreck of faith, and a good conscience. Such, O ye enemies of our holy religion, are the bitter fruits of your boasted philosophy! Why such zeal to accelerate the dissolution of morals already so alarming, and the prostration of all that is dear to humanity! It must not, however, be imagined that we are at all alarmed for the safety of the church of Christ. Though the mountains should depart, and the hills be removed out of their place, the foundations of Zion can never be shaken. For God Almighty is known in her palaces for a refuge. And he will most assuredly make both the wrath of men and malice of hell ultimately subservient to the great interests of the good cause which they oppose. What have the enemies of the Christian faith accomplished by all their very numerous publications, their scoffs and sneers, and invectives and every other measure they have thought proper to employ against the religion of Jesus Christ? They have indeed shaken the faith of some who were Christians only in name. But vital Christianity seems to us to be upon

the whole, gaining ground. Who are these that fly as a cloud and as doves to their windows? The Lord hath been pleased in many instances, to revive his work in the midst of these years of deep declension, multitudes of relenting sinners have lately been added to the church in various parts of our world; and existing circumstances seem to promise a still richer harvest. What means the truly primitive spirit which seems to actuate no inconsiderable number of the preachers of the gospel? What means that particular anxiety for the conversion of the heathen, which has been so generally excited in the breasts of Christians both in Europe and America? Why hath God inclined the hearts of so many apostolic men, to sacrifice every earthly consideration, to the arduous and perilous work of preaching the gospel to the heathen? Are not these things tokens for good? And we must add, why hath God put it into the hearts of many to contribute so liberally for the great purpose of extending the blessings of the gospel, and of civilization to the remotest ends of the earth? Does it not seem as if the desert is about to blossom as a rose? You will not, we hope, brethren, be reluctant to imitate the example thus set before you; and to aid your christian brethren, as it may be, in your power, in this great and good work. The work appears to be of God; and if so, it must, and will succeed. And remember that he that soweth sparingly shall reap also sparingly.

For the Literary and Evangelical Magazine.

NORTH AMERICAN REVIEW.

It gives me pleasure to bear testimony to the general ability with which this work is conducted. My present object, however, is to point out an instance in which the friends of Christianity, as it seems to me, have some right to complain of one of the reviewers. The instance to which I refer is furnished in the Number of the North American Review for January, 1825, in an Article on the Writings of Herder. The following are extracts from that article.

"But he [Herder] not only wrote on subjects connected with letters like a man of taste and feeling, but also on subjects of Theology, like a man of learning. His *Letters relating to the Study of Theology*, are full of instruction, and good sentiments, and his work *On the Spirit of Hebrew Poetry*, though written subsequently to the Lectures of Lowth,

is full of original, profound and interesting criticism, exhibiting the majesty of the Scriptures, in many new views, and illustrating the rich imagery, the brilliant and sublime thoughts and language of the Ancient Prophets. Herder reverenced the inspired men as the oracles of God, only in so far as revelations of wisdom and goodness are common to all superior minds, with which Providence has blessed the world. While these views are rejected, there can be but one opinion of the successful effort which he has made to vindicate the character of the Hebrew Scriptures, and illustrate their claim to admiration for the beauties of their poetry."

"While yet in the vigor of early manhood, after his mind had been enlarged by travelling in his own country, and a part of France, and after having passed five years at the Court of the enlightened Prince of Buckeburg, Herder was invited to accept a professorship in Theology at Gottingen, a University then, and still distinguished, for the learning, independence of thought, fidelity and talent of its numerous members. His election was made ineffectual by a circumstance of rare occurrence. The reigning King of England, in the exertion of his power as King of Hanover, and rector of the University of Gottingen, put a negative upon the appointment, because His Majesty was informed, that Herder's religious opinions were not orthodox. We make no comment on such an exertion of arbitrary power. The German princes at Home, were far more free and more just. They recognised the truth of the fact, that religion does not suffer from freedom of inquiry, that by the conditions of our being the elevating feelings and faith, which connect man with his Maker, appear under the most various forms, and are modified by the different circumstances of times and countries, by national character, and the diversity in the intellectual habits of all reasoning men. Herder received from the Duke of Weimar, an invitation to repair to his Court, to be at the head of the Clergy, in his small but highly respectable dominions, and, what was worth more than all these honours, to be, in the walks of literature, the associate of Goethe, Wieland, and Schiller. This was a glorious triumph after his short disappointment in his earlier prospects."

Herder, it seems, was appointed to "a professorship in Theology at Gottingen;" but the King of England "put a negative upon the appointment." Whether His Majesty acted with propriety, or not, on this occasion, is a question of little intrinsic importance. But if I understand the reviewer, he thinks that injustice was done to Herder; and of course,

that he ought to have been Professor of Theology at Gottingen. This opinion deserves a little examination. That a Professor of Theology should possess distinguished qualifications intellectual, moral, and religious, will be generally admitted. The influence of his errors, whether of faith or of practice, is likely to be diffused to a melancholy extent. Surely he whose business it is to teach others, how they may most effectually teach their fellow-men the great truths of revelation, should himself be, not only well instructed in the knowledge, but well established in the belief, of these truths. The general accuracy of his religious opinions should be placed beyond suspicion. Now was this the case with Herder? "His Majesty was informed that Herder's religious opinions were not orthodox." Unquestionably, if His Majesty was to have any agency in the case, it became him to investigate this matter, and to ascertain whether the information he had received was correct, and if so, what was the extent of Herder's heterodoxy. No man could, with a good conscience, be instrumental in placing in an important office, one, who, would probably defeat the very end of his appointment to it. I would indeed, attach very little consequence to the mere rumour of an erroneous faith: but the reviewer himself has furnished evidence that "Herder's religious opinions were not orthodox;" and that too in a degree which renders it a matter of astonishment, that he should have been chosen as a Professor of Theology. "*Herder reverenced the inspired men as the Oracles of God, only in so far as revelations of wisdom and goodness are common to all superior minds, with which Providence has blessed the world.*" A worthy candidate truly, for the vacant chair of a Theological Professorship! I will not accuse the reviewer of having studied to throw a veil over his meaning in the sentence just quoted; but he has selected the softest and least revolting method of expressing it. And what is it, in plain terms? Why that Herder, though aspiring to a Theological Professorship, and actually placed at the head of the Clergy in the dominions of the Duke of Weimar, *did not believe in the divine authority of the Scriptures!* Those whom the reviewer styles "inspired men," Herder regarded as such, only in so far, as he regarded *all* men of superior minds, as inspired. They possessed no peculiar inspiration; nor were any peculiar revelations made to them. Isaiah and Paul, Socrates and Cicero, according to him, are to be alike reverenced as the oracles of God. The Bible is a mere assemblage of human compositions, in regard to which, every one may safely

think and act according to his fancy.—Now, I am far from imputing any of these opinions to the reviewer, who says that "these views are rejected," by himself doubtless, as well as by others. To enter into any Theological controversies would be incompatible with the liberal and impartial character of the work for which he was writing. But surely, it was not to be expected, that he should become the advocate of an appointment so extravagant, as that of *an Infidel Professor of Theology*. And yet, he calls the agency of the King of England in rendering Herder's election ineffectual, "an exertion of arbitrary power." With this conduct, he contrasts that of the German princes at home, who he remarks, were "far more free, and *more just*." He then adds, "they recognised the truth of the fact that religion does not suffer from *freedom of inquiry*, that by the conditions of our being, the elevating feelings and faith which connect man with his Maker, appear under *the most various forms*, and are modified by the different circumstances of times and countries, by national character, and the diversity in the intellectual habits of all reasoning men." If this last sentence is applicable to the case of Herder, the reviewer might almost as well have said, that religion does not suffer from *unbelief*; and that the elevating feelings and *faith* which connect man with his Maker, appear under the form of *Infidelity*. Admitting that "religion does not suffer from freedom of inquiry," I cannot perceive that the free inquiries of a sceptical professor of theology, promise any very useful result. True religion may, and does exist under various forms; but not under "*the most various forms.*" For then the Idolater and the worshipper of the one living and true God; the disciple of Mahomet and of Jesus Christ would occupy the same ground; and truth and error in regard to religion would be nearly the same thing. Beyond a certain degree of modification, "the elevating feelings and faith" of the reviewer, would retain little or nothing in common with Christianity. The approbation therefore, which he expresses, of the conduct of the German princes, is indirectly an apology for infidelity. I will not suspect him of having intended that it should be so: but I think that the friends of Christianity have reason to complain when, even through inadvertence, such poison is cast into any of the fountains of American literature. H. K. H.

For the Literary and Evan. Magazine.

THE DEAF AND DUMB.

WHY has no institution for the education of the Deaf and Dumb, been projected in Virginia? I hope that the pages of the Magazine will occasionally call public attention to this interesting subject. The condition of these unfortunate persons, has justly awakened no small degree of sympathy in other portions of the Union, and I am unwilling to believe that there is any peculiar hard-heartedness about the Old Dominion. Let the subject be fairly, and fully brought before the public mind, and something will ultimately be done.

The experience of other States, justifies the belief that in this, persons of this unfortunate class exist in sufficient numbers to require some provision in their favour. Peculiarly helpless as they are, they are peculiarly entitled to the regards of the beneficent. Prior to instruction, they are shut out from society; unqualified alike for the duties and the enjoyments of life; burdens to themselves, and objects of painful solicitude to others; unblessed by the light and the hopes of Christianity. They may be regarded as a species of Heathen, in the bosom of a civilized and Christian community. I would not have public sympathy withdrawn, from the many other objects in this wide world, fitted to attract it; but in reference to this case of acknowledged and helpless misfortune, let us not *pass by on the other side.*

I know not how I can better illustrate the religious claims of this subject than by offering an extract, from a sermon preached in relation to it, by the Rev. Mr. Gallaudet; a gentleman who superintends an institution for the instruction of the Deaf and Dumb at Hartford, and by whom the method of instruction in use among us, was introduced into this country.

"Do you inquire if the Deaf and Dumb truly deserve to be ranked among the heathen? With regard to their vices they surely do not; for a kind Providence, who always tempers the wind to the shorn lambs of the flock, has given to the condition of these unfortunates many benefits. Possessing indeed the general traits of our common fallen nature, and subject to the same irregular propensities and desires which mark the depraved character of man, they have, nevertheless been defended, by the very imprisonment of their minds, against much of the contagion of bad example; against the scandal, the abuse, the falsehood, the profanity, and the blasphemy, which their ears cannot hear nor their tongues

utter. Cruel is that hand which would lead them into the paths of sin; base, beyond description, that wretch who would seduce them, by his guileful arts, into the haunts of guilt and ruin. Thus, they have been kept, by the restraining grace of God, from much of the evil that is in the world.

"Yet they need the same grace, as all of us need it, to enlighten the dark places of their understandings, and to mould their hearts into a conformity to the divine image; they require too an interest in that Saviour who was lifted up, that he might draw all men unto him.

"I tread not upon dangerous ground, when I lay down this position; that if it is our duty to instil divine truth into the minds of children as soon as they are able to receive it; if we are bound by the injunction of Christ to convey the glad news of salvation to every creature under heaven; then we fail to obey this injunction, if we neglect to make his name known to the poor Deaf and Dumb.

"I have said that they are heathen. Truly they are so, as it regards their knowledge of religious truth. The experience of more than seven years familiar acquaintance with some of the most intelligent among them, has fully satisfied my mind, that, without instruction, they must inevitably remain ignorant of the most simple truths, even of what is termed natural religion, and of all those doctrines of revealed religion, which must be the foundation of our hopes with regard to our eternal destiny.

"I have seen the affecting spectacle of an immortal spirit, exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species; inhabiting a body arrived to its age of full and blooming maturity; speaking through an eye, whose piercing lustre beamed with intelligence and sparkled with joy at the acquisition of a single new idea;—I have seen such a spirit, oh! it was a melancholy sight, earnestly contemplate

> 'The boundless store
> Of charms which nature to her votary yields;
> The warbling woodland; the resounding shore;
> The pomp of groves and garniture of fields;
> All that the genial ray of morning gilds;
> And all that echoes to the song of even;
> All that the mountain's sheltering bosom shields,
> And all the dread magnificence of heaven;'

—while such an amphitheatre of beauty, and order, and splendour, raised not in this mind which viewed it the notion of an Almighty hand that formed and sustained the whole.

"I have asked such an one, after a few glimmerings of truth had begun to dissipate the mental darkness in which it had been shrouded, what were its meditations at the sight of a friend on whom death had laid his icy hand, and whom the grave was about to receive into its cold and silent mansion. 'I thought I saw,' was the reply, 'the termination of being; the destruction of all that constituted man. I had no notion of any existence beyond the grave. I knew not that there was a God who created and governs the world. I felt no accountability to him. My whole soul was engrossed with the gratification of my sensual appetites; with the decorations of dress; the amusement of pleasure; or the anticipations of accumulating wealth, and living in gaity and splendour.'

"I have seen, it was a vision of delight, the same spirit, when it first received the notion of the great Creator of the universe. I dare not attempt to describe its emotions, at such an interesting moment. For I believe, my brethren, it is impossible for us, who have grown up in the midst of a Christian people, and who were taught in our tenderest years the being and attributes of God, to form any just estimate of the astonishment, the awe, and the delight, which the first conception of an invisible, immaterial, omnipotent, omniscient, and infinitely wise, just, benevolent and holy being, is calculated to inspire, when it breaks in upon a mind, that in the range of all its former thoughts, had never once conjectured that there was a maker of this visible creation.

"With what mingled emotions of wonder and rapture must the bosom of Columbus have been agitated, when the new hemisphere burst upon his view; opening to his imagination its boundless stores of beauty, wealth, and plenty. And yet how does such an event, magnificent and sublime, indeed, compared with all sublunary affairs, dwindle into insignificance, when contrasted with the first conception that an immortal mind is led to form, not of a new world—but of the God who created all worlds.

"I have seen the same spirit agitated with fearful solicitude at the prospect of meeting that God, at whose bar it was taught, we must all appear;—and anxiously inquiring what must be done to secure the favour of so pure and holy an intelligence.

"I have seen the same spirit bowed beneath a sense of sin, and casting itself upon the mercy of God through a Redeemer, whose character and offices it had just begun to understand. And I have seen it, as I fondly trust, consoled and soothed and gladdened with the hope of an interest in Jesus Christ,

and of being made meet for the inheritance of the saints in light.

"A little while ago this immortal mind had its vision bounded by the narrow circle of temporal objects; *now*, its ken embraces the vast extent of its immortal existence, with all the momentous realities of that unseen world whither it is hastening.—*Then;* oh! what a degradation! it was kindred to the beasts of the field! *Now;* what an exaltation! we hope that it is allied to the spirits of the just made perfect; that it is elevated to communion with its God!

"And, now, my brethren, will you deem my plea too urgent, when I call upon you, to imitate the example of the apostle of the Gentiles; when I solicit your sympathy for those who as truly sit in darkness and in the region of the shadow of death, as *those* did among whom Paul laboured; or as those *heathen* of the present day, to whom missionaries and Bibles are sent? For the moral waste-ground is alike desolate, whether it lies beneath an Asiatic or African sun, or whether it is found near at home, sadly contrasted with the gospel verdure that surrounds it."

I cannot close this brief reference to this subject, without again asking why nothing has been done in relation to it? Or rather, can any good reason be assigned why nothing should be done? I hope that my native State will not consent to remain behind several of her sister States, in this form of liberal and useful exertion. I feel satisfied that the majority of the community would approve the adoption of some efficient measures on this subject. AMICUS.

REVIEW.

A Sermon preached before the Bible Society of North Carolina, on Sunday, December 12, 1824, *by the* Right Reverend J. S. RAVENSCROFT, *Bishop of the Diocese of North Carolina; with an Appendix.* Raleigh: Bell & Lawrence, 1825. pp. 22.

IT is a matter of deep regret that we feel obliged again to animadvert on the sentiments of the Right Reverend Author of the Sermon before us. Nothing but a sense of duty could induce us to undertake an office so unpleasant. It is painful to expose the errors of a fellow-creature; much more so, to hold up to public notice, those of a fellow-christian; and most of all, those of a minister of the gospel. But when it hap-

pens—as unfortunately it sometimes does—that, either the interests of truth must be disregarded; or the opinions of a distinguished clergyman must be confuted, no choice is left to us. Yet we wish always to perform this painful duty in a respectful and affectionate manner. There ought to be no mingling of personal feelings with religious controversy. The only legitimate object, in this case, is the attainment of truth. And in this, all have an equal interest. If we are in error; he who convinces us, does us the greatest good. This is particularly true concerning clergymen whose errors affect not only themselves, but others also. With them, therefore, a contest *for victory* is more discreditable than *defeat* itself. Under the influence of these sentiments we mean to pursue our work of reviewing Bishop Ravenscroft's Bible Society Sermon: we shall be plain, and candid, but entirely respectful.

If this were a subject of small importance, we should let this sermon pass unnoticed, with hundreds of others, which every year come from the press; and, having answered the particular purpose for which they were preached, are forgotten. But the subject is of vital importance, and of general interest. It concerns not this or that denomination of christians, but the whole christian church, and indeed the spiritual state of the world. In this enterprise, members of all churches are engaged; and its object is no less than to send the Bible to every kindred and tribe under heaven. If the design is wrong, then indeed is the mischief widely spread, and the injury extensive: but if right, an awful responsibility is involved in opposing it. Has Bishop Ravenscroft maturely considered this subject; or has he, with his accustomed ardour, under the impulse of feeling, thrown himself with a few other fearless spirits, in opposition to a work of genuine christian benevolence? We shall not undertake to decide these questions for him: and we would not for the wealth of worlds; no nor for all the dignities which the church has to bestow, be obliged to decide them for ourselves.—But we wish not that our readers should prejudge this case. And if we could so far forget ourselves, as on subjects of this kind, to enter into a contest for victory, we would disdain to take advantage of the popular feeling which seems to be excited in favour of the advocates of the Bible Society.

Let us then first briefly state the history of this case. We shall thus be prepared for an Analysis of the Sermon. And this again will prepare the way for such remarks as we have to offer on the sentiments of the right reverend preacher.

First then, there is a Bible Society established in North Carolina on the principles common to *almost all* the associations of this kind in the world. Of these principles, one is that the copies of the Scriptures circulated, should be without "*note or comment.*" It seems that, at the Anniversary of the Bible Society of North Carolina, it is customary that some preacher, previously appointed, should deliver a Sermon. The design of this sermon is to commend the Association to the public, for the purpose of gaining friends, and enlarging its resources. No doubt this was the object in requesting Bishop R. to preach on the last anniversary. This appointment was accepted. And when the time arrived, the preacher, contrary to expectation, and in opposition to the very design of his appointment, rose and delivered himself warmly against the whole scheme of the Society. We shall not animadvert on conduct so extraordinary as this; especially, as the very feeble attempt made by the preacher to excuse it, seems to be an admission that it was in no small degree reprehensible. And if it is thought that he acted an uncandid part in accepting an appointment to preach in favour, when he was determined to preach against the Society; it is nothing but fair to give him credit for the following free and open declaration, contained in the Appendix.

"The publication in the last Register, under the signature of A. D. having changed in some degree the ground of complaint on the subject of my Sermon before the North Carolina Bible Society, I think it respectful to the public to state the simple fact, that the thought how far it would be candid to preach such a Sermon as I could in conscience preach, without previously notifying them of its tendency, never entered my mind. If I have erred in this respect therefore, it is from inadvertence, and I must take such blame as the friends of the Society choose to lay upon me: And I prefer this course to sheltering myself under any subterfuge whatever—though I might say, that it was certainly incumbent on the Managers to take care who they selected for this purpose; it not being a necessary consequence, that every Minister of Religion was bound to think with the North Carolina Bible Society.

"Whether as a Body, they knew any thing of my sentiments on such subjects, may very properly be doubted. But individually, as members and managers, and residing in this place, some of them might have known them, as they have never been kept back in conversation. The necessary connexion also of these sentiments with my known and declared principles on other ecclesiastical points of difference, could have escaped no reflecting mind.

"The public is also requested to consider, whether a refusal on my part, on such grounds, and on only four or five days notice, to

the Managers, (for such was the short interval between my receiving a copy of the Constitution and the day appointed to preach,) would not have given ampler ground for misrepresentation of all sorts, and involved greater difficulty, in putting the people fully in possession of the subject."

Our readers may judge for themselves how far the Bishop is excused by this statement. We pass on to the Sermon. The text is in Acts viii. 30, 31. *And Philip ran thither to him, and heard him read the prophet Esaias; and said, understandest thou what thou readest? And he said, how can I, except some man should guide me?*

In the Introduction, the preacher speaks of the grand and captivating design of "disseminating the Scriptures" to every nation and kindred and tongue;" and asks, "What heart that circulates christian blood, but must prompt both to approve and to aid a purpose so divine? These, and other similar remarks, however, are not made with the view of enlisting friends to the Society, but of accounting for the "high wrought public feeling" which exists in relation to this object. The excitement is compared to that which produced the crusades! *And this has "produced a like oversight of those precautions, which are indispensable to the success of every moral effort."* This pretty broad hint is followed by terms sufficiently explicit. The preacher, hurrying into the midst of things, immediately observes, "But it is not to excitement alone, that we are to ascribe the adoption of what is here considered an error in the original principle of the most extensive Bible Society in the world, and recognised by the one I am now addressing, in the second article of its constitution. To the unhappy divisions in the christian world, must we, in a great part, attribute the currency--I had almost said, the consecration, of the dogma—"that the distribution of the Bible, without note or comment, is the only just principle on which to disseminate the Scriptures of our faith." As we despair of doing justice to the spirit of the preacher, we shall let him speak for himself on this point.

"This specious position, while it seemed to give to the word of God that preeminence which it challenges, as exclusively saving truth, and to leave, also, exclusively to the spirit of God, which inspired them, the effect to be produced on the hearts and lives of those to whom it was sent, presented to christians of every denomination, one point, where they could all meet. And as it recognised what is considered the leading protestant principle—"that the Bible is the religion of protestants," less consideration, than it deserved, was given to the principle itself. Great and good men

of every persuasion, sick of the dissensions, which deform the fair face of christianity, were glad to find one object, in the forwarding of which, all could cordially unite, which promised the extension of blessings beyond all price, and in the magnificent issue of an evangelized world, held out the fulfilment of their daily prayer, "thy kingdom come."

"Under the influence of such feelings, the Bible itself was overlooked, in the clear directions which may be drawn from it, as to the only safe and effectual manner of disseminating its saving knowledge; and a mark of reproach was fastened upon all who ventured to call in question the soundness of the favourite notion. Their sentiments are held in contempt, as narrow and bigotted. Their authorities and arguments are met, not by reason and scripture, but by splendid details of Bible Society extensions—by gorgeous declamation of Heathen nations furnished with the bread of life, and by overwhelming catalogues of the names enlisted, and the millions disbursed for this despotic favourite."

The right reverend preacher then expresses the opinion that this error will in process of time be fully exposed, and renounced; that even now a *juster direction* is given to the minds of many; and that, by and by, the Bible will be distributed on principles such as Bishop R. approves. In the sequel, we shall see what these principles are. He proceeds.

"In these prefatory remarks—very different, perhaps, from what you have heretofore been accustomed to on such an occasion—my object is, to present the subject to your thoughts, in a connexion in which you have not been taught to view it. My wish and intention is, to lead you to the serious consideration of the purpose for which you are associated—for which your affections are enlisted, and your contributions expected; to compare the declared principle of your operations, with the instrument you have undertaken to wield; to estimate the means used, in connexion with the end proposed; and, by the result of such an examination, to place your feelings under the control of your understandings, as the only safe principle of moral conduct."

The audience is then made to understand, that it would have been much easier for the preacher to take the beaten track; that probably this would be much more popular too; and finally, that this same "*beaten track* presents a *wide field* for declamation," "a *magazine* of facts and figures to work on the feelings, yea a well furnished *store-house,* from which to draw materials to confirm the prejudices of an erroneous judgment." We have given this passage partly on account of its rhetoric; and partly to convince our readers that Bishop R. is sincere in his opposition to the Bible Society, in its present organization. He turns away from these fields, maga-

zines, and store-houses of facts, figures, and materials to the ungracious work of opposition. But yet, he does not walk in a new way. According to his own shewing, he goes in a track, marked out, and trodden by others. In the *Raleigh Register* of the 28th of January, the Bishop gives us to understand that a number of the rulers of the United Church of England, that all the Scotch Bishops, and more than two of the American Bishops, are decidedly opposed to the present organization of the Bible Society. He might easily have swelled the list of oppugnation to a much more formidable length. The Bishop of Rome, with almost all the other Romish Bishops in the world are zealous opponents. And we can now add—it was not known when the sermon was preached—that the grand Seignor is *almost* as much opposed to the distribution of the Bible in his dominions, as any Catholic or Protestant Bishop can be. [See his Firman, lately published in all the Religious Newspapers]. We say, *almost*, in a spirit of candour and justice. For it appears by the last accounts from the Missionaries in Palestine, that the *Grand Turk* was instigated to this measure by the *Latins*, [that is, the Roman Catholics.] No: when Bishop R. deviated from what he calls the beaten track; he did *not* walk in a *new way*. His track is beaten too: beaten by church dignitaries, and other great men in various parts of the world. The only novelty in the whole case is, that the Bishop should accept of an appointment to preach in favour of the Bible Society, and should preach against it! But herein we have no doubt but that he acted sincerely and conscientiously. We believe that Bishop R. is a man, who habitually refers to the *last account*, and to the *great tribunal*, and we respect his conscientiousness, his faithfulness, and his courage, even when his prejudices and errors glare most broadly upon us.

After this introduction, the preacher proposes, from the words of the text, "*to show that the principle recognised and acted upon, by this and other Bible Societies,* 'THAT THE SCRIPTURES ARE EXCLUSIVELY SUFFICIENT FOR THEIR OWN INTERPRETATION,' *is unfounded and dangerous, and, ultimately subversive of all revealed religion.*"

His first argument is derived "*from the structure of the Scriptures themselves.*" And here he expresses himself as follows.

"The purpose of revelation being to bring to our knowledge things divine and spiritual, and which otherwise are entirely out of our reach, the language made use of must be appropriate to the subject matter of the communication, and to our capacity of ap-

prehension. And since there is an infinite disproportion between the things themselves and the capacity of men, the use of figure or metaphor, is resorted to, to convey this knowledge. Under the letter of scripture, therefore, is couched that spiritual meaning and application, which constitutes their value and importance to us, as saving truth. Hence we find, that while the preceptive parts of revelation are plain and perspicuous, so as to be immediately apprehended, those which are doctrinal, partake of different degrees of clearness, according to the nature of the doctrine inculcated; and those which are mysterious, are clothed in an obscurity which even 'the angels desire to look into.' Yet are they all made the subject matter of our faith and obedience, my hearers, and operative according to our diligence, in preparing us for still higher and brighter spiritual attainments.

"Unless, therefore, it can be made out, that the mysterious and obscure parts of revelation can be safely and truly interpreted by those which are clear, (for that is the amount of the principle acted upon as fundamental, by the Bible Societies in question,) the very structure of the scriptures shew the fallacy of the proposition."—p. 9.

On this point which the preacher regards as highly important, and supposes to be new to most of his hearers, he seeks aid from the *bishop of Limerick*, in a passage too long to be quoted. We shall give the substance of it, according to our understanding, as distinctly and faithfully as possible. He states the fact that there are *plain*, and *obscure* parts of Scripture; and assumes that the obscurity, where it exists, arises from the subject matter. The difficulty, however, is in different degrees, in different passages of the Bible, or in the various matters presented to our faith. "Some may reward research, though others may baffle investigation." But if passages whose meaning is obvious, are to limit the import of those which are more profound, these last must be totally, or comparatively neglected. If the profounder and plainer language refer to the same subject, and express similar ideas, it is difficult sometimes to defend the wisdom and even humanity of the H. Spirit; for why employ dark and doubtful sayings, where familiar sayings would have answered the same purpose? But the fact is far otherwise. *Simple*, *majestic*, and *mysterious* truths are severally expressed in appropriate language; and none may venture to penetrate the sacred veil, who are not enlightened by grace, animated by love, and regulated by humility. But there will be a great bar to their improvement, if the highest truths are to be measured by the lowest standard. But more serious consequences than these

are apprehended. The clear passages, it is thought, are generally such as recognise the truths of natural religion; and the obscurer passages contain matters of mere revelation. If therefore the plain passages limit those that are obscure, the "appropriate and peculiar truths of revelation will be absorbed in mere natural verities." Hence arises the danger of running into the foul and fatal errors of Socinianism, or even something worse. This argument, it is thought, is confirmed by facts respecting the mournful decline of the reformed continental churches.

But here the preacher notices an objection. The canon of Scripture is complete, and is admitted by all to be sufficient for every christian purpose: what more then can be needed.

"To this it is replied by a christian father of the 5th century, 'That, from the very depth of holy scripture, all men cannot receive it in one and the same sense. One person interprets the divine oracles in one manner: another person in a manner totally different; insomuch, that from the same source, almost as many opinions may be elicited as there are men. Therefore, amidst so great perplexity, of such various error, it is extremely necessary that the line of prophetic and apostolic interpretation be regulated by the standard of ecclesiastical and catholic judgment.' "—p. 11.

But the preacher, wishing to establish his position by various arguments, closes this head of discourse with the following paragraph, in words strikingly characteristic of the author.

"To close this head of my discourse, I would observe, that if the foregoing arguments needed any confirmation, it is to be found in the order pursued by the divine wisdom, in making known his will to his creatures. Under each dispensation of his grace, the revelation made, has been accompanied by authorized and accredited interpreters and administrators of spiritual things. In no case is the word of God disjoined from the church of God—the grace of God from the sacraments of the church—and the end proposed and promised, separated from the means provided and commanded. All of which the present system keeps entirely out of view; and is, therefore, so far, at variance with the wisdom of God."—p. 11.

The second argument against the principle of the Bible Society, is derived from "*the condition of man as a fallen creature.*" As this is very brief, and withal a little singular in the mode of expression, we shall transplant the whole of it into our pages.

"As such, his tendency has uniformly been to corrupt revelation—to bring it down to his own unholy standard. 'The natural

man receiveth not the things of the Spirit of God.' With difficulty does he retain them even when received, and slowly do they grow and increase, under the most diligent instruction. What, then, are we reasonably to expect when deprived of these advantages, and thrown back upon himself, to search out the mystery of Godliness from the unaided word? What must be the result, but either total neglect, or as many and various systems of belief, as there are varieties of mental capacity?

"Unless, therefore, it can be shewn that it is a matter of perfect indifference, what system of religious opinions we draw from the scriptures, and that we are equally safe, as regards another life, under an erroneous, as under a true interpretation of the word of life, the condition of man as a fallen creature, in connexion with the structure of the scriptures, is yet further in opposition to the principle in question. For, as the apostle tells us, there is but one faith, or system of saving truth to all christians; and when we further consider, that to man, religion is a forced state, that is, not his natural state, the calculation is very wild, that he will seek and find it, in the naked knowledge of the facts and doctrines of the scriptures."—pp. 11. 12.

The third head is stated in the following words. "*From the agency of the Holy Spirit in giving effect to the word of God, the principle under consideration is shown to be erroneous, dangerous, and eventually destructive of all revealed religion.*"

As the whole of the *argument* in this case also, is confined within narrow limits, we shall as before, give the very words of the preacher.

"No doctrine of christianity is more firmly established than that of the exclusive necessity of spiritual illumination, to a right understanding and application of the scriptures; and it is equally sure that the Holy Spirit is given, to lead us into all needful truth. Is it thence to be assumed, however, that the simple volume is necessarily accompanied by the spirit of God, and that every impression made on the mind of the reader of that volume, is the witness of the spirit, to the truth and certainty of the interpretation he comes to? Have we any warrant, from what is revealed to us, of the connexion of spiritual influence with the written word of God, to believe, that such is the agency of the Holy Ghost upon uninspired men? Yet such is unavoidably the extent, to which the favourite principle of this and other Bible Societies, carries the essential doctrine of spiritual influence.

"According to the principle, the Bible is to be exclusively interpreted from itself—according to the doctrine of the scriptures—no saving knowledge and application of divine truth can be had, but by the operation of the Holy Ghost. It, therefore follows, if the principle be true, that the effect produced through the word of

God read, must be received as the immediate dictate of the spirit, by the person under its influence, and indeed by all others.

"This, it appears to me, is the unavoidable conclusion, assuming the principle to be founded. Whether it is intended to be carried this far, may reasonably be doubted; but whether intended or not, an awful responsibility is incurred, by sanctioning so dangerous a position, on a subject of such vital interest, by such an imposing weight of character, as Europe and America have leagued in its favour.

"With whatever intention, however, a more erroneous notion could not be suggested; for it goes the whole length, of making every man's private imagination the test to him of saving truth, and sanctions the destructive, but prevailing, notion, that the discordant and opposite views of christian faith and practice which deform the Gospel, have all alike the witness of the spirit of God, that they are the truths of God, and equally to be relied upon for salvation.—p. 12.

Bishop R. then makes a very earnest appeal to christians, and especially to christian teachers, and urges them seriously to consider the case; he warns them against the zeal that is without knowledge; and assures them that the surest guard is "a close adherence to that system of divine truth, and prescribed ministrations, which God hath indissolubly joined together for the assurance of faith to man, in hope of the gospel." He then defends himself for the course which he has taken; declares that he takes it, under a deep conviction of duty, and a feeling of his responsibility; solemnly protests that he is not opposed to the full and free distribution of the word of God; gives some very good advice and exhortation respecting the manner in which the truths of the Bible are to be received; and lays down the rule by which, in his judgment, the scriptures are to be interpreted. This is so worthy of notice, that we shall copy it, for the consideration of our readers.

"Let our liberality in the things of God, be regulated by the terms of that trust deed, whereby they are committed to our stewardship, and *our sense of its true meaning and interpretation be guided and directed by the universal consent of that body of holy men, who heard with their own ears the exposition of those, to whom were committed the words of eternal life by the Great Head of the Church.* Then shall the Bible indeed speak the mind of the Spirit, and the Gospel be found 'the power of God unto salvation to every one that believeth.' "—p. 14.

Finally, in recurring to the text, which he acknowledges had been kept out of view, he is reminded of the state of the

African race among us; and, adverting to their deplorable ignorance, asks, how can even the best taught of them understand what they read, except some man should guide them? Whether this was intended as the strongest argument, and therefore put last, that its force might be the more deeply felt we cannot pretend to say. *N'importe*, it is not of much importance one way or the other. But this leads to another appeal to his hearers respecting their need of spiritual instructers of the true, *legitimate* character. The concluding part of this passage, which also closes the sermon, will be extracted, both because it throws considerable light on the subject, and demands several remarks from us, which will be found in the sequel.

"Are there no parallel paths, marked out by the invention of men, which an uninstructed traveller may mistake for the King's high way—the royal road, trodden by the King of Kings himself, in faith and obedience, and marked with the assurance of a verifiable signature? Are there no cross roads and intricate divergencies, all professing to point to the City of Refuge, which are nevertheless, unmarked and unverifiable, unless by a counterfeit signature, and, though much trodden, are yet, comparatively, but newly opened? Is there no need of a pilot—an instructer, a guide through this labyrinth? Are we to turn loose the ignorant in christian lands, and the heathen in pagan lands, to wander unguided through the mysteries of revelation, oppressed by its discoveries, uncomforted by its ministrations, and deprived of those authorized guides and interpreters of his word, whom God hath bound to faithfulness at the peril of their own souls? No, my christian brethren, let us hear them calling unto us in the words of the Ethiopian in my text—'how can I, except some man should guide me?' And, with the word of God, send them the church, and the ministers, and the sacraments of God. Then shall the end and the means correspond, and the ravishing spectacle be presented to an admiring and adoring universe, of a redeemed world, furnished with the light of life, and made wise unto salvation, with one heart and one mouth ascribing glory, honour and dominion unto him that sitteth upon the throne, and to the Lamb forever."—p. 15.

We have thus given, as faithfully as we could, and as much at length as our limits would permit, an abstract of this very extraordinary sermon. Our readers cannot but perceive that it calls for very serious animadversion. Many of the sentiments here advanced are, as we verily believe, at war with the best interests of religion, and with the true genius of our institutions; and we regard it as a solemn duty to oppose them in every way consistent with the character of christians.

But in doing this, we shall not permit ourselves to forget what we owe to ourselves, to our brethren, and above all to our Master and Lord. We know better than bishop R. supposes, what terms he permits himself to apply to those ministers of religion, whom he pleases to call *dissenters*. But as we think such language unworthy of us, so we disdain to repeat and publish it, for the purpose of exciting odium against him. We still believe that he is a christian; we regard him as a brother, and will speak of him as such. But we warn him, that others may not be so tender, or respectful; and that it may be well for him to be more guarded in his words.

Our first remark of a general character is, that injustice is done to bishop Ravenscroft, by representing him as an enemy to the dissemination of the Scriptures. His serious declarations ought to receive full faith and credit. His frequent and earnest exhortations, as a preacher, his solemn injunctions to read the Scriptures diligently and with prayer, confirm the truth of his assertions. And we are very sorry to learn that any, who oppose his opinions respecting the Bible Society, impute to him sentiments which he disclaims. Even if they suppose that the consequences of his opinions are inimical to this great object of christian benevolence, these consequences ought not to be charged on him, while he professes to reject them. If they are legitimate consequences, the result is that the bishop is, in this case, a bad reasoner, not that he is opposed to the distribution of the Bible. If any ask, then, in what does his error consist, we answer that the following appears to us to be the true state of the case. Bishop R. has, together with his love of the Bible, so high an admiration of the book of Common Prayer, and such unqualified devotion to its forms, that he verily thinks that the Bible ought not to be distributed without it. These strong feelings, and, we are obliged to add, prejudices, have perverted his better judgment, and hurried him to the adoption of such opinions as are contained in his sermon, and to the strange course of conduct which we have seen him pursue. We act advisedly, when we give this form to our statement. The whole argument of the right reverend preacher, is against the distribution of the Scriptures "*without note or comment.*" Now what notes or comments would *he* send out with them? The *Confession of Faith*—the *Methodist Book of Discipline*—the *Cambridge* or the *Saybrook Platform?* Certainly not. Would he in any way encourage Bible Societies, on this plan? He has too much candour to pretend it—and he would not

thank any of his friends for putting in such a plea. Is it his wish that Lutherans, Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Swedenborgians, Quakers, Universalists, and Unitarians should all have their respective Bible Societies, to distribute the Scriptures with their peculiar glosses, and unite all their resources to promote their distinguishing doctrine and discipline? We know that it is not. His own sermon proves it beyond all controversy. It is then his great object to unite all in *Bible and Common Prayer Book Societies.* Any other plan he fully believes is "erroneous, dangerous, and eventually destructive of all revealed religion."

Again; bishop R. wishes us to believe that he is not alone in this opinion. He says, "I have no hesitation in saying, that more than *two*, (meaning bishop Hobart of New-York, and himself of North Carolina,) perhaps a majority, of the American Bishops, are not in favour of Bible Societies, on the principle adopted by the British and Foreign Bible Society, and copied by the majority of those in this country. *While of those, who are known to have given them countenance,* REASONS AND MOTIVES VERY DIFFERENT FROM THOSE OF SANCTIONING SUCH PRINCIPLES, HAVE OPERATED IN INDUCING THEM TO HAVE ANY CONNEXION WITH SUCH SOCIETIES." [See Raleigh Register. Jan. 28, 1825, page 3. col. 5.] We have not quoted this passage, because we mean to enter into the question, what number of bishops favour, or oppose the Bible Society cause. With us, the opinion of a bishop is worth no more than the opinion of another man; for we have not learned that *consecration* to that office communicates, if we may use the language of the bishop of Limerick, any new degree of *christian grace, christian love, or christian* HUMILITY. But we advert to this statement, because we cannot help expressing our deep regret, that bishop R. should have thought that he had reason or occasion to express himself thus concerning his brethren. What is the meaning of these words, as it forces itself on our attention? Plainly this —American bishops, who have taken an active part and borne offices in Bible Societies, are opposed to the fundamental principles of the Institution; *but yet they have their reasons and motives for appearing to favour them!*—or, to use the significant and striking words of the prelate of N. Carolina, for having "*any connexion with* SUCH *societies!!!*" If we were enemies, what an occasion for triumph is here! What an opportunity for assaulting the whole corps of American bishops, is afforded by this confession of one of the fraternity, who might

be supposed to know the secrets of his *order!* But no: we are unwilling to admit the justice of this reproach. It accords more with our principles and habits, to express our sorrow that a minister of religion should, in the warmth of his zeal against an object which appears to be "very good," bring into question the sincerity of his brethren; that he should in his ardour to support Episcopacy, at once impeach the character of his brother bishops, and cast a slur on the whole sacred office. Let the public but once suppose that men, selected, as is generally supposed, on account of their great piety, zeal, and fidelity, to fill distinguished places in the church, are insincere in a matter like this; and at once it will be inferred that all are alike, bishop and presbyter, and that none are worthy of confidence. Alas! why did the good man, in the excess of his frankness and zeal, permit himself to make such declarations as these? (*To be concluded.*)

THE TRUE TEACHER.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.—John vi. 68.

To whom, my SAVIOUR, shall I go,
What master seek but thee,
To teach me all that I should know,
And all that I should be?

Can Plato, with his silver tongue,
Direct me to the skies?
Or all that he hath said or sung,
Reveal a sacrifice?

Or he, the subtle Stagyrite,
With his scholastic mind,
Can he unveil that world of light
And beauty to the blind?

Or that familiar Socrates,
With his colloquial art
That makes his wily wisdom please,
Can he renew my heart?

Alas! blind leaders all are they!
And all their tuneful breath
Can never charm Despair away,
Nor take his sting from Death.

Ah! no, not one of them can teach
How sin can be forgiven,
With all his attic art of speech,
Nor shew the way to Heaven.

But O! THY words, THY words alone,
Imbued with sovereign grace,
Have power to rescue ALL THINE OWN,
And save A RANSOM'D RACE.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Literary Notices.—The following Literary Notices are taken from the National Gazette.

Dr. Thompson (of Edinburgh) has in the press a new work entitled "*An attempt to establish the First Principles of Chemistry by Experiment.*" F. M. Brande, Esq. a "Manual of Pharmacy."

About to appear a sixth edition of Dr. Paris's Pharmacologia, in which will be introduced a revolving scale, termed the *Medical Dynameter* showing the absolute and relative strength of the different preparations of medicine.

A third volume of *Imaginary Conversations* of Literary Men and Statesmen, by Walter S. Landor, is in the London press. Also, the Elements of Differential and Integral Calculus, and an Analytical Treatise on Plane and Spherical Trigonometry,—by the Rev. Dyonysius Lardner of the University of Dublin: Also, the Book of the Roman Catholic Church, by Charles Butler, Esq. in answer to Mr. Southey's "Book of the Church."

M. Laplace has in a course of publication, the *fifth* volume of his *Mecanique Celeste.*

The famous *Talleyrand* has written ten volumes of Memoirs, which will appear in due time.

A new journal is to be published in France, called the *Protestant Review.*

M. *Lanjuinais* has just published a small work, entitled *La Bastonnade et la Flagellation Penale* among the Ancients and Moderns. It is remarkable both for the singularity of its subject and its learned researches. The author has traced the matter through all antiquity, and in reading the book, we are apt to suppose one half of the human race constantly employed in flogging and punishing the other.

Some new fragments of Cicero have been discovered in a *palimpsest* manuscript at Turin. They are parts of orations and said to be precious.

Hebrew Manuscript.—The Biblical world is at present occupied in the investigation of a Hebrew roll of great antiquity, found in a vessel captured

by the Greeks, which roll has recently been brought to England. The enormous sum of twelve hundred and fifty pounds has been asked for this relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

Russian Poetry.—The young poet Puschkin, has completed a new production, which, though of no great extent, surpasses, in the unanimous opinion of the critics, all his former productions. The title is, "The Fountain of Baktschissarai;" and Mr. Ponamarew, a bookseller of Moscow, has given him three thousand roubles for the copy-right. The poem contains about six hundred lines, so that five roubles per line have been paid for it, a thing quite unheard of in Russia. Puschkin is a literary phenomenon, endowed by nature with all the qualifications of an excellent poet; he has *begun* his career in a manner in which many would be happy to *conclude*. In his thirteenth year, when he was still a pupil in the Lyceum at Zarskoe-Selo, he composed his first distinguished poem, "Wospominanie O Zarskom Selo," Remembrances of Zarskoe-Selo; this piece was, perhaps, too loudly and generally admired; the boy aimed henceforward only at the Muses' wreath, and neglected the more serious studies which are essential to the poet. However, up to this time, when he is about twenty-five years of age, he has composed, besides a number of charming little pieces, which have been received with great approbation by the literary journals, three more considerable poems, which are real ornaments of the Russian Parnassus; and what is a particular merit in these days of translation, they are quite original.—*U. S. Lit. Gaz.*

New University in England.—Such is the number of Students accustomed to resort to the Universities now in operation, that it is proposed to establish a third, somewhere in the vicinity of York. To this Institution the Earl Fitzwilliam has promised to subscribe fifty thousand pounds.

University at Gottingen.—The celebrated University at Gottingen, at its very commencement, was better endowed and had a larger number of students, than Harvard or Yale at this day. It has now, besides private instructors, above 40 professors, who give more than a hundred courses of lectures each session, or *semestre*. Its botanical garden, museum of natural history, anatomical establishment, observatory, &c. are among the best in the world. Its library, which is arranged in philosophical order and at all times accessible on the most perfectly liberal terms, consists of 200,000 volumes, and did at one time, by the addition of the libraries of two suppressed Universities, which were afterwards restored, amount to 400,000 volumes It has generally about 1500 students, drawn thither by its splendid endowments, not only from its own vicinity, but from various parts of the world: and the literary ardour of the students is proportioned to their numbers and advantages—the most of them studying fourteen hours a day, with an enthusiasm unknown at any American college. And yet this University, eminent as it is, is not the growth of centuries, but was founded later by a hundred years than Harvard College.—*Conn. Journal.*

A Substitute for Bells.—A patent, it is said, has been recently taken out at Washington for an instrument, which will save three quarters or four fifths of the expense for bells now in common use. It was invented in Illinois It is a simple triangular bar of cast steel, hung up by one corner. Three hammers of different sizes are placed near the centre, which strike the base by means of turning a crank. Sounds are produced every way as loud and pleasant as from the common bell.

Perkins' Steam Engine.—The New-York Daily Advertiser contains a short description of a Steam-boat, constructed by Mr. Perkins, to exhibit the powers of his engine. This description was furnished by a gentleman, lately arrived from England, who was a witness of the first experiment early in November last.

Its form is long and narrow, to accommodate it to the Regent's Canal, where it is kept and frequently worked for exhibition. It is seventy-one feet in length, seven feet in breadth, and carries twenty-two tons; it has an iron paddle at the stern, seven feet in diameter, with wings eighteen inches broad at the ends; the generator contains three gallons of water, and the furnace half a bushel of coal; the heat is usually raised in fifteen minutes; the piston has thirteen inches stroke, and the whole engine occupies only one-fifth of the space of one of Watt and Bolton's, and weighs only one-fifth as much. With the temperature raised to only one half the proper number of atmospheres, it moved at the rate of six miles an hour.

Aurora Borealis.—The last number of the Edinburgh Philosophical Journal contains a Memoir by Professor Hansteen, (translated from a foreign Journal,) in which that eminent naturalist has sketched out a very bold and plausible theory of the Aurora Borealis. The connexion of that phenomenon with magnetism has been long remarked, and is farther confirmed by the observations of the Professor. He considers the Aurora Borealis as a luminous ring surrounding the magnetical pole, with a radius varying from 20 deg. to 40 deg., and at the height of about one hundred miles above the surface of the earth. It is formed, he thinks, by luminous columns shooting upward from the earth's surface, in a direction parallel to the inclination of the needle, and to the direction of the earth's magnetism: these columns render the atmosphere opaque while they pass through it, and only become luminous after they pass beyond it. From the outer or convex side of the ring, beams dart forth in a direction nearly perpendicular to the arch, and ascend towards the zenith; and if they are so long as to pass it towards the south, they collect in the south in a sort of corona or glory, which is situated in that point of the heavens to which the south pole of the needle points. Professor Hansteen finds that the observations made respecting the Northern Aurora are well explained by this hypothesis; and he has collected facts to show that a similar ring exists around the southern magnetic pole, situate in New-Holland, the northern being in North America. He infers farther, though the stock of observations is rather deficient, that similar

by the Greeks, which roll has recently been brought to England. The enormous sum of twelve hundred and fifty pounds has been asked for this relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

Russian Poetry.—The young poet Puschkin, has completed a new production, which, though of no great extent, surpasses, in the unanimous opinion of the critics, all his former productions. The title is, "The Fountain of Baktschissarai;" and Mr. Ponamarew, a bookseller of Moscow, has given him three thousand roubles for the copy-right. The poem contains about six hundred lines, so that five roubles per line have been paid for it, a thing quite unheard of in Russia. Puschkin is a literary phenomenon, endowed by nature with all the qualifications of an excellent poet; he has *begun* his career in a manner in which many would be happy to *conclude*. In his thirteenth year, when he was still a pupil in the Lyceum at Zarskoe-Selo, he composed his first distinguished poem, "Wospominanie O Zarskom Selo," Remembrances of Zarskoe-Selo; this piece was, perhaps, too loudly and generally admired; the boy aimed henceforward only at the Muses' wreath, and neglected the more serious studies which are essential to the poet. However, up to this time, when he is about twenty-five years of age, he has composed, besides a number of charming little pieces, which have been received with great approbation by the literary journals, three more considerable poems, which are real ornaments of the Russian Parnassus; and what is a particular merit in these days of translation, they are quite original.—*U. S. Lit. Gaz.*

New University in England.—Such is the number of Students accustomed to resort to the Universities now in operation, that it is proposed to establish a third, somewhere in the vicinity of York. To this Institution the Earl Fitzwilliam has promised to subscribe fifty thousand pounds.

University at Gottingen.—The celebrated University at Gottingen, at its very commencement, was better endowed and had a larger number of students, than Harvard or Yale at this day. It has now, besides private instructors, above 40 professors, who give more than a hundred courses of lectures each session, or *semestre*. Its botanical garden, museum of natural history, anatomical establishment, observatory, &c. are among the best in the world. Its library, which is arranged in philosophical order and at all times accessible on the most perfectly liberal terms, consists of 200,000 volumes, and did at one time, by the addition of the libraries of two suppressed Universities, which were afterwards restored, amount to 400,000 volumes It has generally about 1500 students, drawn thither by its splendid endowments, not only from its own vicinity, but from various parts of the world: and the literary ardour of the students is proportioned to their numbers and advantages—the most of them studying fourteen hours a day, with an enthusiasm unknown at any American college. And yet this University, eminent as it is, is not the growth of centuries, but was founded later by a hundred years than Harvard College.—*Conn. Journal.*

A Substitute for Bells.—A patent, it is said, has been recently taken out at Washington for an instrument, which will save three quarters or four fifths of the expense for bells now in common use. It was invented in Illinois It is a simple triangular bar of cast steel, hung up by one corner. Three hammers of different sizes are placed near the centre, which strike the base by means of turning a crank. Sounds are produced every way as loud and pleasant as from the common bell.

Perkins' Steam Engine.—The New-York Daily Advertiser contains a short description of a Steam-boat, constructed by Mr. Perkins, to exhibit the powers of his engine. This description was furnished by a gentleman, lately arrived from England, who was a witness of the first experiment early in November last.

Its form is long and narrow, to accommodate it to the Regent's Canal, where it is kept and frequently worked for exhibition. It is seventy-one feet in length, seven feet in breadth, and carries twenty-two tons; it has an iron paddle at the stern, seven feet in diameter, with wings eighteen inches broad at the ends; the generator contains three gallons of water, and the furnace half a bushel of coal; the heat is usually raised in fifteen minutes; the piston has thirteen inches stroke, and the whole engine occupies only one-fifth of the space of one of Watt and Bolton's, and weighs only one-fifth as much. With the temperature raised to only one half the proper number of atmospheres, it moved at the rate of six miles an hour.

Aurora Borealis.—The last number of the Edinburgh Philosophical Journal contains a Memoir by Professor Hansteen, (translated from a foreign Journal,) in which that eminent naturalist has sketched out a very bold and plausible theory of the Aurora Borealis. The connexion of that phenomenon with magnetism has been long remarked, and is farther confirmed by the observations of the Professor. He considers the Aurora Borealis as a luminous ring surrounding the magnetical pole, with a radius varying from 20 deg. to 40 deg., and at the height of about one hundred miles above the surface of the earth. It is formed, he thinks, by luminous columns shooting upward from the earth's surface, in a direction parallel to the inclination of the needle, and to the direction of the earth's magnetism: these columns render the atmosphere opaque while they pass through it, and only become luminous after they pass beyond it. From the outer or convex side of the ring, beams dart forth in a direction nearly perpendicular to the arch, and ascend towards the zenith; and if they are so long as to pass it towards the south, they collect in the south in a sort of corona or glory, which is situated in that point of the heavens to which the south pole of the needle points. Professor Hansteen finds that the observations made respecting the Northern Aurora are well explained by this hypothesis; and he has collected facts to show that a similar ring exists around the southern magnetic pole, situate in New-Holland, the northern being in North America. He infers farther, though the stock of observations is rather deficient, that similar

luminous rings exist above the two extremities of the secondary magnetic axis, in Siberia and in Terra del Fuego.—*English paper.*

Astronomy.—The following is an extract from a late discourse of Sir Humphrey Davy.

There is no more gratifying subject for contemplation than the present state and future prospects of astronomy; and when it is recollected what this science was two centuries ago, the contrast affords a sublime proof of the powers and resources of the human mind.

The notions of Ptolemy concerning Cycles or Epicycles and the moving spheres of the heavens, were then current; the observations were devoted rather to the purposes of judicial astrology than to the philosophy of the heavenly bodies; to objects of superstition rather than of science.

If it were necessary to fix upon the strongest characteristic of the superiority of modern over ancient times, I know not whether the changes in the art of war from the application of gunpowder, or in literary resources from the press; or even that wonderful power created by the steam engine, could be chosen with so much propriety as the improved state of astronomy.

Even the Athenians, the most enlightened people of antiquity, condemned a philosopher to death for denying the divinity of the Sun; and as to the other great nations, contemporary with the Athenians, it will be sufficient merely to mention their idolatry, or utter ignorance with regard to the laws or motions of the heavenly bodies.

Take the most transient and the simplest view of the science as it now exists, and what a noble subject for exultation! Not only the masses and distances of the sun, the planets and their satellites, are now known, but even the weights of bodies upon their surfaces ascertained, and all their motions, appearances, and changes, predicted with the utmost certainty for years to come, and even carried back through past ages, to correct the chronology, and fix the epochas in the history of ancient nations. Attempts have even been made to measure the almost inconceivable distances of the stars, and with this, what sublime, moral and practical results! The pathless ocean navigated, and in *unknown* seas, the exact point of distance from known lands ascertained. All vague and superstitious notions banished from the mind, which, trusting to its own powers and analogies, sees an immutable and eternal order in the whole of the universe, intended after the designs of the most perfect beneficence, to promote the happiness of millions of living beings, and where the whole of created nature offers its testimony of the existence of a Divine and Supreme Intelligence!

REVIEW OF RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY OF VIRGINIA.—AT the Twelfth Annual Meeting of the Bible Society of Virginia, held at the Methodist Church on Shockœ Hill, Tuesday, April 5th, 1825.

After divine service, and a sermon by the Rev. George W. Charlton, Mr. Wm. Mayo was appointed Chairman, and Mr. Fleming James, Secretary to this meeting.

The Annual Report of the Managers for the last year, with a statement of the Treasurer's Accounts, examined and certified to be correct by a Committee of the Board, were then read and approved.

On motion of Mr. David I. Burr, seconded by Mr. Wm. Fenwick, the following resolution was unanimously adopted :—

Resolved, That the thanks of this Society, be presented to its several Auxiliaries, and to the Female Bible Society of Richmond and Manchester for their handsome contributions to its funds during the last year :—

The following persons were unanimously elected Officers and Managers for the ensuing year; viz.

The Rt. Rev. RICHARD CHANNING MOORE, D.D. *President.*
Rev. JESSE H. TURNER, 1*st* *Vice-President.*
Rev. DAVID ROPER, 2*d* *do.* *do.*
Rev. HENRY L. KEELING, 3*d* *do.* *do.*
Rev. ETHELBERT DRAKE, 4*th* *do.* *do.*
Rev. JOHN B. HOGE, *Corresponding Secretary.*
WM. MUNFORD, *Recording Secretary.*
BENJAMIN BRAND, *Treasurer.*

Other Managers—Robert Pollard, Robert Greenhow, Col. John Ambler, John G. Williams, Thomas Nelson, James A. Oswald, Nathaniel Sheppard, Thomas C. Howard, George Hutchison, John N. Gordon, Rev. William I. Armstrong, Dr. James Blair, William Fenwick, Willis Cowling, Rev. Philip Courtney, and David I. Burr.

On motion of Mr. Fenwick, seconded by Mr. Greenhow,

Resolved, That the thanks of this Society, be presented to Mr. Benjamin Brand, for the faithful manner in which he has discharged the duties of its Treasurer.

On motion of Mr. David I. Burr, seconded by Mr. Willis Cowling, and agreed to by two-thirds of the members present :—

Resolved, That the Seventh Article of the Constitution of this Society, be amended, by inserting therein the words, "*two*" instead of, "*five*;" —"*two*" instead of "*four*;"—and "*thirty*," instead of "*fifty*."

On motion of the Rev. Jesse H. Turner, seconded by the Rev. Ethelbert Drake,

Resolved, That five hundred copies of the Annual Report, with the Treasurer's Account annexed, a list of the Members, and the Constitution as

amended, with the Act of the General Assembly incorporating this Society, be printed for the use of the Members, and for distribution.

Resolved, That such extracts from the last Annual Report of the American Bible Society, as may be deemed advisable, be added to the said publication.

Resolved, That the Recording Secretary, the Corresponding Secretary, and the Treasurer, be a Committee to make such extracts, and superintend the printing of the whole.

On motion of the Rev. John B. Hoge, seconded by Mr. Munford,

Resolved, *unanimously*, That the thanks of the Society, be presented to the Rev. George W. Charlton, for the sermon preached by him at this meeting.

On motion of Mr. Munford, seconded by Mr. Greenhow,

Resolved, That it be urgently recommended to every member of this Society, to use his best exertions to obtain additional members, and donations for its benefit, in the city of Richmond, and elsewhere.

Resolved, That the Editors of newspapers in this city, and of the Literary and Evangelical Magazine, be requested to publish the proceedings of this day.

And then the Meeting adjourned, with prayer by the Rev. Mr. Turner.

WILLIAM MAYO, *Chairman.*

FLEMING JAMES, *Secretary.*

Twelfth Annual Report of the Managers of the Bible Society of Virginia.

THE Managers of the Bible Society of Virginia, respectfully submit, to the general Meeting, a Report of their proceedings during the twelfth year of its existence; with such information concerning the present state of its affairs, and the progress of the Bible cause generally, as they consider interesting and useful. They feel, with deep regret, how feeble, how inefficient, their exertions have been, compared with the infinite importance of the great undertaking to evangelize the world, in which all Societies of this description are engaged:—yet they fondly hope, that even *they* have done *something*, towards promoting the success of that undertaking, and sincerely pray that hereafter they may be encouraged and strengthened to render more effectual aid in diffusing among men, the saving knowledge of Jesus Christ their Lord and Redeemer.

The number of copies of the Holy Scriptures, gratuitously distributed, or sold at a low price, in the course of the year, will be seen from the following statement.

The number on hand, according to the last annual Report was - - - -	344 Bibles and	4 Testaments.
To which add omitted in that report, -	23	79
There have been since procured, - -	250	647
Total,	617	730

	Bibles.	*Testaments.*
Of these, have been sold, - -	204	296
And gratuitously distributed, - -	209	143
Making together,	413	439
Which, being deducted from the above total, leaves on hand, at present, -	204	291

The whole number of copies of the Scriptures, distributed, or disposed of, since the foundation of the Society, was reported, at the last annual meeting, to be - - - - - - - - - - 12,589

To this sum, add those sold and distributed during the twelfth year, - - - - - - - - - - 852

And the whole number circulated, by means of this institution, to the present day appears to be, - - 13,441

Making, for each year, an average distribution of more than - - - - - - - - - - - 1,120 Copies.

At the first meeting of the Managers, after their appointment in April last, they proceeded to appoint four Committees, for the purpose of carrying into effect a recommendation adopted by the General Meeting, that the City of Richmond, with the town of Manchester, and their suburbs, should be generally visited, and persons destitute of the Bible, be sought out and supplied with it. Those Committees, consisting each of six Managers, were authorized to supply all such persons, by sales or gratuitous donations, according to their discretion; with an instruction, to prefer (for obvious reasons) the mode of distribution by sale, where it could be effected. The Board state with much pleasure that considerable good has been accomplished by this arrangement, though not to the full extent desirable.

Of the original members of this Society, death has removed some; pecuniary embarrassments have withheld the annual contributions of others. Some indeed, have made no payment since 1815. In former years, laudable and successful exertions have been made to increase the resources of the Society. In that respect, the last year has been peculiarly unproductive. The names of only two new members subject to annual contribution, have been recorded; and few donations from individuals have been received. We trust, however, that in this City, the Society will not be suffered to decline; and that vigorous efforts will be made to give it new life and energy. May he who has all hearts under his control, induce its members to exert themselves, in earnest, for the benefit of this institution! May he turn the hearts of many, who have hitherto viewed its progress with contempt or coldness, and incline them to press into its service!

Surely, every Patriot and Philanthropist, even though he may not have had the happiness to know by experience the convictions and consolations of religion, though doubts of the divine authority of that Book which we

regard with awful reverence as the WORD OF GOD, may embarrass his understanding, must admit that the *moral* influence of the Scriptures, ought to be diffused as extensively as possible, for the general improvement and reformation of mankind Many sanguine politicians have flattered themselves with hopes of the *perfectibility of man* by means of changes in governments, by equality of rights or of property, or by other means:—but experience has ever proved, that very little virtue, very little peace and comfort, in society, can be found, without *some religious* motive operating on the minds of the people. And, of all the religious systems, now existing or which have ever been known, in the world, that promulgated in the Bible, is evidently calculated to do the most good, by encouraging men to good, and deterring them from evil deeds. Even a slight consideration of this important subject, ought therefore, (and, we flatter ourselves, will actually, persuade many gentlemen of respectability in this City, who are not *professors* of religion, to contribute a portion of pecuniary aid to the Bible Society of Virginia. No attachment to any particular sect or creed, is required of our members. All denominations of Christians, harmoniously co-operate in this undertaking to propagate, throughout the world, the knowledge of that Volume, which all concur in regarding as the sacred vehicle of *divine truth.* And every man of integrity and morality, whether he makes a profession of religion or not, may, with great propriety unite with them, in disseminating, among his fellow-men, the best Code of Ethics now in existence; the only effectual means of promoting the honesty, sobriety, and happiness of mankind, even in this world.

A few indeed, (who call themselves philosophers, still adhere to the visionary theory of regenerating the world, and extirpating all the moral evils under which associated human beings have so long groaned, without bringing religion to their aid. But whoever makes the attempt to reform the world without religion, will always find success impracticable; and must, in the bitterness of disappointment, acknowledge that "other foundation no man can lay, save that which is laid; namely, the Lord JESUS CHRIST."

Your Managers regret also, that, of late, some sincerely pious and exemplary followers of the Saviour, have taken up a strange and lamentable prejudice against Bible Societies; because the books we distribute are universally "*without note or comment.*" But assuredly, this objection cannot stand the test of reason and reflection. If it were possible for all the members of the various sects, into which the Christian world is divided, to agree, and determine what notes or comments ought to be subjoined to the Scriptures, with the same harmony now manifested by all in circulating the word of God in its native simplicity, unperverted by the additions of uninspired men, the vast expense of printing and disposing of the requisite number of copies of a book so voluminous as the Bible would be with such comments annexed, would certainly be sufficient to induce the friends of religion to be content with distributing copies of the sacred Scriptures without any

addition. We have no prophets or apostles among us, empowered to make *authoritative* expositions of their meaning. We believe too, that God's own word, (however much it may have been misunderstood, or misrepresented by fallible or wicked men,) is undeniably adequate to accomplish the salvation of all who diligently, seriously and candidly peruse it, with prayer to him for the enlightening, convincing and converting influence of his holy spirit. To believe otherwise, is to question the truth of his own declaration by the mouth of the prophet *Isaiah*. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall prosper in the thing whereto I sent it"

Let us then hope that those sincere advocates of Christianity, who are afraid that the book of *divine* truth can do no good, without being aided by the comments and explanations of *men*, will, on reflection, acknowledge their error, and join with pleasure in diffusing the light of the unclouded sun of righteousness, without thinking it necessary to hold up the faintly glimmering lamp of a pur-blind commentator, for the purpose of rendering that sun more clearly visible.

But while the managers have deemed it proper to state these discouraging circumstances, they are not without some encouragement in the work in which they are engaged.—They are highly gratified in mentioning that the venerable friend of our country, General La Fayette has become a member of this Society for life; the sum of fifty dollars for that object having been contributed by the pupils of the Rev Jesse H. Turner's School, and the Rev. William I Armstrong has been in like manner made a member for life by the contribution of the same sum from the Bible Classes belonging to the First Presbyterian Church.—The female Bible Society of Richmond and Manchester, has also with more than usual liberality made us two several donations, amounting to eighty-one dollars, for which they are justly entitled to our applause and gratitude.—In conformity with the Resolutions originally adopted May 11th, 1822, your Managers appointed the Rev. Richard Lattimore their Agent. That Gentleman has formed two Auxiliary Societies, in the counties of Sussex and Greensville;—remitting to the Treasurer $108:50, contributed by the former, and $108 by the latter, in aid of the funds of this Society. The board have expressed, with heartfelt pleasure, their approbation of the effective labours of their Agent; with the strong sense they entertain of the Christian zeal and activity of those new associations. Handsome contributions have moreover been received from the auxiliary societies of Hampden Sydney College, of King & Queen and King William, of Halifax, of Cumberland, and of Franklin; for which the grateful acknowledgments of this society are due.

We have therefore no cause to be discouraged, but every motive to stimulate *us*, the members of the Parent Society, to follow the example of our

own auxiliaries, in energetic devotion to the cause of our blessed Saviour. When we look farther and view the interesting scene presented by other institutions in our own country, and throughout the world, our hearts must be warmed with extatic delight, at the prospect of the establishment of his Kingdom, wherever the fallen sons of Adam, are to be found.

The American Bible Society, to which this endeavours to be an auxiliary, appears by the last annual Report of its Managers, to be proceeding rapidly, with ever increasing effect, in its career of diffusive utility. No less than three hundred and nine thousand and sixty-two Bibles and Testaments and parts of the New Testament, had been issued from its depository during the eight years which had elapsed since its establishment. In the same time four hundred and three thousand, three hundred and fifty-two Bibles or Testaments, or parts of the latter, have been printed from the stereotype plates of the Society in New-York, or at Lexington in Kentucky; or otherwise obtained for circulation.—Fourteen thousand, seven hundred and twenty-nine Bibles and Testaments were issued gratuitously in the course of its eighth year. Notwithstanding the pecuniary embarrassments, so general among our fellow-citizens, the *net* receipts into its Treasury, were greater than those of any preceding year. The number of auxiliary Societies increased from month to month; so that the "Managers were animated and gladdened in their toils, continually, by tidings of new coadjutors, or of more fields ready to receive the good seed. Among the additions to the roll of auxiliaries, there is one from the State of *Illinois;* and by this the Board were enabled to say, that there is now at least one auxiliary Institution in every State in the Union;" making in all, four hundred and seven such societies in the United States. There are, also, some that are not auxiliary to the National Institution.—"These are regarded by the Board with friendly feelings; and they rejoice to say that several of them are highly prosperous and useful. The principal one is the Philadelphia Bible Society; which has issued during the last year, nearly ten thousand copies of the scriptures in various languages."

It is remarkable, however, that, after all that has been done to supply the demand for the book containing the oracles of God, there is still a deplorable deficiency, ever among the inhabitants of this highly-favoured land. Many interesting facts are detailed in the Report from which these extracts have been made, demonstrating that great exertions are still necessary to supply the wants of multitudes who are perishing for lack of knowledge, in the United States and their Territories;—that, while the truly glorious efforts of the faithful followers of Christ, have done much good, yet more remains to be done.

The progress of the Bible cause, in other lands, is exhilarating indeed.—The time would fail your managers, to tell particularly the glad tidings of the victorious Emanuel, in Europe, Asia and Africa, and in the islands of the sea.—The service rendered to his cause, by the British and Foreign Bible Society, is most conspicuous, and well deserves to be held in everlasting

remembrance.—"That Society still holds its exalted station, as the chief in resources and in usefulness among the Bible Societies on the Globe, being itself their parent, and continually exhibiting additional vigour and energy. In its nineteenth year, its issues were 123,127 Bibles, and 136,723 Testaments; making 259,850 Copies; and the total of the copies issued, by it, and by Foreign presses at its expense, from its establishment to the close of that year, amounted to 3,875,474.—Its receipts during its nineteenth year, were £97,062 11*s.* 9*d.* sterling or $431,389:28 cents.—Its payments were £77,076 0*s.* 11*d.* sterling or $342,560:20 cents: and at the time of its nineteenth anniversary, it was under engagements, which would become payable in the then subsequent year, to the amount of £66,025 9*s.* 4*d.* sterling or $293,446:08 cents.—There are nearly 900 Auxiliary Societies, Branches and Associations, in Great Britain, connected with the British and Foreign Bible Society; and the number is increasing from month to month."

The *Hibernian* Bible Society is likewise worthy of distinguished notice. —"At its seventeenth anniversary, there were 147 Bible institutions connected with it.—In the preceding year, it had issued 8628 Bibles and 7949 Testaments; and the total of its issues, was 312,272 Bibles and Testaments. It was becoming more and more extensively useful; and by its numerous auxiliaries, its activity, and faithful adherence to its single and great object, appeared to be certainly destined to prove the means of signal and most durable benefits to the inhabitants of Ireland."

Your managers must refrain from farther mentioning in detail the heart-cheering events narrated in the voluminous Reports of our own National institution, and of the British and Foreign Bible Society.—In Russia, in France, in the Netherlands, in Switzerland, Germany, Bavaria, Prussia, Denmark and Sweden, great things are in a train of continually accelerating accomplishment, for promoting the knowledge of the Book of God, among all classes of Society, all sects and denominations of Christians; and especially, among savages, idolaters and unbelievers in every land.—At Gibraltar, at Malta, at Sierra Leone, and the Cape of Good Hope,—at Bombay, Madras and Calcutta,—and even at *New South Wales*,—active and useful Bible Societies are established.—The recently uncivilized idolaters of the Eastern Archipelago, have heard the good news of Salvation;—the boundless praise of the Redeemer is joyfully sounded from the far distant isles of the Pacific Ocean!

The view thus presented, of countless multitudes of diligent and persevering labourers in the vineyard of the Lord, ought not, however to induce us to fold our arms in apathy and sloth.—We must not yield for a moment to the idea that industry on our part is not requisite, because the happy period, predicted by the prophets, of the Millennial Glory of the church, will come at the time appointed, though it be not accelerated by any endeavours of ours. "It is not for us, to know the times or the seasons, which the Father hath put in his own power:"—it is sufficient that we know the demands of our duty towards our Creator, Benefactor and Saviour. —We know that he has told us, "not to be slothful in business;—but fer-

vent in spirit, serving the Lord:—not to be weary in well-doing; for in due season, we shall reap, if we faint not:—not to consider ourselves as having already attained;—but, forgetting those things which are behind, and reaching forth unto those things which are before, to press towards the mark, for the prize of the high calling of God in Christ Jesus."—True it is, that a time will certainly come, when, "at the name of Jesus, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father:"—but it is also true, that the labours and sacrifices of his faithful servants on earth, are the means for bringing about that happy consummation. Vast exertions are still indispensable to accomplish this;—exertions more energetic by many degrees, than any hitherto known in the Christian world. After all the labours of Bible Societies, and other philanthropic institutions, a large majority of the human race are still groping in thick darkness, without enjoying a glimpse of the light of the gospel, and in that doleful condition must long remain. Let us therefore, brethren, awake from sleep, and Christ shall give us light;—yea, not only to us, but perhaps to thousands of immortal souls by our instrumentality. Let us rejoice in the Lord, and, trusting in him, be indefatigable in well-doing. Let *every* man contribute *according to his means*:—especially, "let them that are *rich* in this world, be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;—let *them* do good, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life."

From the Treasurer's Account it appears that at the beginning of the year there were in his hands - - - - - - - - $260:51
There have since been received from various sources, - - 994:19
The disbursements during the year have been, - - - 1040:10
The balance now remaining in the Treasurer's hands is, - 212:60

American Tract Society.—With the view of concentrating and extending the influence of Societies for the distribution of religious tracts, an institution has been recently established at New-York, with the title of the American Tract Society. It is the wish of those by whom it has been established, that it should become a national institution; and that other Societies having in view the same object, should become its auxiliaries. It proposes to circulate Religious Tracts "calculated to receive the approbation of Evangelical Christians, of *all denominations*." The following is the Sixth Article of the Constitution which has been adopted.

"To secure the interests of the various denominations of Christians who may co-operate in this Society, its Officers and Directors shall be elected from all those denominations; the publishing Committee shall contain no two members from the same denomination; and no tract shall be published to which any member of that Committee shall object."

Deaf and Dumb.—By an Act of the Massachusetts Legislature at the last session, relative to this unfortunate class of citizens, provision is made, that on application to the Governor by the parent or guardian of any deaf

and dumb person or persons, between the age of fourteen and twenty-five, who have been citizens of this Commonwealth more than two years previous to the passing of the Act, accompanied by a certificate of the Selectmen of the town where such parent or guardian resides, that, in addition to his own necessary expenses, he is unable to defray the expense of board and instruction for such deaf and dumb person or persons at the Hartford Asylum, the same shall be paid from the treasury of this Commonwealth. An appropriation of $6000 annually, was made by the Legislature for this purpose;—but no deaf and dumb persons can receive such aid during a period of more than four years; and those who have already remained four years at the Asylum, are not entitled to the benefit of the appropriation. By a stipulation on the part of the Asylum, the Deaf and Dumb from this Commonwealth are to be received for $115 per annum each. Board, washing, lodging and stationary for the school-rooms included.—*Rec. & Tel.*

Jews Society.—The New-York Religious Chronicle contains several articles of Intelligence derived from the Communications of the Missionaries employed by the London Society for the Conversion of the Jews. It says, "They all afford encouragement, in different degrees, to continued efforts, in this important branch of Christian enterprise.

But the most gratifying statements on this subject are furnished by letters from Mr. Wermelskirk, a missionary of the London Society at Warsaw. In travelling through Holland, Mr W. conversed with many Jews. He found them generally willing to attend to what he set before them; and mentions that he learned from good authority that there are many anxious for Christian instruction, and who attend at the Christian Churches to learn what they can.

Mr. W also mentions that in Hamburgh, Lubeck, Bremen, Oldenburgh, and other places which he had visited, he not only found persons friendly to, and active in, the cause of the Jews, but Jews truly converted. Measures are in progress in Bremen for a society in aid of the Jewish cause.

As the result of all his observations, Mr. W. makes the following remarks, in perusing which the Christian reader will be led to *thank God and take courage.*

'Baptized Jews, to the number of seven, I was introduced to in different places, to whose truly Christian character, ascertained by their conversation and demeanour, and the testimony of Ministers of the Gospel, and pious Christians, I can bear the best testimony. If there should yet be persons of opinion that a Jew cannot be thoroughly converted to God, or that little is doing amongst them, I would openly confess from my own acquaintance with such changed characters, and knowledge of what I have witnessed in Holland, Germany, and the free towns therein, and in Poland, that such an opinion can only arise from ignorance. The New Testament has not been translated, nor tracts circulated, in vain. He who has eyes to see, let him see! The accounts which have, from time to time, been transmitted to the Society from Poland, do by no means come up to the real state of things. What has been sent, therefore, must not only be fully credited, but be taken in the very fullest sense. Also, of 14

Jewish persons, either baptized already or preparing for baptism, whom I have not seen myself, I have the best opinion from the testimony of those who are intimately acquainted with them. When I now consider that within a journey of only 1500 miles, which I travelled in two months with great rapidity, I got information of twenty-one immortal souls of the house of Israel, who in a few years have been extricated from a cloud of error and bigotry, and changed into the image of Christ,—I am lost in admiration—I have no words to express the feelings of my heart. Have we had any such fact for a hundred years past?' "

PALESTINE MISSION.—The Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathema was issued, by the most influential of the Catholic Patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic college had been let, for five years, to "the Bible-men." This was the one hired by Mr. Way, of which mention has been made in the Herald. Last of all came a Firman from the Grand Seignore at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities, seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say, their only, apprehensions, are from the adherents of the Pope of Rome.—It is obvious to remark, that the Protestant Missionaries in Palestine must have exerted no little influence, on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions.—*Miss. Her.*

SANDWICH ISLANDS.—Our readers know that in these Islands, an interesting missionary establishment has been made. In Atooi, one of the number, a civil war has commenced since the death of the old King Tamoree. The friends of the missionary cause, have not been without apprehension, that this occurrence would have an unfavourable influence on its progress. From Boston papers the New-York Observer, has gathered and published the following details.

It seems that George Tamoree, (son of the old king,) who was educated at the Foreign Mission School at Cornwall, Connecticut, was at the head of the rebellion, the occasion of which was as follows. The old king, at his death, having no confidence in George, bequeathed his property and the island of Atooi to Crimokoo (sometimes called Billy Pitt) and another chief, in trust for Riho-riho, who was then in England. George probably regarded this arrangement as a violation of his rights. In connexion, therefore, with two other chiefs and a party of the natives of Atooi, he rebelled, and attempted to take possession of the fort at Wimaah one of the strong holds of Atooi, but was repulsed by Krimokoo, who immediately after sent to Woahoo for reinforcements. A thousand men soon arrived, attacked

George and his party, routed them, killed one of the insurgent chiefs, and took another captive, while George fled to the mountains, where, at the latest intelligence, he had escaped the vigilance of his pursuers. The missionaries express no apprehensions in regard to their own personal safety or the general tranquility of the islands. The affair has doubtless terminated long before this, with the capture of George and his party.

The Missionaries have retained throughout this affair the entire confidence of all the principal chiefs.

It has been said in some of the papers, that George was *sent out* to the Sandwich Islands by the American Board of Foreign missions, and an impression has been left that he was in some way connected with the mission to those Islands. This is not true. His history is briefly this: When he was about seven years old his father, (the late king Tamoree) who was partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship; who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived in Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the captain died. He was then removed from one family and place to another in the neighbourhood of Worcester, till at length becoming dissatisfied with his situation, he went to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the Enterprise during her action with the Boxer, and was badly wounded in that engagement. He also served on board the Guerriere in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world, and destitute of friends, ragged, dirty and in want, he was found in the Navy-yard at Charlestown, by some benevolent persons who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education, and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich Islands, and on his arrival at Atooi, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterwards their firm friend and supporter. But George soon became so dissipated and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George, for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.

Revival in Ceylon.—In the Missionary Herald for January and March, some details are given of the Revival in Ceylon which we have already announced. In the Number for March, some extracts from the Journal of one of the Missionaries are given, and the following general remarks are added.

The revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending missions to the heathen. Here is success, of the most animating nature;—a success, experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversation, and distribute the Scriptures and Religious Tracts. Among the children they established schools. Not less than *two thousand* are taught the rudiments of learning, and the simple truths of Christianity. From these, the more promising youths are selected; are received into the families of the missionaries; are supported by benefactors in this country; are exposed to fewer demoralizing influences, than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these boarding scholars, in number about 200, the Spirit of God seems chiefly to have operated The missionaries indulge the hope—varying in degree with respect to different individuals—that more than *one-third* of these scholars have become pious.

This is a grand result And how was it brought about? While the missionaries are all men of finished education, and would be respected for their talents and attainments in any society of men, they imitate, in their mode of operating on heathen minds, the great Apostle to the Gentiles, who "determined to know nothing except Jesus Christ, and him crucified," and preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 4. No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means, which are used by all evangelical missionaries, at every missionary station in the world.

If similar causes are in operation among other nations, why may not similar effects be anticipated? They may be anticipated. Human nature is modified only by circumstances, and is every where substantially the same. More laborious exertions, and a longer time, may be necessary in one place, than in another; but what has been experienced in Ceylon, may occur in any other portion of the heathen world.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual,—these has religious instruction enlightened, elevated, tamed; and such transformations of character were wrought upon many, at the same time, and in the same neighbourhood. In the Society Islands, have arisen, from the same causes, moral changes still more sur-

prising. A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious.

Nor are these things peculiar to the present time. In all ages, religion has been advanced chiefly by what are termed, *revivals of religion.* Spiritual blessings, when they came, descended in abundance,—like showers upon the earth.

The church of this age is probably preparing the way for great revivals of religion, in *succeeding ages* The large fields, which are now broken up, and sown with precious seed, may then wave with a glorious harvest. When Preachers, and Bibles, and Tracts are scattered over India, for instance, when the light of heavenly truth has met the eyes of the great mass of population in that country, then, public opinion being moved from its ancient foundations, a mighty change will be witnessed. We know not where the general revolt from the dominion of idolatry will commence. But as it was in Taheite, in Eimeo, at the Sandwich Islands, and in ancient nations, so, we believe, it will be in India. Perhaps the fire will kindle in Ceylon, and pass up peninsular India to Bengal. Perhaps it will commence in Bengal, proceed over to Bombay, and down to Cape Comorin. But, whenever there is once a decided, general revolution, in any important district, the fact will be known, the influence will spread, far into the neighbouring regions. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Improvements in Madagascar.—Madagascar the largest of the African Islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practise agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a flourishing state. There are now three missionaries and three artisans on the Island, all of whom, except one missionary, are stationed at Tananarivou, the capital of the kingdom of Ovah, and the residence of King Radama, who has recently extended his dominions, and is now supreme ruler of at least two-thirds of the Island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman customs; and has enacted laws tending to the encouragement of industry and civilization. The King takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February —*N. Y. Obs.*

"During the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the mission are in a very encouraging state. Several more

schools have been commenced. By the desire of the King, the three schools at Tananarivou have been thrown into one under the name of the Royal College. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About forty boys, educated in the Royal School, (one of the former three schools above-mentioned,) have been appointed to manage the schools, lately formed. The number of the schools, including the Royal College, is fourteen, and that of the children under tuition about twelve hundred. The King takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as instruments and sufficient supplies of materials can be obtained. "We flatter ourselves," say the brethren, "that all who truly feel for the people of Madagascar, plunged as they are, into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language. They add that the King and people will supply them with every thing for the schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, pen-knives, &c. &c.

In May last, the Madagascar Version of Genesis had advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew and Luke, each to the 11th chapter.

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the natives. The congregations increase in number every Sabbath-day.

In a personal interview with the King, on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its Directors and supporters at home, and its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the King, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," add the brethren, "after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananoulouna, who were with him, asked them 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

To Readers and Correspondents.

The concluding part of the Notice of the Memoir of Catharine Brown, is necessarily deferred until next month.

Other Matter, arranged for publication, before the Review of Bishop Ravenscroft's Sermon was received, has made a division of that Review unavoidable. The remainder will appear in our next number.

☞ The Presbytery of Hanover will meet at Buckingham Court-House on the first Thursday in May.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER V.

Death, with all its causes, under the government of providence—the care of God extends to the whole universe.

If the great Jehovah is continually employed in preserving the life of man, must not the termination of that life be ascribed also to him? Have we the consolation of believing, that divine wisdom presides over all the changes, which diversify our life, regulating the minutest events connected with our safety, numbering even the hairs of our head; but that, in the hour of death, we shall be cast off, and be altogether deserted, by our merciful Father? Reason, and the word of God, unite in forbidding us to admit the gloomy conclusion; and in authorizing us to cherish the belief, that the last hour, the last moment of life, is as certainly embraced in the designs of his providence, as any of those hours, or moments that are past. The divine purpose, to preserve our life, is not vague and indefinite, as to time. We have abundant reason to believe that, the length of our life, as well as its preservation, is determined by the wisdom of Him who cannot err. He alone has the right, and he alone is competent to decide when it is most proper to withdraw from us, his supporting hand.

In scripture, we find this event is ascribed to God. *I know*, said the pious and afflicted Job, that *thou wilt bring me to death. The Lord killeth; he bringeth down to the grave.** *Is there not an appointed time for man upon earth? Yes, verily; his days are determined; the number of his months is with thee; thou hast appointed his bounds, that he cannot pass.*†

If this event should, for a moment, be supposed to depend, not on the will of God, but of man; that each individual should possess the power to prolong his life, according to his own pleasure; this would also imply the power to command all those means, by which life is sustained. If he cannot, by his own power, secure those means, neither can he preserve his life; for it cannot be preserved without them. He must have it in his power to provide food: for without it, he cannot long subsist. This requires an absolute control over all those causes, on which the provision of food depends. He

*1 Sam. ii. 6. †Job vii. 1. and xiv. 5.

must impart fertility to the earth; must command the sun to shine, and the rain to fall; for without these, the earth will not yield her increase. These causes are the effects of others which preceded them; and these again, of others; and thus the connexion may be traced back, hundreds of years, before any man, now living, was born. This supposition would require him to act, hundreds, or even thousands of years, before he existed. Nothing, therefore, can be more absurd, than to suppose man capable of performing all this; and yet, if he cannot do all this, and much more, neither can he prolong his own life; and if he cannot prolong his own life, neither can he determine, independently of the divine will, his own death. Life and death are in the hands of the same being; and that being must exercise the most absolute control over all those causes, which contribute to the support of life: That being can be none other than Jehovah.

If it depended on our own choice, how few of us would ever leave this world? Even under accumulated evils, we generally cling to life, with the most eager endearment. To produce in the human mind a *desire to depart*, is among the sublimest effects of genuine piety. The language of this desire, however, is, *all the days of my appointed time will I wait, till my change come;* for it is always connected with perfect submission to the will of God.

Death itself is not only ascribed to the great Disposer of all events, but also all those causes, which generally issue in the termination of life. Thousands of the human family are annually swept off by diseases of various kinds; all of which may be included in the term, *pestilence.* This is so frequently, and under such a variety of circumstances, ascribed to God, that it is almost needless to mention particular passages. *I will smite them with the pestilence; He gave their life over to the pestilence; I have sent among you the pestilence.** This pestilence, walking in darkness, and wasting at noonday, is but the servant of the Almighty, and cannot move, or affect the life of a single creature, without his command. If, however, it should not be admitted that the pestilence includes all diseases, still we find, in scripture, that, collectively, and singly, they are subject to the regulations of divine power and wisdom. *The Lord will make thy plagues wonderful, and sore sicknesses, and of long continuance; also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.*† The truth here asserted is, that all kinds of

*Num. xiv. 12. Psal. lxxviii. 50. Amos iv. 10. †Deut xxviii. 60, 61.

diseases are *sent* by the Ruler of the world, nnd are subject to the guidance of his providence. Of this truth the Divine Redeemer furnished, while on earth, the most conclusive proof, by healing all manner of diseases, which he could not have done, if they were not obedient to his will.

Disease itself is the effect of other causes, which are also ascribed to God. The cause of disease is often generated in the atmosphere. Noxious qualities, exhaled from the earth, combine with the air which we breath; and when thus impregnated, the wind has only to pass over us, and we are gone. Shall we suppose that these exhalations rise, by chance, and are not included in the divine purpose? Such, no doubt, is the opinion of some. The Spirit of inspiration, however, has taught us otherwise, ascribing their rise to the same wisdom, which presides over the rise and fall of empires. This *vapour*, eventually the cause of death, does but *fulfil his word. He causeth the vapours to ascend from the ends of the earth.** If their ascent is regulated by his will, so are all their subsequent movements and effects.

Thousands of mankind have been destroyed by famine; another of those means sometimes used by the most High, in accomplishing his designs. *Arise and go*, said Elisha, to the woman, *for the Lord hath called for famine;* which accordingly came. That sore and grievous famine which prevailed in Egypt was *established* by the purpose of God, and came, because *he called for it.*† Famine is also produced by second causes, all of which are embraced in the divine plan. If it be occasioned by drought, it is He who *stayeth the bottles of Heaven, and bindeth up the waters in his thick cloud.* If it be occasioned by storms, these, while desolating the fields, are only fulfilling his word, who has only to speak, and it is done. If it be the consequence of locusts, or other devouring insects, he need only issue his proclamation, and *the locusts come, and caterpillars, without number;* let him but *hiss for the fly*, and it is ready to perform the work of ravage. Whenever it pleases God to visit a nation with famine, all the causes, by which it is usually produced, are in obedience to his will. The time, the degree, and the result of their operation, are all detailed in those plans of wisdom, by which he governs the world.

War is another engine, often employed to bring man to his end. While we are bound to believe, on the authority of scripture, that pestilence, disease and famine, perform their work in obedience to the divine command, can we, with equal clearness and satisfaction, perceive that the rise, the progress

*Psal. cxxxv. 7. †Gen. xli. 32, Psal. cv. 16.

and desolations of war are subject to the same control? If there was to be *war with Amalek, from generation to generation,* it is because *the Lord hath sworn that he will have it.* If many of the Hagarites fell down slain, it was *because the war was of God.** When David was to be chastised, for his criminal imprudence, in numbering the people, war was one of the scourges, offered to his choice. Had war been his preference, we have the same reasons to believe, that this would have been sent, as that the pestilence actually was sent from the Lord. We have, therefore, the same reasons for believing that the rage of war is, as certainly, directed and limited by an Almighty arm, that we have for believing that pestilence and famine are thus directed and limited. When his purposes are accomplished, then, *he maketh wars to cease unto the end of the earth.* The death of those who fall by the sword, is embraced in the providence of God, equally with those who die by disease.

Nor are we destitute of authority for ascribing to the Arbiter of nations, even the causes of war. He must, of course, exercise his power over these causes, as well as over that war which is their effect. *Blessed be the Lord, my strength,* saith the Psalmist, *who teacheth my hands to war, and my fingers to fight.* If it originates in the wrath of man, *surely the wrath of man shall praise thee; the remainder of wrath, thou shalt restrain. The king's heart,* that is, his passions, dispositions, designs, &c. *is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.*†

It appears, from this induction of particulars, that we are justified in believing that death, with all the means by which it is produced, are constantly under the direction of an overruling providence, which controls, with unerring certainty, all their movements and effects; not with respect to a few, only, but to every individual of the human family. Any other supposition, as it appears to me, must, and will involve us in absurdities. If one single circumstance, contributing to the death of any person, should not be under the control of heaven, under whose shall we place it? Matter has no intelligence, can exercise no thought, and is, therefore, incapable of forming a design to move, or produce any effect whatever. Noxious vapours have no intention of rising from the earth, mingling their unhealthy qualities with the air, and thus producing disease and death. The earth, the sun, and the clouds, hold no consultation, in order to produce a famine, for the destruction of man. To suppose that man, independently of divine aid, has any commanding influence

*Exod. xvii. 16.—1 Chron. v. 22. †Psal. cxliv. 1.—xlvi. 10. Prov. xxi. 1.

over the causes of his own death, has already appeared impossible. Shall we, then, ascribe such an agency to angels? They are expressly said to be ministering spirits, under the government of God; sent forth for the execution of his plans. They possess no independent agency. They, with all the powers they possess, are as completely dependent on God, as the worm that crawls on the earth. Why then should they be supposed capable of dividing the government of the world with their creator? For if men or angels, by an independent power of their own, determine one single event, over that event they would govern; of course, it could not be under, nor even belong to the government of God. Then his kingdom would *not* rule over all: here would be one event, together with its governor, completely independent of his power. There is no being in existence capable of exercising an independent power but one, that is, God.

The death of all other animals is included in the wise and comprehensive designs of the Almighty. They are all his creatures, and share in his fatherly regard. Man, for his own amusement, may destroy the life of a sparrow; the hawk may seize and devour it; the serpent may crush it in his coil; but each of these are but instruments, in the hand of God, employed in accomplishing his purposes; *for one sparrow shall not fall on the ground, that is, die, without your Father.* If this be true, respecting the sparrow, by the fairest inference, it is also true of all the fowls of the air; and indeed of every living creature: all are equally under the notice of his eye, and surrounded by his providence. If they are troubled, according to the beautiful language of the Psalmist, it is because *thou hidest thy face;* if they die, and return to their dust, it is because *thou takest away their breath.*

I hope, before this time, you have seen that, in scripture, a wider range is given to the providence of God, than would readily be admitted by a person, not accustomed to reflect on the meaning of those passages, which relate to the subject. The whole world, with all its inhabitants, and all its events, is embraced in that range. An all-wise, and Almighty being created, sustains and governs the whole for his own glory. Those who deny, as some do, that God has any thing to do with some events, which take place among men, must, of course, deny that the providence of God extends to these events; for his providence necessarily implies the exercise of his power, in some way or other, in bringing these events to pass. Providence is not an attribute of Deity, but the manner in which his attributes, especially his wisdom, power and goodness, are employed in governing the world.

Although the above remarks relate chiefly to this world, yet there can be no doubt, but the great Sovereign exercises the same paternal care over every other part of the universe. If those planets, which make a part of that system, to which our earth belongs, be inhabited, as modern philosophy supposes, over all their inhabitants, over all their actions, and over all the changes, which, in any manner, affect their existence, the eternal Jehovah watches with a sleepless eye, and guides them with an unwearied and invincible hand. To each individual, and to each event, his guardian providence extends, with as much accuracy and ease, as if that individual, and that event were the only objects which engaged his attention. Modern Astronomers consider it probable that all those lucid points, called fixed stars, are, in reality, so many suns, like the one which enlightens our globe, and makes our day; that these suns are centres, around which systems of worlds revolve; and that these worlds are all inhabited, by creatures of various orders. If this be admitted as probable, the Bible teaches us to view the Almighty Parent as watching over, sustaining and governing all these worlds, and all their inhabitants, and all their actions, and all the circumstances which diversify their existence. Not only these worlds and their inhabitants, but a detail of events, from the greatest to the least, is embraced by his plan, in the execution of which his hand is continually employed. *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.*

LETTER VI.

The divine purpose neither suspends, nor violates the free agency of man.

It has not escaped my recollection that there are many objections advanced against the sentiments, contained in the preceding remarks; some of which are founded on misapprehension; others relate to what is really incomprehensible to our limited capacities. There are many who believe, without hesitation, that the world was created by the power of God. Here they understand the general term, *world*, in its proper sense, as including each and every particular, belonging to the world. In the meaning of this complex term, they include each man, animal or living creature, each tree and plant, and each atom of matter. As it regards cre-

ation, they do not object to the minutest detail of particulars. Probably they will not object to the statement that God is the governor of the world; but they will not understand the term, *world*, in the same sense as in the former case; but in a vague, indefinite sense, of which the mind can form no distinct idea. If you mention particulars; for instance, certain events brought to pass by the agency of men; objections will soon be made. Now, what we ask, and have a right to claim, is, that they will understand the term, world, in the same sense in this case, as in the former; as including all the particulars belonging to this complex term, when used in relation to the divine government. If we admit that the world is governed by the Almighty, if we understand the word correctly, we admit that all the particulars; that is, that each individual, and each event belonging to the world, is governed by him; for the world is made up of these particulars.

For the sake of illustration, let us take another term, also complex; that is, including a number of particulars, in its meaning; but of less extent than the term world. *Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen; and in thine hand is there not power and might so that none is able to withstand thee?** In the meaning of the term, kingdom, is necessarily included a number of men, divided into rulers and subjects, living under a system of laws. Abstract men from the idea of a kingdom, and what will remain? nothing; for without men there can be no kingdom. When therefore it is stated, that God rules over a kingdom the meaning is, that he rules over the men who compose that kingdom. Again; what idea does the term, man, convey? Does it not include his thoughts, his passions and his actions? If these be separated from man, what will be left as the subject of government? A soul, indeed, but without thoughts or passions; a body, indeed, but without actions. If these are not included in the idea of man, there is nothing left which can be governed. Therefore when we say that the government of God is exercised over man, we mean, or at least, we ought to mean, that it is exercised over his thoughts, his passions and his actions. If it be not exercised over his thoughts, &c. it cannot be exercised over man; and if not over each individual man, it cannot be over a kingdom; for without men, there can be no kingdom. To govern in any sense, is to secure a conformity, in the subject of government, to some law, or rule. The government of a father, over his

*2 Chron. xx. 6.

family, means his inducing them to conform themselves to his will, which is the rule. If they disobey this law, they are no longer governed by him; for they cannot be governed by a law which they transgress. He, of course, can be said to govern them no farther than he can secure, in their conduct, a conformity to his will. So the divine government means the exercise of power sufficient to secure, in the subjects of his government, a conformity to his will. But the government of God is exercised over the thoughts, passions and actions of men. The result is, that the thoughts, &c. of men, are subject to the influence of such decisive control, as to secure a conformity to his providential purposes. Nor is it possible for any creature to disobey this government; which, to distinguish it from that which is moral, I will call the Government of his Providence. Part of the passage of scripture, last quoted will abundantly support this declaration. Such also, if I mistake not is the meaning of Isaiah; *My counsel shall stand, and I will do all my pleasure: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.** The meaning of these, and many similar passages, is, I confess to my mind, not very obvious, when understood as relating to the moral government, the laws of which are shamefully, and repeatedly transgressed; but clear, forcible, and undeniable, when understood as relating to those wise and eternal purposes, according to which, the providence of God, is uniformly conducted.

Other objections against the doctrine arise from the difficulty of reconciling it with the free agency of man; and you have more than intimated, that this was your own case. Many others have felt the same difficulty, who have acted very differently from what you have, or, I trust, ever will do: for this reason, they have rejected the doctrine altogether. They are capable, at least in a certain degree, of commanding their own thoughts; which command, they find, may be considerably increased by practice: or if their thoughts are not always the result of such command, they are naturally produced by the impression of external objects. Perhaps, "to make assurance doubly sure," they have purposely turned their thoughts from object to object, to prove that they were free. They can reason on any subject, form their designs, and put these designs in execution; they can rise, or sit still; can move either the right, or the left hand, at their own pleasure. How then, they ask, can they believe, that there is a divine power, reigning over these thoughts, de-

* Isa. xlvi. 10.

signs and actions, directing the whole, in such a manner as to secure a complete conformity to the purpose of God? They are sure of their own free agency; and because they cannot reconcile this doctrine with it, they reject the doctrine.

I believe in the free agency of man as firmly as they can do; but I do not believe this more firmly than I do, that the eternal purpose of Jehovah, embracing the thoughts, designs and actions of men, will take effect, at the precise moment to which it relates, with absolute certainty. Yet I neither comprehend, nor will I attempt to explain to you, the connexion between these two doctrines. Each of them is supported by its own appropriate evidence; evidence fully sufficient to produce the most genuine conviction of its truth, in every candid mind. And surely we ought to believe every doctrine which is supported by sufficient evidence; for this is according to reason and scripture; but to comprehend that doctrine, is a very different thing. We believe that the soul and body are united, but we do not comprehend this union; shall we, on this account, reject this belief? We believe that most of our bodily actions are the result of our own volition, but cannot explain the influence of the mind over the body; shall we, therefore, renounce our belief of the fact! In short, there is nothing which our limited minds can fully comprehend. We do not understand even that free agency, of which we are conscious, still less can we comprehend the counsels of infinite wisdom. If then we can comprehend neither of these subjects, we cannot affirm that they are irreconcilable, or inconsistent with each other. In that part of their nature which is beyond the reach of our minds, and of which we can form no clear and definite conceptions, they may reign together, and harmonize in perfect consistency. To affirm, as many do, that they cannot agree, presupposes, what no man ever possessed, a perfect comprehension of their nature. No man, I venture to say, would expose his own ignorance so far as to deny the prescience of God. This knowledge extends to all things; to every thought, word, and action of all mankind; to every event in the whole world; for *known unto God are all his works from the beginning; and all things are naked and opened unto the eyes of him, with whom we have to do.* If one single thought were supposed to be unknown to him, from eternity, then his knowledge might be increased; but this it cannot be; for He is *perfect in knowledge.* Here then is a case presenting the same difficulty, which the other does; for it is just as impossible for us to comprehend the connexion between the foreknowledge of God, and the free agency

of man, as between his decrees and this free agency: and yet no person denies the prescience of God, on this account. The foreknowledge of God implies the absolute certainty of all events; yet no person ever supposed that it imposes any physical restraint, or necessity on the thoughts or actions of men; every one pursues that course, to which his own inclination leads him, as freely as if there was no prescience in Deity. We find no difficulty in believing that divine justice and mercy are united, with perfect harmony, in the salvation of sinners, through Jesus Christ, yet in all probability, before the sublime and wonderful scheme was made known, angels considered this union impossible; because they could not comprehend it. The condemnation of a sinner, would entirely exclude the exercise of mercy; his pardon would, as effectually, deny the claims of justice. How groundless, and how presumptuous, would have been the conclusion, that they could not be reconciled; and that, therefore, there was no such attribute as mercy, belonging to Deity. Thanks be to God, we are taught and so are the angels, to believe in this union; because it is demonstrated in the redemption of fallen man. So we now believe, that from all eternity, they were united; though the precious fact is only known through the cross of a divine Saviour. In a state of clearer vision, at some period of their endless progress in knowledge, the saints may yet comprehend the union between the high and holy purposes of God, and the free agency of intelligent creatures. This may be one grade of their boundless elevation; this may be part of the happiness, reserved for them in heaven. With a devout expansion of thought, inconceivable to them at present, from some future exaltation, they may look back on the difficulties which now attend this subject, with the same feeling, with which the man of science looks back on the faint, the dark and imperfect conceptions of infancy and childhood.

It does not appear to me, that those act consistently who deny the doctrine respecting the divine decrees, because they cannot reconcile that doctrine with the free agency of man, when similar difficulties, in other cases, do not prevent their belief. If they believe in the union of soul and body, and in the influence of the mind over the body; if they believe in the prescience of God, and yet acknowledge that in each of these cases, there are difficulties which they cannot comprehend, why should they not also believe in the fore-ordination of God, though they cannot reconcile it, or rather cannot comprehend its reconciliation with the free agency of men?

Especially when the truth of this doctrine is supported by authority as abundant, and as amply sufficient to produce conviction, as in either of the other cases. They, no doubt, and perhaps yourself also, will reply, let us have this authority. You shall have what, I conceive, amounts to such authority.

In the Bible, many occurrences were foretold by the prophets, long before they happened. These prophecies rendered the events, to which they related, undeniably certain; so much so, that they are often spoken of in the present tense, or as having already taken place; when, in reality, several hundred years were to intervene. In many instances, where the prophecy was delivered, there appeared, to human view, little or no probability that it would ever be verified: still it was not the less certain; for it was the language of eternal and immutable truth. Its accomplishment often required the instrumentality of man, whose free agency is not to be suspended; still it is certain; for *the mouth of the Lord hath spoken it.*

By the voice of prophecy God was pleased to make known to man, various events, which he intended to accomplish; one of which was the destruction of Babylon, and the subversion of the Chaldean empire. Isaiah appears to have been the first prophet by whom the divine purpose respecting this city was declared. It is found in the xiii. chapter of his prophecies; and is entitled, *The burden of Babylon.* This prediction is, by chronologers, supposed to have been delivered about two hundred years before the event took place. In the judgment of human wisdom, many circumstances appeared to render this occurrence very improbable. The Jews were residing, in quietness, in their own land; and yet one design of this calamity was, to release them from captivity; of which they had not, at this time, the least expectation. Indeed, it is supposed, that the Jews had, as yet, but little acquaintance with the Chaldeans. The Medes, who are particularly mentioned as the executors of the divine decrees, were, at this time, but an inconsiderable people. Babylon, for many years subsequent to this prophecy, continued to increase in population, in opulence and power, until it reached its zenith, during the reign of Nebuchadnezar, when it fully answered the description of the prophets, who called it, *great Babylon; the beauty of the Chaldee's excellency; the golden city, &c.* Yet powerful and splendid as it was, the prophet saw it, in the volume of the divine counsels, prostrate in ruin, swept with the besom of destruction.

The downfal of this proud metropolis of the east, was predicted, not merely in general terms, but with considera-

ble minuteness. The city was to be invaded; her monarch, and her nobles slain; her treasures carried off; her once crowded population to be dispersed; wild beasts were to become her inhabitants; her walls, her palaces and temples, either demolished, by the hand of man, or gradually consumed by the ravages of time; her very surface was destined to become a desert, no longer affording sustenance, even to the wild beasts, which were then to be succeeded by serpents and scorpions, lurking beneath the fragments of her ruins, and threatening death to man; so that, even the roving and adventurous Arab will be deterred from pitching his tent there.

The agents to be employed in fulfilling these prophecies were particularly mentioned. The Medes were named for this purpose; and for this reason the Lord called them *his sanctified ones*; whom he had appointed, and set apart for this service. About thirty years after, the commander-in-chief of these victorious armies, is called by name, upwards of one hundred years before he was born. Cyrus is the man, chosen to triumph over Babylon; and thus to commence the fulfilment of those prophecies, relating to that devoted city. For this reason the Lord calls him *his anointed;* as one set apart and qualified for this work. His success was certain; for the King of Kings promised to go before him, and hold his right hand.

Many circumstances respecting the manner in which Cyrus would enter the city, are particularly mentioned. Babylon, when subjugated by the Medes, was surrounded by a wall, as historians inform us, *sixty miles* in compass, *eighty feet* thick, and *three hundred and fifty feet* high; forming an exact square, each side of which was *fifteen miles* long, built of brick, cemented with bitumen, which in a short time became harder than the brick. In each of the four sides were *twenty-five* gates, formed of solid brass, opening into the same number of streets, which crossed each other at right angles. A branch of the river, Euphrates, passed through the city, dividing it in two equal parts. The banks of the river were faced with strong brick walls, to keep it within its channel, and were extended several miles beyond the city. Opposite to each street, on either side of the river, was a brazen gate in the wall, with stairs leading down from it to the river; which gates were open in the day, and shut in the night. The river passing through the city was more than a quarter of a mile broad, and ten or twelve feet deep. It was explicitly foretold that this *river* should be *dried up*; also that these *two-leaved brazen gates* should be *opened* before Cyrus,

and *not be shut.* It was predicted that the city should be taken by surprise, and during a drunken feast; and that the king should be instantaneously seized with the greatest horror and dismay. No time was yet specified for the accomplishment of these purposes. At length this also is given. Seventy years before those events actually commenced, the prophet was inspired to declare that at the end of that period, the king of Babylon should be punished with these calamities.*

*Jer. xxv. 12.

For the Literary and Evan. Magazine.

HEBRAISMS.

THE native language of the writers of the New Testament was Hebrew, or Syro-Chaldaic. "These authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they have used, the senses of the corresponding Hebrew words and phrases." Hence, what are called Hebraisms are found in the New Testament. Oriental scholars inform us that the Hebrew verb has only two tenses, the *preterite* and the *future*; and that these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, often use the preterite for the present tense, after the manner of the Hebrew. It becomes, therefore, the duty of those who would explain the New Testament, when they find a verb in the preterite tense, to ascertain whether it is understood according to the idiom of the Greek or the Hebrew language. We will mention one passage: Rev. iii. 20. *Behold, I stand at the door and knock*— Here the verb is εστηκα in the preterite tense. The authors of the common version have understood this verb as a Hebraism, for they have translated it, *I stand*, in the present tense. We have sometimes heard it explained from the pulpit according to the idiom of the Greek language, *I have stood*, in the preterite tense. In the first sense, it conveys the idea of continuance, of long suffering, and of urgency; in the latter, it gives an impressive warning that this long suffering and urgency are about to cease; I have stood as long, or nearly as long, as I intend, and am just about to depart. It may be understood in either of these senses, but not in both. The inquiry then is, in which of them ought it to be understood? The verb immediately following is in the present tense, κρουω *I knock.* Both the verbs should be understood in

the same sense; as it would be improper to say, I have stood at the door and I do knock. The preterite may, and often is used for the present; but the present is never used for the preterite tense. Therefore we think the authors of the common version were right in understanding this as a Hebraism.

Again; we are told that the imperative is often used for the future; and that a correspondent change should be made in the translation. *Let him be*, for *he shall be anathema*. Many a christian would be relieved from difficulty in reconciling the language of certain portions of the Psalms with that meekness, forbearance and forgiveness of injuries which belong to every pious heart. Instead of forgiving and praying for his enemies, the Psalmist seems to imprecate the vengeance of Heaven upon them. If these passages were translated, as it is thought they ought to be, in the future, they would then be predictions of the *wrath to come*.

There are strong reasons for believing that such passages in the 69th Psalm should be translated in the future, as predictions, or warnings. That this Psalm refers to Christ, there is no doubt; for two verses of it are applied to him in the New Testament. *For the zeal of thine house hath eaten me up*, is applied to him, John ii. 17. *And the reproaches of them that reproached thee are fallen on me*, is applied to him, Rom. xv. 3. Verse 21. *They gave me also gall for my meat, and in my thirst they gave me vinegar to drink*. To this the Saviour himself refers when hanging on the cross, and thus gives it its true application, John xix. 28. *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst*. It was foretold of him, that in his thirst, they should give him vinegar to drink. This they probably would not have done, if he had not said, *I thirst*; for as soon as this was said, they actually did give him vinegar, which being received, he said, *It is finished*; and then died. He said, therefore, *I thirst*, not that he might obtain relief from his sufferings, but that an occasion might be given for fulfilling this prediction concerning him. It is Christ himself, then, who speaks in this Psalm, and that too while on earth and suffering for sinners. Now, the apparent imprecations commence immediately after the words above quoted. In my thirst they gave me vinegar to drink; *Let their table become a snare before them, &c.* This is evidently the language of him to whom they gave the vinegar to drink: But they gave the vinegar to Jesus, while on earth, and while suffering on the cross. We ought, therefore, to understand this Psalm in perfect consistency with the language of his

life; or, in other words, the language of his life, explains the language of this Psalm. If the events and occurrences of his life and his death explain and fulfil other parts of this Psalm, why should not the warnings, entreaties, and prayers of his life give us the true meaning of these imprecations? During his public ministry, we see his enemies around him every day; we hear them accusing and reproaching him; we see them arresting him, and leading him from one tribunal to another, and at last nailing him to the cross as one of the vilest malefactors. During these trials and sufferings, we hear him, indeed, giving warning to his enemies, and to all impenitent sinners; but these are evidently intended and powerfully calculated to induce them to flee from the impending wrath. When he perceived that all his warnings and entreaties were in vain; that, by persevering in their wicked rebellion, they would pull down the displeasure of Heaven on themselves; when it was proper that he should pronounce their doom, it was done with tears, with unequalled tenderness, with real sorrow on their account. In the agonies of death, he prays, not for their destruction, but for their salvation, not for the vengeance, but for the mercy of God to descend upon them—*Father, forgive them!* When they manifest an increasing hardness of heart, he is grieved for them; when they became incorrigible in wickedness and unbelief, he weeps over them; when they treat his dying anguish with cruel mockery and insult, he prays for them.

We know, indeed, that very soon he will appear in the clouds of heaven as Judge of the universe; and that then he will pass sentence on his enemies, and consign them to everlasting destruction. But while he was on earth, one object he had in view was, to leave us an example which it would be safe and proper for us to imitate, and to display that spirit which we should cherish. This spirit is minutely and clearly explained in the scriptures. No duties are more fully stated, more earnestly and more frequently urged than those which regard our enemies. No provocation which can be offered; no injury which can be received, will justify the least degree of anger, resentment, malice or revenge towards them. If they are our enemies, we are to love and to pray for them; if they despitefully use and entreat us, we are to do them good; if they offend and injure us, we are, from the heart, to forgive them; if they curse, we are to bless; to *bless and curse not.* All this is in perfect accordance with the example and the Spirit of the Saviour. He does not require us to do good, when he, in similar cases, retaliated the injury; he

does not require us to cherish the spirit of meekness, forbearance, and forgiveness, when he indulged in resentment and revenge; he does not require us to bless, when he imprecated vengeance on his enemies. But while he was furnishing this example, and manifesting this spirit, and using this language, he was acting, and feeling, and speaking precisely as the 69th Psalm predicted that he would do. The pious Jew, who understood this Psalm, would live and die in the belief, that when the promised Messiah appeared on earth he would manifest a great zeal for the house of God; that he would be reproached and persecuted even unto death; that in his thirst they would give him vinegar to drink; and that he would give plain, solemn and affectionate warning to his enemies to escape from that wrath which they are provoking against themselves. This is the life which his disciples saw him live; and this is the language which they heard him use; the language of warning and prayer, not that of revenge and imprecation.

We, therefore, think the conclusion worthy of serious regard, that the language of imprecation, found in this Psalm, should give place to that of prediction and warning. More especially as the idiom of the language not only admits, but frequently requires this interpretation. Where we now read, *Let* their table become a snare before them; *Let* their eyes be darkened, that they see not, &c. We should read, their table *shall*, or *will* become a snare; their eyes *shall* be darkened, &c.

This perfectly accords with the well known fact, that *wicked men and seducers do wax worse and worse;* that *the heart is deceitful above all things;* that the blessings of heaven become occasions of greater sin to those who live *without God in the world;* that there is a progress which sin never fails to make unless its career is checked by sovereign mercy. These predictions foretel this progress, and give warning of its consequences. The provisions of the table prove a snare to those who are *lovers of pleasure, more than lovers of God.* The minds of those become more and more blinded who *hate the light, neither come to the light, lest their deeds should be reproved.*

These remarks are respectfully submitted to the consideration of all sincere and candid inquirers after truth; and especially to those ministers of the gospel, who, when they instruct their hearers, really intend and desire to give the true meaning of the text which they repeat. N. S.

REVIEW.—Continued.

A Sermon preached before the Bible Society of North Carolina, on Sunday, December 12, 1824, *by the* Right Reverend J. S. RAVENSCROFT, *Bishop of the Diocese of North Carolina; with an Appendix.* Raleigh: Bell & Lawrence, 1825. pp. 22.

BUT let us turn now to the great principle, which our prelate opposes with so misplaced and ill timed vehemence. The principle is, that the copies of the Scriptures circulated by the Bible Society shall be without note or comment. This is transformed by the preacher into the principle, that "the Scriptures are exclusively sufficient for their own interpretation." Now we directly deny that this is a just interpretation of the Bible Society principle. All Protestants agree that the Bible is the only rule of faith; that no other book in the world has authority to bind the conscience; that from the sacred records alone can we derive authentic information of what we must do to be saved; and that its universal dissemination is "a consummation devoutly to be wished." Now while these things are so, there are six hundred millions of human beings without the Bible—Heathens, Mahomedans, and nominal Christians, perishing in ignorance and sin! Roman Catholics are known to prohibit altogether, or greatly to discourage the circulation of the Scriptures. Protestants are divided, chiefly owing to matters of external observance, into a number of different denominations. All, however, derive their religion from the Scriptures. The pious among them of every name have felt the power of divine truth, and know the preciousness of the Bible. Here is ground on which all can meet: One calm and peaceful place in this agitated and stormy scene: one association where all may feel a common bond of brotherhood; and indulge the delightful emotions of unbounded benevolence, and unmingled confidence. It is seen to be of unspeakable importance that *Latins* and *Greeks*, *Mahomedans* and *Pagans* should feel the united influence, the whole moral power of Protestanism. It is better that the Bible should be given, no matter what interpreter may be selected by the recipient, or even if he should have none at all, than that the nations should be destitute of the word of life. It is understood that each separate denomination, in its collective capacity may promote christianity according to its own creeds and confessions without let or hindrance. Where they cannot agree, they will agree to differ: but on this one point they

will unite, and co-operate as brethren. Now, while the hearts of millions are rejoicing in this "era of good feelings," and thanking God that sectarian coldness is warmed and melted by this new display of fraternal love; we hear this bishop, and the other, interposing, and saying, no: we cannot unite with you, unless you join the Book of Common Prayer with the Bible! Unless you will all become Episcopalians, and join with us, we cannot "have any connexion with such Societies."—We ask; but dear brethren! why can you not co-operate with us in this work of love?—It is haughtily replied, "Because in the constitution of your society, you maintain that the Scriptures are exclusively sufficient for their own interpretation."—We answer, whatever may be our sentiments, we maintain no such thing in our association: we only agree that as a Bible Society we will not undertake to interpret Scripture. You as individuals, or united in another society may distribute as many Commentators. Prayer books, and Homilies as you please, and of what kind you please—we have nothing to say to this; we pretend to no power to prevent it. We only ask you to join with us in presenting the whole Protestant world as united in one work of Christian benevolence. But all our pleadings are vain: the bishops reply, "We are sure that you maintain the principle which you deny; and we put you to this test. Let any Bible Society, not an auxiliary, let the great mother of all, the British and Foreign Bible Society, be convened, to decide on which of the various denominations of christians, shall be authorized by them, as a body, to interpret the faith, and administer the sacraments of the Gospel—yea, to present a single Commentator as a safe guide to the ignorant and unlearned—and then see whether they can agree. If they can, or, if in the mind of any reasonable man, there is the remotest probability of it—on the contrary, if it does not split them into shivers, then are we wrong in the view which we have taken of it. Otherwise, we must retain the meaning we have annexed to the talismanic words, *without note or comment.*" [See preface to the sermon, page 4.] On hearing this, we cannot but shrug our shoulders and say, "Dear Sirs! what would you have? We have associated on a certain principle, and you wish us to try, whether the society will hold together, when we abolish the principle of association. We tell you again, that we did not unite for the *interpretation*, but the *distribution* of the Bible. We think that a sufficient object for this one society—And all of you may go and help others to interpret as in your consciences you think

best—How is it, that you do not perceive, that there is not an atom's force in your objection, unless you could prove which you never can do—that connexion with this society obliges you to leave the Bible to be exclusively its own interpreter?" But it is of no use. We cannot prevail with them. And we, who love the gospel, and the universal church, more than the peculiarities of a particular denomination, must content ourselves without sharing our labours, our pleasures and our honours with these brethren.

But on a subject of so much importance, it is not sufficient to show that the preacher has mistaken the principle, which he intended to oppose. There is, as we believe, error in almost every step of the argument by which he has endeavoured to accomplish his purpose: and error too, which if admitted and reduced to practice, will operate to the material injury of the best interests of this country, and the church of Christ planted in it. We must therefore pursue this subject, endeavour to show the danger, and give faithful warning against it.

The principle opposed by bishop R. is one indeed with which the Bible Society, *as such*, has nothing in the world to do. But the subject is one, in which the interests of the whole community are deeply involved. His object is to prove that the Scriptures are not exclusively sufficient for their own interpretation. We are not sure that we fully understand his meaning. This we are most anxious to do, both for his own sake and our own. In a note addressed to the Editor of the Raleigh Register, and printed in the Appendix, (page 17.) he intimates that "he is liable to be misrepresented." We know not how this is: but for charity's sake we would hope that the worthy prelate is mistaken. We do know, however, how liable he is to be misunderstood; and we do heartily wish that, instead of letting his subjects run away with him, he would employ more definite and sober language. By a denial of the sufficiency of the Scriptures for their own interpretation, it may be meant, in the popular sense, that the people in general, cannot learn from them, all that they ought to believe and to do, for their salvation: or it may be intended, that none however qualified, are able to learn the true meaning of Scripture, without the lights of tradition, the consent of the fathers, or the interpretation of the church. Sometimes it seems to us that the preacher means one of these; sometimes, the other; and sometimes, both. And in no case, can we admit that he is correct, in the extent to which he carries his reasonings.

That plain, honest men, searching the scriptures with an earnest desire to know the truth, can learn the way of salvation, we hold to be evident. If bishop R. has not met with facts to establish this truth, he has not observed, as carefully as we wish he had, the effects of the Bible in the world. We have no room now for a detail of them. It is true, we have never heard an instance of any one being convinced of the necessity of a liturgy, or of the superiority of bishops to presbyters, or of sponsors in baptism, and things of this kind, by reading the Bible apart from all other instruction. But we have read well authenticated instances of persons being brought to the knowledge of the truth as it is in Jesus, to repentance, faith, love, and holy living, with nothing but the Bible for their instruction. And it would be strange indeed, if it were not so. Who can believe that the infinitely wise spirit, for the express purpose of teaching the way of salvation, would give a revelation to man, from which he could not learn what he must do to be saved? The very statement of the opinion confutes it.

But let it not be said that we nullify the ministry of the gospel, and the sacraments of the church. A thing *may* be done by one set of means, which will be done much more readily, frequently, and effectually, by the use of additional means. This is a matter of common experience. So it is in the efficient communication of spiritual instruction. God can communicate saving knowledge to every individual by immediate revelation; but he does not choose to do this. He can accomplish the work by means of the Bible. This is sometimes done, where other opportunities are wanting. But that man may be made a blessing to his fellow, and that society may be bound together by new bonds of love, he sees fit chiefly to carry on this work by human instrumentality, by the preaching of the gospel and the administration of the sacraments. We are therefore perfectly consistent in maintaining the sufficiency of the Scriptures, and at the same the necessity of a gospel ministry, and the ordinances of the church.

Again; if the bishop means to affirm that no one, by a proper application of the true principles of Hermeneutics, can ascertain the meaning of Scripture, without something else—which because we are at a loss how exactly to express, we have designated in three ways, *tradition*, the *consent of the fathers*, or the *interpretation of the church*—then we are constrained again to deny the truth of his position. That this is sometimes his meaning, we are persuaded both by his reasoning, and the caution, interposed in a passage already quoted.

"Let our sense of its true meaning and interpretation be *guided and directed by the universal consent* of that body of holy men," &c. This then is the doctrine taught by the bishops of Limerick and of North Carolina; the Scriptures are insufficient for their own exclusive interpretation, we must therefore go to the fathers, to learn what the apostles taught. But the people cannot go to the fathers: they cannot interpret for themselves: they must therefore receive implicitly what the church teaches! And who are the church? Why, in effect, as to this point, the *clergy*. And do *Protestant* bishops, in *America* teach this doctrine? As for ourselves, if these sentiments are received, we shall utterly despair both of the religion and the liberty of our country. When the people think themselves obliged to receive without appealing for themselves to Scripture as their only authorized hope of salvation, what their clergy teach to them, then farewell to the purity of the church, and to the liberty of the citizen! Let bishop R. go and study the popish controversy, as it was conducted by such men as Chillingworth, Stillingfleet and Barrow, and learn better opinions.

But as we are on this subject, let us look a little more into it. The preacher tells us to, "let our sense of the true meaning, &c. be guided by the universal consent of that body of holy men, who heard with their own ears the exposition of those, to whom were committed the words of eternal life," &c. Now if we take these words in their proper, grammatical interpretation, we must suppose that he means *the apostolical fathers*. No others can be meant by the words, *heard with their own ears*. But who were these fathers? Would our readers suppose that this "body of holy men" amounted just to five? Their names are Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp. If these men wrote much, only a very small part of their writings has come down to us. We do not know that they ever composed Commentaries on any part of the Bible. But we do know that there are serious doubts respecting the genuineness of most of their writings. Barnabas was the companion of Paul. There is one letter extant ascribed to him. We can give only one example of his fashion of interpreting scripture. In giving the reason why Abraham, at the command of God, instituted the rite of circumcision, he undertakes to prove that this was done to afford Abraham a revelation of Christ and of his death on the cross. And thus he conducts his proof—"Abraham circumcised in his family 318 persons: but if you will express this number in Greek letters, you will have the be-

ginning of the name of Jesus, with the figure of the cross: for I. is 10. H. 8. and T. 300, is the figure of the cross. Thus Ιη. is the beginning of the name Ιησους; and T is the sign of the cross!" Would a companion of the Apostle Paul, who had heard from him with his own ears the exposition of divine truth, trifle thus egregiously with scripture? We do not believe that the epistle is genuine; and if it were, who could follow such an interpreter of scripture? Clemens Romanus wrote a letter to the church of Corinth, a very small part of which is employed in the exposition of the scriptures. Hermas is author of a wild and visionary piece called the Shepherd. Only one short letter of Polycarp is preserved. And as for Ignatius it is, in the judgment of many able critics, uncertain whether the epistles which go under his name are genuine or not. If they are, it is well known that they have been sadly interpolated. We hesitate not to affirm that no man could form an adequate idea of the plan of salvation from the writings of these fathers. And we have no doubt but that a plain man could learn more of the true character of the Christian religion from a single perusal of the New Testament, than the wisest man in the world could pick out from the writings of these fathers during his whole life. We have made these remarks for the sake of shewing that bishop Ravenscroft's exhortations and arguments ought to be examined before they are received. We do not undervalue the right use of the fathers; but they are not generally to be followed as expositors of scripture.

And here we cannot but remark that if bishop R. has given his own principles of interpretation, in the argument before quoted from the 9th page of his sermon, as no doubt he has, we cannot but consider them as very unsafe. Let the reader reperuse the quotation. He will there find, according to the right reverend preacher, that revelation being intended to teach us spiritual truths, which we could not otherwise know, the language made use of must be suitable both to the subject and to our capacity of apprehension. But as there is an infinite disproportion between the things to be taught and our capacity of understanding, figure and metaphor are resorted to for the conveyance of instruction. We are not sure that we take up the full meaning of this language; but if we do, it amounts to this, that as the truths of revelation are beyond the reach of our minds, they are expressed in obscure language, which none but the church can interpret. That is, things which man cannot comprehend, are expressed in lan-

guage the common people cannot understand! But if we err in this case, we have no doubt as to the meaning of what follows. "Under the *letter* of scripture, therefore, is that *spiritual meaning* and application, which constitutes their value and importance to us as saving truth." Here is introduced the mystical and allegorical method of interpretation which we thought had been long ago exploded. How is it, that a man of bishop R's perspicacity does not see, that this scheme of interpretation unsettles the whole meaning of scripture, and subjects it to the reveries of every wild enthusiast. What is it that we cannot prove from the Bible, if we are permitted to pass over the letter, and look for spiritual meanings? And what are we to think of a revelation, if we must believe that the words do not mean what they seem to mean, but something else? If this is true, to borrow the words of that learned prelate the bishop of Limerick, how can we defend the *wisdom*, and even the *humanity* of the Holy Spirit, who indited the scriptures? We verily thought it was an established maxim, that, as God in his infinite mercy had condescended to communicate instruction to man, and of course to use human language, the words of scripture are to be interpreted precisely according to the laws of interpretation, which universally prevail. Indeed, if this is not the case, it is impossible that there should be any certainty in sacred Hermeneutics. If the language of scripture does not mean what according to the established laws of language it seems to mean, but something else, who is to tell us what that other meaning is? How does the church know; how do the bishops know? What secret means have they of discovering the truth hid under the letter, which escapes all others? Bishop R. certainly has not considered this subject. He ought to know that this mystical, allegorical method of interpretation has caused more perversions of scripture, than all other modes united: and placed as he is, he ought to be in a condition to warn *his* clergy against it.

The plain truth on this subject is, that the maxims of common sense, and the laws of language are to be applied to the language of Scripture, as to any other book. Literal passages are to be interpreted according to their true character. Tropes, allegories, parables, &c. are to be interpreted just as similar modes and figures are in other ancient authors. The obscure parts are to be compared with the plain, which treat on the same subject, and thus the meaning of the sacred oracles is to be elicited. But no; say the Bishops of Limerick and of North Carolina, the *obscure* are not to be inter-

preted by the *clear*—and how then? We humbly ask. Surely the reverse of the common rule is not to be admitted. It would be strange indeed to interpret the *plain* by the *obscure*; to explain a thing which we *know* by one which we *do not know*. This is absurd. And it being so; we were much at a loss to understand how these Bishops would have us proceed. Two passages of the sermon, however, that are much clearer than this, have thrown light upon it. One is that already noticed, wherein we are exhorted to let our *sense* of the *meaning* and *interpretation* be guided by the universal consent of those holy men, &c. And the other, that on page 11, where the Bishop adverts to his favourite topic, of AUTHORIZED AND ACCREDITED *interpreters and administrators of spiritual things*. And who are these? In the judgment of Bishop R they are diocesan Bishops and the men on whom they have laid their hands! On all points of difficulty we must surrender understanding and conscience to them! Their universal consent affords sure guidance and direction. But alas! how shall their universal consent be ascertained? We find Popes against Popes, Councils against Councils, Fathers against Fathers, Bishops against Bishops. We must wade through ponderous tomes of barbarous Greek, and more barbarous Latin; through the opposing decrees of councils; through the wild allegories, and strange *mystifications* of the fathers; and after all be unable to find the *universal consent*. Are the *people* to pursue this course? The Bishop does not think so. No: they are to hear these authorized and accredited agents. Has the right reverend preacher considered to what extent his principles carry him? We are sure that he has not. We are sure that he is a staunch protestant. And we lament that the indiscretion of his zeal hurries him, unawares, into errors so near a kin to popery. An enlightened, pious, zealous clergy, acting in their appropriate sphere, and exercising their proper influence, are blessings to the church and to society: but they are injurious in a high degree to both, when they claim rights and exercise powers not given to them by the word of God.

The Bishops of Limerick and North Carolina think that the method of explaining the obscure parts of Scripture by those that are plain, leads to Socinianism. (See page 10.) We are truly sorry that this sentiment should be advanced. It is a bad case for orthodoxy, if it is true. Reference is made to the state of religion among the Reformed Churches on the Continent of Europe in proof of the position. But we much doubt whether either of these prelates is well informed on

this subject. The following fact shows that they have not attributed this lamentable declension to its proper cause. Even the boldest of the German Critics acknowledge that the scriptures, when interpreted according to the laws of language, teach the doctrines, which Bishop R., with us, calls orthodox. But they deny the inspiration and divine authority of the Bible. This they would equally deny, if the orthodox doctrines were derived from mystical interpretations, founded on the authority of the Church. No: mystical interpreters drive rational men into infidelity. And when Deism is unfashionable, infidelity appears in the form of Unitarianism.

But now we would gladly learn from these eminent prelates, how they would confute an Unitarian according to their principles. He denies the *authority* of the church to interpret scripture. He laughs to scorn what is called the *spiritual meaning*, hid under the letter. Nothing can touch him but the meaning of Scripture, elicited by the application of the common rules of Hermeneutics. And is it not passing strange that the only method, by which the Unitarian can be confuted, and brought to silence, leads to Unitarianism? The Bishop of *Limerick* had been much better employed in distributing the Bible to the poor, benighted, oppressed peasantry of *Ireland*, than in writing out his exploded principles of interpretation, to mislead the Bishop of North Carolina.

The second general argument of Bishop R. need not detain us long. It is derived from the fallen nature of man. The whole amount of it is this. Man is a fallen creature, prone to corrupt even divine revelation, therefore the Bible must not be put into his hands "without note or comment." Man is depraved, therefore the truth which God intended for his reformation, must not be given to him without human explanations! But are not Bishops and Presbyters men also? And do they not partake of the common depravity? The argument will go too far for the preacher. And this especially when we look to ecclesiastical history, and learn who have been the great corrupters of the word of God. We ask Bishop R., who, but the very men, who have put in the highest claims to that *accredited agency*, of which he so much delights to speak?

But the preacher thinks putting the Bible, without note or comment, into the hands of fallen man, will produce an endless variety of systems of belief; and that we must either admit this to be a *valid* objection to the principle of the Bible Society; or maintain "that it is a matter of perfect indifference what system of religious opinions we draw from the

Scriptures. But, we beg to be excused for doing neither one nor the other.—We cannot do the latter; because we hold the whole thing in utter abhorrence. Does not Bishop R. know that we do? Not one in fifty thousand, of the friends of the Bible Society differs from us on this thing. And here we confess that it has been more difficult to believe that Bishop R. is candid and sincere, than we ever found it on any other occasion. He professes to believe that this opinion respecting the equal safety of all, no matter what they believe, provided they are sincere, is the great error of the age and nation, in the world and among christians. That it is an error in the world, and prevalent to an alarming extent we know and deplore. In our humble manner, we have endeavoured to put it down. But that Bishop R. should seriously believe that this unscriptural and extravagant notion is embraced by christians of any denomination; by the friends of Bible Societies in any part of the world, seems almost incredible. True indeed many of us are fully persuaded that there are various matters of form and ceremony on which christians may differ, without endangering their salvation. Yea; on which they may differ without error. For in cases where nothing is prescribed as to form and manner, there can be no error, unless it be in prescription. But can such a man as Bishop R. be so blinded by party feeling as to include these things in a *system of doctrine?* Yet he must do this, before he can, with any show of reason, charge us with indifference to truth. No: this is not our sin: it consists in believing that the word of God is sufficient, without the book of Common Prayer.

Before we proceed to the first part of the Bishop's dilemma, we must observe, that deeply as we lament the divisions which exist among christians, we had rather see them exist in all their distressing variety, than to see *Uniformity* produced by any measures adopted since the days of the Apostles. Let the reader consult history on this subject. Let him look to the Act of Uniformity in England, and observe what desolating evils it produced there. But if he wants to see the precious fruits of Uniformity in full maturity, let him look to Spain, to Portugal, to Italy, to Austria. Let him compare the religious state of those countries with that of England since the Act of Toleration, and of the United States, where even toleration is a misapplied word. The more perfect religious liberty; the more prevalent is true piety. In Spain, the plan has been to publish the Bible with such expensive and voluminous comments that the common people could not

procure it at all. In England and the United States every one procures the Bible in such form as suits his taste and convenience. The people generally possess it without note or comment. They have done so for ages. In Spain and Italy they have administrations and sacraments enough in all conscience. Yet with them all, and Uniformity into the bargain, their religious state is infinitely worse than in free England, or still freer America. No where in the world, is the Bible so widely circulated without note or comment, as among the most truly pious nations. It cannot do the harm; it cannot produce the neglect which Bishop R. apprehends.

But it produces divisions, and various systems of belief.—Indeed! Do common christians, or common readers, who peruse the Bible without note or comment, form new sects, and new systems.—Is this the origin of the Protestant Episcopalians, who sprung up, as doubtless the Bishop knows, as a new Sect in England, about three centuries ago? Was this the origin of the other classes of Protestants, the Lutherans, the Presbyterians, who appeared about the same time? Did this possession of the Scriptures without note or comment by the common people, originate the Independents in England; or the Wesleyan Methodists? But what is the Bishop's remedy for these evils; what is to prevent these various systems? Why, sending the *word* and the *church*, *grace* and the sacraments *together*. Now, we happen to know what the right reverend preacher means by *church* and *sacraments*. It is the Protestant Episcopal Church, and Baptism and the Lord's Supper administered by her Clergy. Will this produce the desired effect? In answer allow us to ask, if Bishop R. has ever read the life of the late Bishop of Llandaff? If so, what does he think of that prelate's system of doctrine? Does Bishop R. approve and recommend *Scott's Commentary?* Did Bishop R. ever study the system of Divinity drawn up, by that great man Archbishop Usher? Does he approve it? What does he think of Overton's true Churchman? What does he think of "that *numerous body of the Church of England, who are disposed to think favourably of Baron Swedenborg's Testimony?*" Alas! what is a remedy good for, which proves itself to be thus inefficient? In the Church of England, there are high churchmen, and low churchmen—* Deists, Arians, Socinians, Calvinists, Armi-

* For the Evangelical Clergy of England, we entertain the highest respect, and the sincerest affection. We mention the facts above stated, with great pain. Our object is to show that Bishop R's plan wont do; and by the way, to prove that a great injury is done to a Church, when government encourages bad men, to seek a living in it. We take great pleasure in stating that the number of Evangelical Clergy is increasing.

nians, and Swedenborgians. And yet we are gravely told by a Bishop of the Protestant Episcopal Church, that we must not send the Bible without the book of Common Prayer, lest we produce discordant systems of belief!

The third argument of Bishop R. is certainly one of the most extraordinary that we have ever seen. *The Agency of the Holy Spirit, in giving effect to the word of God, proves that it is erroneous, dangerous, and eventually destructive of all revealed religion, to distribute that word, without note or comment!*

We have always understood that the Bishop is a bold man. But here is an instance of intellectual chivalry, of which we have witnessed few examples. The chief ground of encouragement to the friends of the Bible cause, is that in answer to their constant and earnest prayers, the ever-blessed Spirit will accompany the word distributed by them, and make it effectual to the conviction and conversion of sinners, and the building of them up through comfort of the Scriptures unto eternal salvation. Were it not for this precious hope, their hands would soon hang down, and their knees become feeble through despondency. But, blessed be God! Every year's experience gives them fresh confidence; and they go on with heightened expectations and renewed confidence, towards the accomplishment of their mighty enterprise of love. Here, however, comes a Bishop of the Church, and bids them pause, consider, and change their plans. You must not, says he, distribute the Bible without note or comment, because the Holy Spirit is promised and is given, to afford spiritual illumination, that the Scriptures may be rightly understood and applied! Amazing! Yet hear him! Patiently and candidly hear him! "Is it thence to be assumed [that is from the necessity of Spiritual influences] that the simple volume is *necessarily* accompanied by the Spirit of God, and that every impression made on the mind of the reader of that volume, is the witness of the Spirit to the truth and certainty of the interpretation he comes to?"—Most certainly not. "Yet such is, *unavoidably*, the extent, to which the favourite principle of this and other Bible Societies, carries the essential doctrine of Spiritual influence." UNAVOIDABLY! So far from it that there is probably not a single individual on the face of the earth, who ever thought of this thing, before it was suggested by the Bishop of North Carolina. Who of all that believe in the Holy Spirit, believe that He *necessarily* accompanies *any* means of grace? Does he *necessarily* accompany the use of the book of Common Prayer? Or the ad-

ministration of the sacraments? Or the preaching of *legitimate* ministers? Surely, surely Bishop R. does not pretend that such power is given to men. If this is indeed so, how fearful is the guilt of those who permit any of their hearers, their baptized children, their communicants to remain unenlightened, unregenerate and impenitent! Is it not as plain as daylight that the Bishop argues here, just as strongly against all his administrations as against the Bible Society?

Again we have this extraordinary logic. "According to the principle, the Bible is to be exclusively interpreted from itself.—According to scripture, no saving knowledge and application of divine truth can be had, but by the operation of the Holy Ghost:—It therefore follows, if the principle be true, that the *effect* produced through the word of God read, must be received as the immediate *dictate* of the Spirit." Will Bishop R. do us the favour to form this argument into a regular syllogism, and publish it in the Raleigh Register? And if he pleases, let the following argument reduced to like form, be placed parallel to it. The Bible ought to be distributed *with* notes and comments. But all saving knowledge and application of divine truth is had by the operation of the Holy Ghost. Therefore if the principle be true, the effect produced through the word of God read with notes and comments, must be received as the immediate dictate of the Spirit. "This it appears to me is the unavoidable conclusion assuming the principle to be founded." For our lives we cannot see the difference between the logical character of these two arguments, nor of the conclusions derived from them. But Bishop R. thinks that the first argument leads to monstrous extravagance. While according to his own principles the other is just; because he is in favour of distributing the Bible *with* notes and comments. The notes and comments make all the difference. Ah! *these* are the talismanic words. But what notes; what comments? Plainly according to Bishop R. the "Book of Common Prayer, and Administration of the Sacrament, and other rites and ceremonies of the Church." Is it pretended that the influences of the Spirit are necessarily connected with these; and are we assured that an *effect* produced by the reading of the word of God accompanied with these, is, as the Bishop says, an *immediate*, or if he please a mediate *dictate* of the Spirit? And are we to believe that the "discordant and opposite views of christian faith and practice," which are to be found among the Calvinists, Arminians, Swedenborgians and others in the bosom of the Church of England, "have alike the witness of the Spirit of

God, that they are the truths of God, and equally to be relied on for salvation?"

We clearly see to what all these things tend. A vigorous effort is being made in this country, privately by some, openly by others, to persuade the people, that there is no true Church of Christ, but the Episcopal Church; no true ministers but her ministers; no Scriptural hope of Salvation, but such as is warranted by her administrations; no ecclesiastical authority, but that vested in her Bishops; and that the only way by which the people at large, can verify the true church, and learn what they must believe and do for salvation, is to hear the Bishops and the Priests, and commit themselves exclusively to their spiritual direction. There are many more influences at work to accomplish this object in this country, than the people are aware of. It is high time for the public attention to be awakened to this thing. We do conscientiously believe that success in this project will deeply injure the Episcopal Church in her true interests; will be destructive to the cause of piety; will operate against those principles which are most dear to us as Americans.

Moderate churchmen, who demean themselves modestly, humbly and charitably, as all christians ought to do, are our brethren, honoured and beloved. We have often prayed, and do still delight to pray for them, and bid them God speed! We have no quarrel at all with them, because they prefer the forms and order of their church to any others. But arrogant claims, exclusive pretensions, and high-church bigotry, wherever found, we feel it as a solemn obligation to resist. It is a part of our duty as citizens; we owe it to the universal church of the Lord Jesus Christ; and we dare not be silent. This is not an age of the world, in which we are to look on, and see principles advocated, which go to undermine the foundation of liberty of conscience and right of private judgment. We do not pretend that Bishop R. sees to the end of his own principles; and embraces their consequences. We are willing to believe that he has adopted them hastily. But that does not destroy their true character, nor render them innoxious. We therefore resist them with all our might. And we cannot but hope, that when he comes to a sober review of his sermon he will adopt the opinion, that he has, in this case, espoused a bad cause, and supported it feebly.

It was our purpose to offer some remarks on the closing passage of this sermon. The sentiments, however, are only a repetition of ideas on which we have before animadverted.

And we have not room for new observations. We must, nevertheless, interpose one caution. It is dangerous in this country for clergymen to lay too much stress on ecclesiastical authority. When our countrymen are convinced of truth and made to feel duty, they will cheerfully do every thing that is lovely and of good report. But authority will prevail nothing with them. The ministers of religion may call themselves by sounding names, attribute to themselves high prerogatives, and put in strong claims, but it will avail nothing. And it ought not. There is an American principle in regard to these matters, which exerts itself with mighty efficiency. And on the fullest examination, we believe that it is the very principle which prevailed in the primitive Church. Let Clergymen among us consider this thing well. It will, when carried into practice, enable them to do immeasurable good, while it will greatly lessen their temptation and ability to do evil. But we forbear. These hints are dropped in love both to ministers and people. And may God bless them all!

On this occasion, we felt bound to come out frankly and fully. Bishop R. is remarkable for a frank and fearless candour; for which we respect him much more highly, than if he held his present sentiments, and endeavoured to propagate them slyly and in private. This we are persuaded he never will do. While therefore we freely condemn his dogmatism, and religious aristocracy, and lament the narrowness of his views respecting christian fellowship; we love his zeal, admire his openness and sincerity, venerate his fervent piety, and esteem him as a high-minded and honorable man.

MEMOIR OF CATHARINE BROWN,

A Christian Indian of the Cherokee Nation. By Rufus Anderson, A. M. *Assistant Secretary of the A. B. C. F. M.* 1825.

(Concluded from page 153.)

Having herself tasted that the Lord is gracious, she discovered an earnest solicitude that others might share in her felicity.

"The Rev. William Chamberlain, now residing at a missionary station called Willstown, not far from the place of her nativity, states, that, after the interesting period just mentioned, her desires for the salvation of her people, were strong and ardent. She wept and prayed for them, in secret places, as well as in the company of her female friends at their weekly prayer-meetings. Among the rest, the case of her brother David, then on the Arkansas river,

was specially interesting. One morning, having retired to the neighbouring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was near setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New England ,to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude."

At the commencement of the year 1818, Catharine's Father came to take her home, proposing to remove with his family beyond the Mississippi. This measure was painful both to Catharine and the Missionaries. She spent some time at her Father's house; but circumstances conspiring to delay his removal to the Arkansas Country, she was permitted to return, and reside for a few months at Brainerd. While there she wrote the following letter, which is among the earliest of her epistolary compositions, known to her biographer. It is addressed to Mrs. Williams at Elliot.

" *My dearly beloved Sister*,

" I have been wishing to write to you ever since you left us. You can hardly tell how my heart ached when I parted with you, expecting never to see you again in this world; but when I remembered that you were in the hands of the Lord, and that he would dispose of you as he pleased, it gave me joy equal to my sorrow.

" O how I rejoiced, to think that you were going to carry the glad tidings of salvation to a people who had never heard of the dear Saviour. I do hope and pray that the Lord will bless your labours among them, as he has here.

" We were very lonesome when you left us, especially at our prayer meeting; but I hope our hearts were united in love. I was very sorry to hear that you were sick; but it rejoiced me to hear that you were recovering. O, my dear sister, I will join with you in praising the Lord for his goodness in restoring you to health. I shall never forget you, or your kind endeavours to bring me to a knowledge of the Saviour. Sometimes I feel the love of God shed abroad in my heart, and feel as if I should be willing to give up every thing in this world to Christ. O how good is it to enjoy the presence of God; O that I might always enjoy it: but my heart is so bad and so prone to leave the God I love, that I am afraid he will leave me. O my dear sister, do pray for me.

" All the Cherokee brothers and sisters are well. Three of the scholars, viz. Lydia Lowry, Alice, and Peggy Wilson, we hope have obtained an interest in the Saviour. Mr. Wilson came here, and wished to take his daughters on a visit to Mr. Brown's. Nearly

a week after, he sent word that he was not going to send them back to school again. We felt very much grieved to hear it.

"I expect my father here every day. I do not know whether I shall go to the Arkansas, or not. I feel grieved when I think of leaving my Christian friends, and of going far from all religious people, into a wild howling wilderness, where no star shines to guide my wandering feet to the Babe of Bethlehem, where no warning voice is heard to keep me in the straight path that leads to heaven. When I look to that dark region, I start back; but when I think of my two brothers there, and my dear parents, who are soon to go, I feel reluctant to stay behind, and leave them to perish alone.

"Tell Mr. Williams and Mr. Kingsbury, that I remember them most affectionately, and also all the dear brothers and sisters at Yello Busha.

"From your loving sister,

"CATHARINE BROWN."

The period of separation at length arrived. Her departure is thus described by the Missionaries.

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and entreated them to leave her with us a little longer. She is their only daughter, and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her if she would not mind him, and go with them now, he would disown her forever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed.

"Precious babe in Christ! A few months ago brought out of the dark wilderness; here illuminated by the word and Spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow-traveller, with whom she can say, 'Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

This separation however was not final. In May 1819, she was again brought back to Brainerd by her Father, and committed to the care of the Missionaries, until her education should be completed. It was then his intention, with the rest of his family, to remove immediately; but some unknown cause prevented its execution.

"Catharine ascribed the change in the intentions of her parents respecting her, wholly to the special providence of Him, who heareth prayer. The appointed time for their departure drew near. She was convinced that it was not best for her to go. Her continual intercessions were, that her parents might be induced to leave her behind. And her prayers were answered. After one of her seasons of private devotion, she returned to her family, with a delightfully confident hope, that God had listened to her requests; and, as she entered the room where her parents were sitting, she found they had been consulting on the expediency of sending her back to Brainerd; and had actually resolved upon her return. This was just half a year from the period of her removal from that consecrated place."

In the course of this year, we find David Brown, the brother of Catharine, a member of the school; and early in the following year the hope was entertained that he had become truly pious.

"Soon after this, hearing that their father was ill, these young converts from heathenism went home to see him. They remained at home about seven weeks. Catharine says, "David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother, and the other members of the family, exhorting them to attend to it as the word of God, to repent of their sins, which he told them were many and great, and to become the followers of the Lord Jesus Christ." With his father's consent, he maintained the worship of God in the family, morning and evening, and craved a blessing and gave thanks at the table. He also conversed freely with friends and neighbours, boldly professing himself a Christian."

When Mr. Brown, recovered from his illness, brought back his children to Brainerd, he delivered to the Missionaries the following letter, signed by himself and others.

"We, the head men, chiefs of the Creek-Path town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighbourhood, as the distance from this part of the nation to Chickamaugah is so great as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise twenty, or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands, this 16th of Feb. 1820."

In consequence of this request, the Rev. Mr. Butrick, aided by John Arch, a converted Cherokee, opened a school in the vicinity of Mr. Brown's residence, the natives having erected there, a convenient house for the purpose. This school so increased that other applicants could not be admitted. Another school, especially one under the care of a female, was desired. A spirit of seriousness and of inquiry was beginning to prevail among the people.

"These facts being known at Brainerd, the missionaries thought it their duty to advise Catharine to go and take charge of the contemplated school. In this advice she acquiesced, though not without a painful diffidence of her qualifications for such a service. When it was known at Creek-Path, that she was to take charge of the school, the most enthusiastic joy was occasioned among the people. They seemed to feel, that the preparations could not be made too soon. Not less than fifty Cherokee men, besides negroes and boys, assembled immediately to build a house, which, in two days, was nearly completed according to their stipulation."

Not quite three years had elapsed since Catharine entered the school at Brainerd. She now left it cheerfully that she might impart to others the instruction she had received. Her views are touchingly expressed in the following extract from her diary.

"*Brainerd, May* 30, 1820.—To-morrow morning I shall leave this school, perhaps never to return. It is truly painful to part with my dear Christian friends, those, with whom I have spent many happy hours in the house of worship. I must bid them farewell. This is the place, where I first became acquainted with the dear Saviour. He now calls me to work in his vineyard, and shall I, for the sake of my Christian friends and of my own pleasures, refuse to go, while many of my poor red brothers and sisters are perishing for lack of knowledge? O no. I *will not* refuse to go. I will go wherever the Saviour calls me. I know he will be on my right hand, to grant me all the blessings, that I shall need, and he will direct me how to instruct the dear children, who shall be committed to my care."

Catharine commenced her school at Creek-Path; and her deportment in the new and trying situation in which she was now placed, was entirely satisfactory to children, and parents, and the missionaries. In less than a year, however, she transferred it to other hands, wishing to prosecute her own studies to a still greater extent. Her family shared in that spirit of serious inquiry which prevailed at Creek-Path; and she had the pleasure, at length, of seeing a father, a mother, a brother, and two or three sisters whom she tenderly loved, numbered amongst the professed disciples of Jesus Christ, and giving evidence of their Christian sincerity. She resided for some time in the family of Mr. and Mrs. Potter, to whose management, the school had been committed, zealously advancing in the career of improvement, under the impulse of an ardent desire, for future, and extensive usefulness. At the earnest request of her parents, in September 1822, she went to reside with them. Soon after this event, the indications were perceived of the disease, to which, finally, she fell a victim. It was not long, until she appeared to contemplate her speedy removal from this world, as a probable event. If with this prospect before her, she seemed at first to doubt respecting her preparation for death, her apprehensions were speedily dispelled; and the anxiety which subsequently she manifested, had another origin.

"She said to a beloved friend, 'I know, that it is my duty to submit entirely to the will of God. He can carry on his work without me. He can take care of my parents. Yet I am anxious to recover. I wish to labour more for my people.'"

But,

"As she approached nearer to eternity, her faith evidently grew stronger, and she became more and more able cheerfully to resign, not only herself, but her parents, her friends, her people, her all, to the disposal of her Lord."

Mr. Bascom describing a visit which he made to her says,

"Catharine appeared sweetly composed. Her countenance was cheerful, and her soul filled with tenderness and filial trust in God. After conversation and prayer, I asked her what she would have me say to her brother David.

"She replied, 'Tell him not to be uneasy about *me*. If I do not meet him in this world, I hope to meet him in Heaven. I have a great desire to see him, but the Lord may not permit us to meet here.' These words were spoken in a low, but audible whisper, and with the significant emphasis of a heart filled with faith and love.

"I have rarely, if ever, seen a more lovely object for the pencil, than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting, with filial patience, the welcome summons to the presence of her Lord.

"Mrs. Potter says,—'Death was now disarmed of his terrors. She could look into the grave without alarm. She confessed her sins with great meekness, and mourned that she had not been more faithful in the service of God; yet rejoiced to resign her soul into the hands of her Redeemer.

"Once, when I visited her, she affectionately took my hand and said,—'My dear sister, I have been wishing to see you, for several days. I have thought a great deal of you and Mr. Potter I love you much, but am going to leave you. I think I shall not live long. You have done much for me. I thank you, and hope the Lord will reward you. I am willing to die, if it be the will of God. I know that I have experienced his love. I have no desire to live in this world, but to do good. But God can carry on his work without me. I hope you will continue the meetings of females. You must not be discouraged. I thought when I should get to the Arkansas, I would form a society among the females, like ours. But I shall never live to get there. I feel for my dear parents, but the Lord will take care of them.' "

That no means for her recovery might be left untried, she was removed to Limestone to the house of Dr. Campbell. Her health for a time seemed to improve. Mrs. Potter came from Creek-Path to see her.

"This lady, in a letter to the Corresponding Secretary of the American Board, says: 'She then seemed to think she might recover; but manifested no wish to live, unless it should be for the glory of God. She said, 'When I enjoy the presence of the Saviour, I long to be gone.'

"While at Dr. Campbell's, I wrote a letter to her brother David, informing him of her illness. When about to close the letter, I went to her bed-side and said, 'Catharine, what shall I say to your brother for you ?"

"After a short pause, she replied, 'If you will write, I will dictate a short letter.'

"Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she, with a sweet smile, began to relate what God had done for her soul while upon that sick-bed.

"To my partial eye, she was, at that moment, an interesting spectacle, and I have often wished, that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking, her eye beamed with

spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear.

"The reader will naturally desire to see the letter, which was dictated and penned under circumstances so interesting. It was written in exact accordance with her dictation, and was as follows.

Limestone, June 13, 1823.

"My Dear Brother,—Mrs. Potter has told you the particulars of my illness. I will only tell you what I have experienced on my sick-bed.

"I have found, that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment.

"I love you very much, and it would be a great happiness to me to see you again in this world. Yet I don't know that I shall. God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet, never to part. We ought to be thankful for what he has done for us. If he had not sent us the Gospel, we should have died without any knowledge of the Saviour.

"You must not be grieved, when you hear of my illness. You must remember, that this world is not our home, that we must all die soon.

"I am here under the care of Dr. Campbell, and his very kind family. My mother and sister Susan are with me. Since I came here, I have been a great deal better, and the doctor sometimes gives encouragement of my getting well. But we cannot tell. I am willing to submit myself to the will of God. I am willing to die, or live, as he sees best.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, if he spares my life, he will enable me to be faithful to his cause. I have no desire to live in this world, but to be engaged in his service.

"It was my intention to instruct the people more than I had done, when I returned from Brainerd; but when I got home, I was not able to do it.

"It was a great trial to me not to be able to visit our neighbours, and instruct them. But I feel that it is all right. It is my prayer that you may be useful, and I hope the Lord *will* make you useful to our poor people. From your affectionate sister

Catharine."

But all hope of her recovery was soon abandoned. Her physician thought it his duty to state frankly his opinion of

her case. This information excited no alarm in Catharine's bosom; and her father, after a solemn silence of several minutes, said, "The Lord has been good to give me such a child and he has a right to take her when he thinks best. But though it is my duty to give her up, it is hard to part with her." The following extract closes the scene, and the narrative part of this memoir; and forms an appropriate conclusion to this notice of it.

"On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bed-side.

"I found," says he, "some appearance of anxiety on her countenance, which was the result of new sensations of bodily distress, and not of any agitation of mind. As soon as she could speak, (for she was sometimes speechless,) extending her hand to me, she calmly observed, 'I am gone.'

"Some hours after this, when her distress returned, and her respiration became very difficult and painful, she said, in reference to her sufferings, 'What shall I do?' I inquired, if, in this trying hour, she could not confidently rely on her Saviour? She answered, 'Yes.'

"Through the day her mind was perfectly tranquil, and though several times, when her mother and friends were weeping about her, the tears would start into her eyes, she would quickly suppress them. She seemed to spend most of the time in prayer.

"The night was one of considerable distress, owing to her difficulty of breathing. In the morning she looked towards the window and asked me if it was not day. I replied, that it was. She then turned her eyes towards heaven, and an indescribable placidness spread over her countenance.

"Perhaps she thought, that the next morning she should behold, would be the morning of the resurrection.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then,—she closed them in the sleep of death.

"She expired without a groan, or a struggle. Even those around the bed scarcely knew, that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past 6 o'clock, on the morning of July 18th, 1823."

"Her afflicted relatives conveyed her remains to Creek-Path, where they were, on the 20th, deposited near the residence of her parents, and by the side of her brother John, who had died about a year and a half before, in the triumphs of the same faith.

"Her age was about twenty-three; and six years had elapsed from her first entering the school at Brainerd. She was then a heathen. But she became enlightened and sanctified, through the instrumentality of the Gospel of Jesus, preached to her by the missionaries of the cross; and her end was glorious.

"A neat monument of wood, erected by her bereaved relatives, covers the grave where she was laid. And though, a few years hence, this monument may no longer exist to mark the spot where she slumbers, yet shall her dust be precious in the eyes of the Lord, and her virtues shall be told for a memorial of her.

Although the limits intended for this article have already been exceeded, we must add the following extract from the conclusion of the work.

"Let the life of Catharine Brown operate as an appeal to the benevolence of the Christian community. Though dead, she speaks: and oh, let her voice fall with persuasive and irresistible eloquence upon every ear.

"Shall her people, of whom, by the purifying and ennobling influences of the Gospel, so much can be made, be abandoned to ignorance and wo? Shall beings, who are capable of knowing God, of understanding the grand economy of his grace, of enjoying the imperishable blessings of his salvation, be shut out eternally from such wisdom, and debarred forever from such enjoyment?

"Are they not susceptible of whatever is useful, and beautiful, and even sublime in character? Can they not appreciate, and will they not use the means of Christian civilization, if placed within their reach?

"And may we not expect an abundant reward? Nay, have we not already been amply rewarded? To say nothing of the impulse given to the intellect, the industry, and the enterprise, of the nation, to which the subject of this memoir belonged; or of their accelerated progress in legislation and government; or of the amelioration in the habits and manners of their domestic and social life; or of the rudiments of learning imparted to a multitude of children and youth; or of the amount of sacred truth, the only means of conversion and sanctification, instilled into their minds, or of an inheritance in the heavens secured to many souls:—to say nothing of all this, were not the holy life and triumphant death of Catharine Brown, an ample remuneration for all the labours and expenditures of the mission to her tribe?

"Say, ye missionaries of the cross, should ye repent of your self-denying toils, if this had proved your only reward? Say, ye churches of the Redeemer, would ye recal her sainted spirit from the skies, if what ye have expended for her nation could be refunded? A thousand worlds would not be worth what you have through the grace of God, secured to her, as is humbly believed,

in the regions of the blessed. And when ye, also, stand on the heights of the Zion above, and behold her ransomed spirit 'filled with all the fulness of God,' and exulting amid the hosts of heaven, will ye have any regrets for the sacrifices it cost you to send the Gospel to her people?

"O let sloth be driven away; let the grasp of avarice be loosened; let benevolence assume the dominion; let a spirit of enterprise be kindled; let the messengers of salvation be quickly sent to every tribe that roams the western wilds.

"Then 'the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'"

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Cherokee Improvement.—A Society has lately been organized, entitled "The Moral and Literary Society of the Cherokee Mation." Its objects are the Suppression of Vice, the encouragement of morality, and the general improvement of the nation. Funds are to be appropriated to the purchase of a Library; which shall contain books on Morality, History, Religion, Jurisprudence, and General Literature. On the 3d Monday in October there is to be an Annual Meeting of the Society, when a member, previously appointed shall deliver a discourse suited to the occasion. Mr. David Brown is appointed to that service at the First Annual Meeting; and Mr. John Ridge, was directed to prepare a Copy of the Constitution and of the proceedings of the Society for publication, and also to inform the friends of *aboriginal* civilization, of the state of improvement among the Cherokees. In doing this, he has stated that the late Council of the Nation, have resolved on the establishment of an Academy at New Town, the Seat of Cherokee Government. A brick edifice is to be erected for this purpose. The Cherokee language is reduced to a system. Mr. George Guess, who does not understand English, has invented 86 characters, each being a sound or syllable, by means of which correspondence is carried on. Mr. Ridge says "the effects of the laudable policy of the General Government, and the Missionary Societies of the United States, are strikingly displayed in almost every family of this nation."

New-England Biography.—Two Gentlemen of New-Hampshire, Messrs. Kelly and Farmer are preparing for publication a work to be entitled "The New-England Biographical and Genealogical Dictionary." It is intended to comprise all such information as can be obtained of persons residing, or having resided, in either of the New-England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil, or literary history of New-England.

Analytical Geometry.—The Rev. A. Potter, Professor of Mathematics and Natural Philosophy in Union College is preparing for publication, a treatise on *Analytical Geometry*, from the French of M. Biot, which will shortly be issued from the Press in Philadelphia.

American Natural History.—Mr. Robert Wright of this city is engaged in publishing by subscription, a work entitled "*American Natural History*," by John Goodman, M.D. member of the Philadelphia Academy of Natural Sciences. The plates with which it is to be adorned, will, judging from the specimens we have seen, be of the finest description. The paper and typography also will be of a superior kind. The first part of the work, in three volumes 8vo. will be ready for delivery in September next.—*Phil. Gaz.*

Natural Science.—A singular fact in geology has been lately disclosed, while boring for soft water in this town. For the first thirty yards the boring irons were not affected in any manner out of the usual way; beyond that point they became possessed of a highly magnetic power, which continued till the irons had penetrated to the depth of sixty yards; afterwards the attraction ceased, and the boring is now proceeding without any effect being produced upon the iron out of the ordinary way.—*Leed's* (*Eng.*) *pap.*

Form of Hailstones.—Whilst ascending the volcano of Purace, in the Andes, M. Humboldt had occasion to observe, that during a hail-storm, the hailstones, which were white, from five to seven lines in diameter, and formed of layers of different translucency, were not merely very much flattened at the poles, but were so much swelled in their equatorial dimensions as to have rings of ice separated from them on the slightest blow. M. Humboldt had twice previously observed this phenomenon in the mountains of Bareuth, and near Cracovia, during a journey in Poland, "May it be admitted that the successive layers which are added to the central nucleus are in a state of fluidity sufficient to allow of the flattening of the spheroids being caused by a rotatory movement?"—*Ann. de Chim.*

Motion of the Electrid Fluid.—It has long been received as a fact that an electrical discharge was capable of being transmitted through a considerable distance (say three or four miles) instantaneously, and without any sensible diminution of its intensity. Mr. Boslow however, by employing wires of various lengths up to 840 feet and measuring the energy of the electric action by the deflection produced by a magnetic needle, has found that the intensity diminishes very rapidly, and very nearly as the inverse square of the distance. Hence the idea of constructing electrical telegraphs is quite chimerical. He found also that the effect was greater with a wire of a certain size than with one smaller, yet that nothing was gained by increasing the diameter of the wire beyond a given limit.

U. S. Lit. Gaz.

Acupuncturation.—The process of relieving pain, by sticking a needle through the part affected, has long been in use. In China and Japan it is said to be a familiar remedy. In Europe it has been sometimes in, and

sometimes out of favour. It has recently engaged the attention of M. Cloquet, Surgeon to the Hospital of St. Louis, in Paris. He has made an experiment of its efficacy, in about two hundred cases, chiefly in the Hospital, in the presence of students and physicians, and published the result. The introduction of the needle is said to be only slightly painful; and it acts immediately and constantly on pain whatever be its cause. In rheumatism acute and chronic, muscular and of the fibres, its effects have been very marked, and most patients have been relieved after two or three applications. In rheumatism of the joints, white swelling, &c. the effect was less marked, though sometimes good. In neuralgia of almost all sorts, and in obstinate head-aches the effects were speedy. In contusions, inflammations, opthalmias, pleurisy, &c. diminution or cessation of pain, and inflammatory systems. In cramps, and contractions the effect has been prompt. In paralysis, &c. no effect. Five hundred experiments have been made without an accident. The French Academy of Sciences have appointed Amher, Dumeril, and Magendie to examine this subject and make report.

REVIEW OF RELIGIOUS INTELLIGENCE.

UNITED AUXILIARY MISSIONARY SOCIETY.—The Second Annual Meeting of this Society was held in the Presbyterian Church on Shockœ Hill, in this city, on the evening of the 21st of April, 1825.

The Rev. J. H. Turner was appointed Chairman and Mr. Samuel Reeve, Clerk. The meeting was opened with prayer.

The Annual Report of the "Executive Committee," together with the Treasurer's Account was presented and read; whereupon, it was resolved, that the Report and Accounts be approved and accepted.

Resolved, That the Society proceed to elect Officers and Directors for the ensuing year: and the following persons were duly elected, viz.

Mr. William Munford, Richmond, *President.*
Rev. John H. Rice, D.D. Prince Edward, 1*st Vice-President.*
Mr. Wm. Maxwell, Norfolk, 2*d Vice-President.*
John Kelly, Charlottesville, 3*d Vice-President.*
Thomas C. Howard, Richmond, 4*th Vice-President.*
Rev. John B. Hoge, do. *Corresponding Secretary.*
Mr. James Hazlett, do. *Assistant do.*
J. Geo. Whitwell, do. *Recording do.*
John N. Gordon, do. *Treasurer.*

Other Directors.—Rev. J. H. Turner, Richmond; B. H. Rice, Petersburg; Wm. I. Armstrong, Richmond; Shepherd Kollock, Norfolk; John Kirkpatrick, Cumberland; Wm. S. Reid, Lynchburg; James Turner, Bed-

ford; A. W. Kilpatrick, Mecklenburg; Stephen Taylor, Halifax; John D. Paxton, Prince Edward; Isaac Paul, Nelson; Francis Bowman, Charlottesville; Dr. James Blair, Richmond; James B. Southall, Smithfield; Mr. James Caskie, Manchester; George Hutchison, Manchester; Benj. Brand, Richmond; George W. Payne, Goochland; Benj. Mosby, Powhatan; H. A. Watkins, Charlotte; Charles Dabney, Louisa.

Resolved, That a Copy of the Annual Report and the Treasurer's Account, be forwarded to the Hanover Presbytery at its next meeting.

Resolved, That the Editors of the Literary and Evangelical Magazine, and the Family Visitor, be requested to insert the Annual Report, and the Treasurer's Account in their respective publications.

And the Meeting was adjourned with prayer.

J. H TURNER, *Chairman.*

S. Reeve, *Clerk.*

Second Annual Report of the United Auxiliary Missionary Society.

The Executive Committee, present to the Directors, and through them, to the United Auxiliary Missionary Society, of which both are the Officers, their Second Annual Report. They cannot review the events of the past year without humiliation; nor will they exclude the hope, that the year to come will be distinguished by more extended exertions, and more cheering results.

It is well known that this Society was formed by the Union of two distinct institutions, which had been pursuing, separately, the same general object. That concentration of effort which it was the aim of this union to secure, has been realized as yet to a very partial extent. It may be, that some auxiliaries of one of the old institutions, have not yet assumed that relation to the new. Knowing that the efficiency of the Society must essentially depend on the number, and the vigor of its auxiliaries, the Executive Committee were solicitous, to employ, at an early period, a missionary agent, who should promote its interests, by gathering around it such associations, and by such other measures as he might find it expedient to adopt. They regret that, for a considerable part of the year, their efforts to obtain such an agent were unsuccessful; and that ultimately, the health of one whom they had the prospect of employing, did not permit him to undertake a service of such importance to the society. They would respectfully recommend that this measure be carried into effect, at the earliest practicable period.

By a resolution of the Executive Committee it was, at any early period of the year, made the duty of the Corresponding Secretary, to address a letter to each distant Director of the Society, inviting his co-operation in promoting its objects, by the formation of auxiliaries, or the procuring of contributions to its funds. With that resolution, the Secretary complied: but he has received no information of the extent to which this application has been successful.

In the Report, made at the last Annual Meeting it was stated, that Mr. John Clancey had been engaged, for six months, as a missionary in the town of Portsmouth, and its vicinity. His term of service not having expired, no communication had then been received. Since that time he has made a regular Report to the Committee which, although no remarkable success seems to have attended his exertions, yet gives an interesting account of the condition and prospects of the infant church in Portsmouth. During his ministry there, the state of things gradually became more encouraging. The number of persons who assembled for religious worship, seemed progressively to increase; several persons who had been members of the church elsewhere, joined in membership with this church; the pecuniary embarrassments of the society incurred by the erection of their house of worship, were, if not entirely removed, greatly relieved by the zealous exertions and the liberal contributions of a few individuals. Some attention was also paid to the religious instruction of the young, and more inquiry on the subject of religion, than had previously existed, seemed to be excited. Deeming the continuance, of regular ministerial services peculiarly important to the church in that interesting state, the Committee at once resolved to renew the appointment of Mr. Clancey. They afterwards learned with regret, that, solicitous as he was for the prosperity of that church, he did not find it practicable to continue longer in the service of the society. They have since been unable to replace him; and they could only express to the church, their continued interest in its welfare, and their desire to contribute to it, as far as it might be in their power.

Since the month of July, Mr. William Hammersly has been employed by the Committee as a missionary, in the counties of Albemarle and Nelson. His labours were devoted chiefly to Old Rockfish, Lebanon, Mountain Plain, and Hat-Creek. The Committee have not yet received from Mr. Hammersly a full and formal report: but they have heard with pleasure that a church has been organized in the neighbourhood of Lebanon and Mountain Plain, consisting of about 35 members; that since that time there has been an addition of 7 or 8 more; and that several persons appear to be deeply interested on the subject of religion. At Lebanon a Bible class consisting of about 40 members, has excited considerable interest, and there is a prospect that a similar class will be instituted at Mountain Plain.

In the course of the last year Mr. Robert G. Blair was commissioned to labour three months in the counties of Southampton and Sussex. From Mr. Blair, no report has yet been received; nor have the Committee obtained any information on the subject, to be laid before the Directors.

The Executive Committee have the pleasure of stating that during the past year, the Young Men's Missionary Society in Petersburg became auxiliary to this Society. The report of their proceedings has not yet been received; but the Committee have understood that they have prosecuted with zeal the object of their association, and have had in their employment several Missionaries.

From none of the auxiliaries of this Society, has a formal report for the last year, been received. In relation to the Female Auxiliary Society of Powhatan, the Committee have understood that their funds are, for the present, appropriated in a manner entirely corresponding with the views of this Society, and from which some permanent good result is anticipated.

The Treasurer's account submitted with this report will give all necessary information respecting the funds of this Society.

In conclusion, it appears that during the past year, three Missionaries have been appointed by the Executive Committee. One of whom has continued in the service of the Society for a term of nine months. Within the year, there have been, in appointment, by this Society and its auxiliaries, not less than seven Missionaries.—With what result this instrumentality has been employed, is fully known, only to the Omniscient; but the Committee cannot believe it to have been in vain, when they recollect the promise of the Saviour to all his faithful ministers. "Lo I am with you always even to the end of the world"

The Committee will not pretend to say that they have fulfilled all their duty. But they would gladly have done much more than it has been in their power to accomplish. They wish it to be borne in mind that they are only an *Executive* Committee; and are essentially dependent on the Society for the means of executing its intentions. Let the members of this Society be increased; let Auxiliary Associations spring up in every neighbourhood where a fair and persevering experiment will call them into action; let contributions be punctually made from all the congregations within our bounds; especially, let the young of both sexes interest themselves in the progress of this species of Christian benevolence; let the prayers of the faithful ascend for that divine influence without which "nothing is strong, and nothing holy," and soon this mustard seed shall become a tree and many shall find shelter beneath its spreading boughs. "The harvest truly is great, but the labourers are few; pray ye the Lord of the harvest that he would send forth labourers into his harvest." With narrow means, and occasionally a missionary in its service, this Society might continue to do *some* good, and the smallest amount of good, in this world of evil, is not to be despised. But with such means as might easily be placed at its command, and with a growing number of faithful and devoted missionaries, what might it not accomplish? Rather, what would not Heaven accomplish by its instrumentality? The experience of the United Domestic Missionary Society of New-York, has demonstrated, what the blessing of God on extensive and faithful exertion, in this cause can, and does effect. Beneath the culture of her 70 or 80 labourers in the vineyard of the Lord, each year many a steril field is seen to bloom as the garden of the Lord. Each year some congregation which has been nourished to maturity takes its station among kindred institutions, and unites with them in the work of benevolence. Each year, witnesses an improvement in the moral aspect of Society, and the conveyance of the saving light and power

of the gospel, to some soul, that had otherwise perished. Each year, furnishes renewed occasion for that joy which is felt in Heaven, when sinners turn from the error of their ways, and lay hold on eternal life. Let us profit by this example, and by the many bright examples, which shine around us, at once to rebuke, and to animate us. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

—

Treasurer's Account.

We the subscribers, being a Committee appointed by the Executive Committee of the United Auxiliary Missionary Society, to examine and audit the account of their Treasurer, John N. Gordon: Report, that we have examined the accounts and vouchers exhibited by him, from the 16th April, 1824 to the 21st April, 1825, inclusive, and do find, that on the 16th April, 1824, he received from the late Treasurer, John Boyce, $183 45

From the 16th April, 1824, to the 21st April, 1825, he has received from the following sources, viz.

ANNUAL SUBSCRIBERS.

Mary S. Sheppard and Thomas Dobie their 1st year's subscription, each $3, and for the 2d year's subscription, Benj. Mosby, James Caskie, T. A Ponsonby, T. C. Howard, G. Hutchison, John Boyce, C. P. Adriance, H. Belden, G. T. Booker, S. E. Snow, F. James, E. W. Storrs, S. Reeve, J. Blair, J. H. Turner, J. W. Pleasants, N. Pollard, N. Sheppard, M. S. Sheppard, Wm. Munford, J. G. Whitwell, W. H. Campbell, J. Hazlet, B. Brand, D. I. Burr, J. Leake, T. Dobie, J. Kyle, J. N. Gordon, C. Goddard, P. Dougherty, (and S. Leake, $1—he having paid in advance for the 5th year of the Young Men's Missionary Society, which went in for the 1st year's subscription to this Society) each $3, - - - - - - - - - - - - 100 00

CONGREGATIONAL COLLECTIONS.

From Presbyterian Church on Shockœ Hill, (Richmond,) 18th April, 1824, by Mr. Howard,		32 04	
"	Cove Church, by Rev. J. B. Hoge,	62 50	
"	Church in Petersburg, do.	16 25	
"	Rough Creek Church, do.	7 00	
"	1st Presbyterian Church in Richmond, collection 3d Sabbath in June, 1824,	30 42	
"	Peake's Congregation, by Rev. James Turner,	61 38	
"	Rough Creek Church, by Rev. J. B. Hoge,	16 50	
"	Cumberland, Midway and Tar-Wallet Congregations, by C. Page,	30 00	
"	Presbyterian Church, on Shockœ Hill, Richmond, 17th April, 1825, by Mr. Howard,	37 93	
			284 02

AUXILIARY SOCIETIES.

From Young Ladies' Missionary Society of Richmond and Manchester, per Miss Coleman,	$2 00	
" Lynchburg Auxiliary Missionary Society, by S. Reeve,	40 00	
" Female Missionary Society of Charlotte and Pr. Edward, by Rev. J. H. Turner, sent by Miss S. Lyle,	30 00	
" Female Missionary Society of Richmond and Manchester, by Miss Gordon,	28 02	
" Auxiliary Missionary Society of Hanover Presbytery—Mr. N. Sheppard's subscription for 1st year, by Mr. Burr, being omitted in former account of that Society,	1 00	
" Female Missionary Society of Hanover-Town, per Mr. Turner,	13 00	
" Young Men's Missionary Society of Richmond for P R Stockdale's 4th year's subscription to that Society,	5 00	
		119 02

DONATIONS.

From Rev. Mr. Jackson, by Rev. J. B. Hoge,	5 00	
" the neighbourhood of New-Glasgow, by Mr. Silas Biglow,	4 00	
		9 00

LEGACIES.

For Dividend on Stock held by A. W. Venable, administrator of Lydia Williams, deceased, received by Rev. J. H. Turner, 9th October, 1824,	21 00	
" do. do. received by do. 5th Feb. 1825,	29 75	
		50 75
		$756 24

DISBURSEMENTS.

Paid Rev. M. W. Jackson, for Missionary services,	97 00	
" John Clancey, for 6 months do do.	240 00	
" Postage on one letter,	19	
" N. Pollard, for printing 300 copies of 1st An. Report,	22 14	
" Discount on $10 North Carolina Money,	50	
		$359 83
Leaving a balance in the Treasurer's hands of		396 41
		$756 24

Due the Rev. W. Hammersly, when his Report is received, for 6 months Missionary services, $240.

All which is respectfully submitted.

Signed, JAMES CASKIE, } Committee for examining
D. I. BURR, } Treasurer's Account.

April, 1825.

PRESBYTERY OF HOPEWELL.—The Missionary gives an account of the proceedings of the Presbytery of Hopewell, in Georgia, at its regular meeting in the early part of last month. Four young men were taken under the care of Presbytery as Candidates for the Ministry; one was licensed to preach the gospel; and a member received from another Presbytery. The following extracts are made from the account, the whole of which we have not room to insert.

"Whereas the Members of the Church within the bounds of the Presbytery are few and scattered over a comparatively large surface of country, and whereas great advantage has arisen from meeting together and holding Christian communion with each other in the enjoyment of Gospel ordinances, it is therefore *Resolved*, That this Presbytery recommend to the brethren and churches under their care to meet together in as large numbers as may be convenient, *at least* once a year, and on sacramental occasions, and that our ancient custom of fasting, humiliation and prayer on such occasions, be revived as far as may be found expedient."

"Drs. Brown and Waddel and Mr. Moderwel were appointed a committee to examine into the expediency of establishing a Domestic Missionary Society. This committee reported "that in their opinion the establishment of such a society is both expedient and practicable, and take the liberty to suggest the propriety of appointing a committee to draft a Constitution and make the necessary arrangements for the organization of such a society." This report was accepted, and Drs. Brown and Waddel, and Messrs. Moderwel, Church, and Gildersleeve, were appointed the committee, and directed to report before the rising of the Presbytery."

The committee appointed to draft a Constitution and make the necessary arrrangement for the organization of a Domestic Missionary Society, submitted the following, which was accepted:

ART. I. This Society shall be denominated *The Domestic Missionary Society of the State of Georgia.*

II. The object of this Society shall be to send Missionaries wherever they think it expedient, within the State, and to assist in building up feeble Churches.

III. The business of this Society shall be conducted by a President, Vice-President, Corresponding and Recording Secretary, a Treasurer, and thirteen Directors, five of whom shall constitute a quorum for the transaction of business.

IV. The President, Vice-President, Corresponding and Recording Secretaries shall be directors ex-officio.

V. The Corresponding Secretary shall be the organ of the Board of Directors, and shall file and preserve all papers and documents belonging to the Board subject to the inspection of any member of the same.

VI. The Treasurer shall take charge of all monies or specialties (for which he shall give bond to such amount as the board may think proper)

and shall preserve the same subject to the draft of the Society, according to the following article:

VII. All drafts upon the Treasurer shall be signed by the Chairman of the Board and Corresponding Secretary, and such drafts shall be the Treasurer's vouchers for the payment of the sums for which they were drawn.

VIII. During the recess of the Board, the President and the Corresponding Secretary, with the advice of three Directors, may commission any licensed or ordained Minister, until the regular meetings of the same.

IX. Every Missionary employed by this Society shall be furnished with a commission signed by the President and Corresponding Secretary, specifying the bounds wherein he is to labour, and the time for which he is to continue.

X. The compensation of Missionaries shall be fixed by the Board of Directors, subject to the control of the society at its annual meeting.

XI. The Society shall meet once a year, at the Spring Sessions of the Presbytery of Hopewell, on the 2d day of which, the Directors shall report their proceedings; the Treasurer the state of the funds; and the election of officers for the ensuing year shall take place, at which time a sermon shall be preached by a person appointed at a preceding annual meeting, and a collection taken up in aid of the funds of this Society.

XII. Any person may become a member of the Society by paying annually to the Treasurer a sum of five dollars—a member for life by paying the sum of thirty dollars—and honorary vice-president for life by paying the sum of fifty dollars, and a director for life by paying the sum of one hundred dollars.

XIII. Any Society shall be entitled to a representation in this Society, for every ten dollars which they shall pay to the same.

XIV. The Directors shall be allowed to fill all vacancies in their Board.

XV. The meetings of this Society shall be opened and closed with prayer.

XVI. No alteration shall be made in this Constitution except by a majority of two-thirds of the members present at the Annual Meeting.

After adopting the Constitution, the following were elected officers:

Joseph Bryan, Esq. - *President.*
Thomas Cumming, - *Vice-President.*
Rev. Wm. Moderwel, - *Corresponding Secretary.*
B. Gildersleeve, - *Recording Secretary.*
Augustus Moore, Esq. - *Treasurer.*

Directors.—Rev. Francis Cummins, D.D.; John Brown, D.D.; Moses Waddel, D.D.; Wm. M'Whir; Thomas Goulding; Samuel B. Howe; R. Chamberlain; John Nisbet, Esq. (of Athens); James Nephew; Dr. S. Harlow; Timothy Edwards; John Cunningham; Maj. Abraham Walker.

After the adjournment of Presbytery, almost every individual present signed the Constitution of the Domestic Missionary Society of the State of Georgia, and became members of the same.

LUTHERAN SYNOD OF SOUTH CAROLINA.—The Southern Intelligencer states that a pamphlet has just been published containing the proceedings of two meetings of the "Evangelical Lutheran Synod of South Carolina and adjacent States." The following are extracts:

The first meeting was held at St. Michael's Church, Lexington District, on the 14th and 15th January, 1824. Six clergymen and five lay delegates attended on this occasion; when the Rev. Godfrey Dreher was elected President, and the Rev. Samuel Hersher, Secretary. The Augsburg Confession of Faith was made the point of union;—and it was resolved, that every candidate for the ministry, should, (in addition to evidences of Christianity,) be able to read the Scriptures in their original languages, have a knowledge of the German language, natural and moral philosophy, church history, and the peculiar doctrines of the Evangelical Lutheran Church. The Synod may, however, dispense with some of these branches of learning, if the candidate be possessed of qualifications peculiarly fitting him for the gospel ministry. It was also resolved, that there should be but two degrees of ministry in the Synod—viz.—Candidate and Pastor. Such persons only as are baptized, confirmed, and have partaken of the Lord's Supper, can be considered full members of the church; and persons living in open vice or sin, cannot be admitted to the Lord's table.

The following is an abstract of a report of the Committee, appointed by the Synod, on the state of the churches within its jurisdiction: In South Carolina there are 24 Evangelical Lutheran Churches; and two in Georgia—26 in all. Of those in South Carolina, one is under the care of the Rev. Mr. Bachman, having 275 communicants; three under the care of Rev. S. Hersher, 380 members; six under the care of Rev. Messrs. J. Y. Metze, J. P. Franklow, and G. Dreher, 260 members; four under the care of Rev. M. Rauch, 380 members; four under the care of Rev. J. Moser, 136 members. Of those in Georgia, one is in Savannah, under the care of Rev. S. A. Mealy, having 35 families; and one at Ebenezer, under the care of Rev. C. F Bergman, 130 members. There are six vacant churches in South Carolina, and two more might be formed if Lutheran clergymen could be obtained. The number of communicants has considerably increased, and in several places there are appearances of increased attention to religion. "One or two Missionaries," (say the Committee at the conclusion of their report,) "would be very desirable: and they hope, the time is not far distant, when young men of piety will be encouraged to enter into the ministry, labour in the good cause—supply the wants of our people—and be instrumental in doing much good."

RELIGION IN FRANCE.—In the London Evangelical Magazine, there is an interesting article on this subject. The Rev. Mark Wilks communicated, from Paris, to the Editor, a translation of the Journal of a Missionary, who had spent a few weeks in visiting some country Churches, at the request of their Pastor, who was indisposed. This Missionary says "I preached twenty-seven Sermons during my visit, and besides these public services, I was

surrounded from morning till night, by persons who desired to consult me and converse with me on their religious interests. I saw in these places a number of individuals and families, who three years ago were sunk in the grossest ignorance, and who would be now eminent as Christians even among their fellow-Christians of other countries. The Lord has begun a good work in these parts, and we may hope that by the influence of his Spirit, it will be continued and extended."

Mr. Wilks adds, that in a journey which he lately performed through the South of France, he had the pleasure of witnessing there also, the commencement and progress of the same good work. We make the following extracts from the journal already mentioned.

Sept. 19.—I was to preach at ———, three leagues distant. I arrived at 6 o'clock in the morning at a place where some friends had promised me a rendezvous: there I found thirty persons waiting to accompany me, and before we had proceeded very far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear sermon. The service commenced by prayer, all present kneeling down. I felt peculiarly happy with these brethren who had lately been delivered from the darkness of superstition, and introduced to the light of the glorious gospel. I preached twice; and the second time the place would hardly contain the congregation. I was so much affected during the whole service, that I could not refrain from weeping: and after the sermon I was informed that several persons, who had till that period manifested enmity to religion, were pricked to the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world which seemed to inspire their hearts with joy. After dinner I went one league distant for the night, and there I found persons assembled to receive me, and we had a service for our edification during the evening.

Sept. 20.—This day I returned to the village in which I had spent the first Sabbath, and from whence I had started for this excursion—I arrived late at night, wet with rain, but thankful to the Lord who had taken me out and brought me in with so much kindness.

The 21st, 22d, and 23d, I spent in visiting the sick and in religious conversations. I preached also one evening from John viii, 36.

Sept. 24.—I went to ———, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel, they listened to me with the greatest attention, but many of them were profoundly ignorant. It was night when I reached ———, where I was received with much affection by an old officer, who had made among other campaigns that of *Moscow*, and who is now a zealous soldier of Jesus Christ. The next day at noon I preached, and although the weather had become fine and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I

visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us.—"I came," said I to myself, "to console this poor woman, and it is she who consoles and encourages me." She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace and the blessedness of those who love and serve God. I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

At 4 o'clock I set off for ———, three leagues distant. We passed immense tracts and large flocks of sheep, and with the friends who were with me I conversed about the good Shepherd of our souls. About sunset, a violent storm arose: the country became inundated, and it was so dark that we could not see each other; we lost our way and wandered about on a vast plain; we endeavoured to make ourselves heard by our shouts, but from the noise of the wind and rain we could not succeed; no alternative remained but to walk on till we should find some habitation. We cheered ourselves by talking of the joys that would succeed the pilgrimage and storms of this life, when all at once, we arrived at the house we desired to find. Several persons were there assembled, some brought us clothes to change, others lighted a large fire, and others prepared our supper; we were all filled with gratitude and delight, and continued to speak on the things of the kingdom of our God.

Sept. 26.—When I arose, the house was already filled with friends who had come six and ten leagues to the *fete*, and in spite of the bad weather, others arrived every instant. I preached at ten o'clock on Rev. iii. 26. The temple was crowded by the persons whom I had passed the Saturday in visiting. Descending from the pulpit, I was surrounded by old men and youths, who testified the greatest affection, and asked various counsels. At four o'clock we returned to the temple, which could not contain the hearers. After the sermon, the same scene was repeated. Many accompanied me to the house—we held a meeting in the evening.

Sept. 27, was passed precisely as the Sunday. I had scarcely time to take any refreshment.

Sept. 28.—I preached again. The temple was if possible more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from these excellent people: one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pulpit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate myself from them. It was three o'clock and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceed-

ing some distance we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head-quarters.

Sept. 29.—I had much conversation with the beloved Pastor, who was greatly indisposed. I preached from John iii. 16. in the evening.

Sept. 30.—I set out for ———, in another department, with the intention of returning by that route to Paris. Passing a village I was asked to go in and see a sick child, but I was taken so ill that I nearly fainted. I had yet four leagues to go to lodge in a village with some Christian friends. When I arrived at 8 o'clock, I found them in their little temple, but fearing to disturb them I remained at the door, and was much affected in hearing them exhort each other fervently to remain faithful to the Lord. I was exceedingly fatigued, not having eaten all day; but these kind people prepared me the best supper in their power; knowing it to be seasoned with brotherly affection, it was more relished than many rich repasts.

Oct. 1.—I preached in their little temple. After the sermon, I visited several sick persons, and then continued my route, with two friends, to ———; but again we encountered dreadful weather—I had nothing on me dry, the water streamed from all my clothes. When we came to ———, the Pastor lighted a fire and made us change our dress.

Oct. 3.—I preached twice for this Pastor, who was not very well. In the afternoon, the temple, although large, would not contain the hearers.

Oct. 4.—I went with the Pastor to a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to ———, for the Missionary Prayer Meeting, and when we arrived there we found more than five hundred persons in the temple. I made an address suitable to the occasion, and all the people seemed deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness, and feeling fresh joy to embrace once more our brethren of the Mission House.

Religious Improvement in the Society Islands.—The monthly meeting for prayer at Park street church (Boston) is usually well attended, and its exercises made interesting to all who feel an interest in the missionary cause; but, on Monday evening last, the house was filled to overflowing, and the exercises were rendered doubly attractive by the presence of the Rev. Mr. Ellis, an English Missionary, who has recently arrived in America, and who spent six years among the natives of the Society Islands, and nearly two years at the Sandwich Islands.

Deferring until a future evening a particular account of the Sandwich Islands, Mr. Ellis, in an address of considerable length, (though far from being tedious or wearisome,) exhibited in deep-drawn colours, a picture of the former deplorable and brutal condition of the inhabitants of the Society Islands in the South Pacific ocean. He next adverted to the great and happy change which within a few years, had been wrought in their situa-

tion, apparent to every superficial observer who visits their shores—and lastly detailed the means by which the moral darkness, that for centuries hung over them, had been dispelled.

After noticing briefly the situation, extent and population of the islands in question, he carries back his silent and attentive auditory to the days when these isles of the sea were scarcely known to a civilized world; when nature appeared in all her heathen and degraded wildness, and when the light of Christianity had not reflected a single ray from either continent to illumine these gloomy and lonesome shores. "Domestic happiness," says he, "that solace of all our care, of all our grief," not only did not exist among them, but their own native language, sufficiently copious, it would seem, for other purposes, did not afford it even a name. The female sex, "the last best gift of Heaven to man," were sunk in the lowest state of degradation. Compelled to perform a great share of the labour and drudgery, they were not permitted to eat from or even touch the dish used by the other sex. Intoxication was a characteristic of the natives generally—and, before they were discovered or visited by Europeans, they made use of a sort of fruit, growing spontaneously in the islands to intoxicate and benumb their faculties. Theft, instead of being avoided and despised, was universally practised, and considered a virtue. Sorcery prevailed to an extensive and almost incredible degree—so much so, that they believed those persons, who were not killed in battle or by poison, or were not sacrificed, were sent from the world by the incantations of the sorcerer. A want of natural affection extensively prevailed among them—more than two-thirds of the infants brought into existence, were destroyed either by being strangled, drowned, or burned alive. Nor were the children less cruel towards their parents, for they tormented and murdered them under very aggravating circumstances. The government of these islands was indeed tyrannical, and, if possible, worse than savage—for the slightest offence, the king or chief despatched his subjects with a club or spear—and when it better suited his heathenish purpose, they were ordered to be buried alive in an erect position, with their heads just above the surface of the ground, and there left to linger out a painful and miserable existence—or, they were often decapitated, or put in an old canoe, bound hand and foot, and sunk in the depths of the sea. Like thousands and millions of the human family in other places, they worshipped idols of wood and stone, the works of men's hands—they offered their children in sacrifice to their deities, and even gave them into the mouths of sharks—which they supposed to be gods—their children were also thrown into burning volcanoes to appease the wrath of the gods, and to prevent a like eruption. If they built places of worship or temples for their gods, every pillar and post must be bottomed on a human body, which they slew wherever they could lay their hands on a fellow being. Their wars on the water were conducted in canoes, fastened together, and when at a distance, by stones and slings, but when near their enemies, by clubs, and spears, and javelins. Their wars on

land, were distinguished by still more barbarous and horrid cruelties—not an individual of a vanquished foe was spared—mothers and children, the aged and infirm, were alike subject to their ferocity—whole villages, with all they contained, were burnt to the ground. The preceding is but a bird's eye view of the highly interesting, though melancholy tale, of their former deplorable condition, as related by the reverend speaker; but, thanks to the Author of all good, their situation was now changed, the bright side of the picture was yet to be presented. They now enjoyed, as heretofore, the same healthy climate, the same fertile soil, and the same picturesque and romantic scenery; but instead of the lowly and miserable hut, they now possessed comfortable and substantial cottages, with roofs well thatched, and walls well plastered with lime made of coral, which they plunged into the sea to obtain. Every station now contains two or three school-houses and a meeting-house, which is usually large, often from sixty to a hundred feet in length. Men and women now appear decently and properly clad; industry generally prevails; tyranny is abolished; the lives of children are spared; families live together in the most perfect happiness; sick relatives and friends are visited and assisted, and charitable societies are formed for this purpose; sorcery and poisoning exist only in memory; sobriety now bears more universal rule than intoxication once did; their government is established on Christian principles; courts of justice and trials by jury are now in successful operation; the power of the king is limited, and wars are almost unknown; idolatry is totally abolished; the stones which once formed their heathen temples, are now used to build churches, consecrated to the living God There are now about twelve thousand persons able to read understandingly—three thousand children are under instruction, and all the books used in schools are derived from the scriptures. Twenty-eight houses of public worship are already built, and are visited by large congregations. Secret prayer is performed by all, and family worship is instituted and sacredly observed. Prayer meetings and Sabbath schools are formed and universally encouraged; eight thousand persons have been baptized; eleven churches formed, containing in all two thousand members; and the ordinance of the Lord's Supper is administered on the first Sunday in every mouth. Several of the adjacent islands have been visited by the natives of the Society Islands, and an apparent moral change has marked their course.

These surprising and powerful changes. Mr. Ellis remarked, were not effected by an invading army, by sorcery, by terror, or by bribery; but by the simple means of preaching Christ the hope of sinners. In March, 1797, the first mission was established; but in 1807, a cruel war broke out among the chiefs, and all the missionaries, save two, were compelled to flee. In 1811, however, they returned and resumed their labours; and in July, 1812, the first king was baptized. From this time their exertions began to be abundantly blessed; forty-seven the same year, were baptized, and their numbers and their zeal, and their sources of happiness have continued to increase to the present time, as before mentioned.—[*Zion's Her.*

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER VII.

The divine purpose perfectly consistent with the free agency of man.

THE page of prophecy has informed us what God intended to do respecting Babylon; the same page, in part, but chiefly the page of profane history will inform us of the exact accomplishment of all these pre-ordinations. As the time approaches for the divine purpose to take effect, we see every agent, and every circumstance, mentioned in the prediction, appearing, and assuming a state of preparation for the grand catastrophe. Evil-merodach, son and successor, of Nebuchadnezar, took one important step in that preparation, by making an unprovoked attack on the Medes. Nerigliser, his successor, hastens this preparation. Jealous of the growing power of the Medes, he excites against them a general confederacy of the neighbouring nations. Thus the Medes were fired with a spirit of irreconcilable enmity and revenge against Babylon. At the proper moment, the commander-in-chief of the invading army, is born, and is called Cyrus; a name given him by the prophet, an hundred years before his birth. The first twelve years of his life were spent with his father; and he was educated after the Persian manner, in hardship and toil, and all such laborious exercises as would tend to fit him for the fatigues of war. At this early period, he surpassed all of his age, not only in aptness to learn, but in the courage and address with which he executed whatever he undertook. The next five years were spent at the court of Media, with his grandfather. Here he was generally beloved on account of his generous and amiable disposition, and especially for the military prowess which he displayed. He engaged particularly the affections of the king and the nobility, and thus laid the foundation for that attachment to his person which enabled him to act an important part in that great drama, just opening on the world. He then returned to the Persian court, and resided with his father, till he attained the age of forty. By this time, so many preparatory events had taken place, as pointed out the period for some decisive movement. The last sand, measuring the glory of Babylon, is now ready to fall. Accordingly Cyrus is appointed generallissimo of an army composed of Medes and Persians. This army approaches the devoted city; *for where the carcass is, there will the*

eagles be gathered together. Belshazar, who then reigned at Babylon, hearing that Cyrus was approaching his metropolis, marched out to give him battle: but being easily routed, he retreated into the city, where he was closely besieged. But the great height and strength of the walls, environed with ditches, and impregnable to every mode of attack then known; the numerous troops employed in their defence; immense magazines of provisions, sufficient for the consumption of many years, with the great extent of fertile land within the city, capable of furnishing continual supplies; all concurred in rendering the siege of Babylon an arduous, and almost hopeless enterprise. This extraordinary combination of difficulties did not discourage Cyrus, nor did length of time overcome his perseverance. Despairing of taking the city by storm, he drew round its immense circuit a line of circumvallation, with a large and deep ditch, to cut off its communication with the country. But the Babylonians, trusting in the strength of their walls, their vast magazines and fruitful gardens, insulted Cyrus from the ramparts, and seemed to defy all his efforts, and thus resigned themselves to a fatal security. Cyrus, having spent two whole years before Babylon without making any impression, adopted the following stratagem, which proved successful. There was, on the west side of the city, a vast lake, dug to receive the waters of the river, while the brick walls which faced its banks were building, and also to receive the redundant waters in time of great floods, and thus to preserve the plain country from inundation. Informed that a great annual festival was about to be kept in the city, and that it was customary to spend the whole night, on these occasions, in drunkenness and debauchery, he determined to embrace this opportunity for surprising them. Accordingly he sent a strong detachment to the head of the great canal, leading from the river to the lake, with orders, at a particular hour, to break down the bank which separated between the lake and the canal, and thus to turn the whole current of the river into the lake. At the same time he stationed one body of troops where the river entered the city, and another below where it came out, with orders to march in by the bed of the river, as soon as they should find it fordable. The same evening he caused the head of his trenches, on both sides of the river, above the city, to be cut, that the water might discharge itself into them; so that by means of these different outlets, the channel was soon low enough to admit the entrance of the troops. The two bodies of troops abovementioned, conducted by Babylonian deserters, entered by

the bed of the river, and finding the brazen gates at the end of the streets, left open, in consequence of the riot and disorder of the night, they penetrated into the heart of the city without opposition. According to the concerted plan of operation, they met at the royal palace, where the king was giving a grand licentious entertainment to *a thousand of his nobles.** *The supposition of some* writers that these troops had already entered the city, when the *hand-writing appeared on the wall,* is extremely probable. Having surprised and cut off the guards, they rushed into the palace, and slew the king and his dissolute courtiers. The people being apprised of this event, submitted, and the victory was complete without further opposition. The reduction of Babylon put an end to the Babylonian empire, and finally fulfilled, in the name and character of the conqueror, and in the various circumstances which attended this event, the prophecies which Isaiah, Jeremiah and Daniel had uttered against this proud metropolis.

Here we may remark with what accuracy the predictions of the prophets were verified in this victory, and in the consequences which flowed from it. While the prophecies are receiving their accomplishment, there is no violence done to the free agency of man; and yet men are the principal agents in producing these effects. Every person concerned, is influenced in the ordinary way, by the circumstances with which they were surrounded. It is highly probable, if not certain, that Cyrus knew nothing of these prophecies, and of course could not act with a design to fulfil them; and yet had this been the fact; had he been acquainted with them from his youth; and had he intended their accomplishment; he could not possibly have done it more accurately than he did. His parents gave him the very name, mentioned by the prophet Isaiah, an hundred years before he was born. He received precisely that education, possessed that temper of mind, and that constitution of body, which qualified him to act the part assigned him. He grew up with an increasing thirst for military fame, without which he would not have undertaken, or been fitted for the enterprise. Every circumstance attended, every event occurred, at the proper moment, necessary to verify the emphatical language of the prophet; *I girded thee.* This girding implies all that was requisite to fit him for this memorable campaign. The martial spirit which he, by nature possessed; the active employments, the toils and fatigues in which he was, from his infancy trained; that noble disposition, and those pleasing manners, by which he gained the

* Daniel v. 1.

favour and confidence of the kings and nobles, both of Persia and Media, were all essential parts of this preparation. Had he possessed a timid spirit; had his disposition been grovelling and mean, his manners uncouth and forbidding, he would not have been girded for this purpose. Without the lake, into which Cyrus turned the waters of the Euphrates, he could not have gained the victory; because there was no other way in which he could enter the city. This lake, intended by those who dug it, for a very different purpose, was designed by providence to enable Cyrus to dry up the river, and thus to enter. Had the brazen gates, placed at the end of the streets leading to the river, been securely shut, he could not even from the river, have entered the city or reached the palace. But this was one circumstance, particularly mentioned by the prophet; *I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut.** We are informed that it was the constant practice to close these gates every night; yet on this night, they were not shut.

Other kings, and other causes, through successive ages, have contributed to the complete accomplishment of all the particulars, predicted by the prophets, respecting the ruin of this splendid city. At this day, the place where it stood, cannot, with certainty be ascertained.

Nothing can be more undeniably certain than that God had determined the capture and desolation of Babylon, long before the event took place; for the prophets were inspired to announce this determination to the world. This determination must necessarily include and secure the existence and cooperation of all the agents, means, and circumstances on which the event depended. Had one of these agents been wanting, one of these causes failed to operate, one of these circumstances been different, the event, without a miracle, would not have taken place. God, however, who decreed the event, decreed also the means necessary for the accomplishment of his purpose.

Men were the principal agents in executing the divine plan. Cyrus was his anointed; the Medes were his sanctified ones; the loins of the kings of Babylon were loosed. These men were all free agents, who willingly perform their respective parts, without being conscious of the slightest compulsion. They knew not the Lord, nor his designs. Of Cyrus particularly, one of the principal agents, it is affirmed, that he knew him not. Their thoughts were employed as freely about the objects which engaged their attention as ours are. They

* Isaiah xlv. 1.

deliberated, formed their own plans, provided their means, selected their own time, and proceeded to bring these means into operation, for the execution of these plans according to their own intentions and views of propriety. And yet all this was perfectly according to the foreordination of God respecting Babylon. Every object which interested their attention, the dispositions and passions by which they were impelled, the means they provided, the time they selected, the plans they formed, the end they proposed, were all subservient to the designs of Jehovah, and contributed with perfect accuracy to the execution of his plans. Had no such purpose existed in the divine mind, they could not have deliberated and acted with greater freedom than they did; and yet had they been as destitute of reason and free agency as the hail, snow or stormy wind, they could not better have fulfilled the word of God, or better answered his purpose.

We have, then, as it appears to me, the very best authority for believing that the divine purposes are accomplished with absolute certainty, through the agency of men, while these men think, deliberate, and act with the greatest freedom. Their free agency is not suspended; nor does it for a moment suffer the least violence. No man can deny either of these propositions without involving himself in contradiction and absurdity. Both are undeniably true; and therefore do not imply the least inconsistency; for truth is always consistent. But while this is my firm belief, I repeat it again, that I cannot comprehend this consistency. Neither can I comprehend the manner of the divine operations in any case, or on any subject. How the universe was created, how it is sustained and governed, I cannot comprehend; and yet, if I believe any thing, I believe that it was created, that it is sustained and governed by the wisdom and power of God. I cannot comprehend the influence of my own mind on my body; and yet the pen, which writes these words, is moving in consequence of that influence.

LETTER VIII.

A method of ascertaining the extent of Divine Providence—Great events necessarily include all the lesser ones, of which they are made up.

You will admit, no doubt, that the subjugation of Babylon was decreed by the Ruler of the universe, long before the event took place; for so it was predicted by the prophets.

Now, this is the nature of all prophecy: certain parts of the divine plan, according to the counsels of his own wisdom, respecting nations, cities or individuals are made known to man. As soon as the prophecy is delivered, the decree of God is thus known. Many of these prophecies have been, others still remain to be fulfilled. Of those which have been accomplished, relating to cities, none are more remarkable than those respecting Jerusalem, delivered by our Saviour. Josephus records the exact and dreadful accomplishment of these predictions. Of those relating to individuals none are more remarkable than those which foretold the birth, the life, the character, the sufferings and death of Jesus Christ; the accomplishment of all which, even to the minutest circumstance, is contained in the New Testament. I need not tell you that the Bible, from the beginning to the end, is filled with prophecies; all of which are declarations from God, making known to man, his intentions and purposes.

That these purposes existed in the divine mind, before they were communicated to the prophet, is undeniable. It is equally undeniable, in my view, that they existed from all eternity. To suppose any thing else, is to make God imperfect and mutable like ourselves. As our knowledge increases, and our views enlarge; we form new plans, propose new ends. Not so however with God. His knowledge and wisdom are infinite, and can receive no addition; and his purposes are eternal as his wisdom; the reasons on which they are founded, always existed. There never was a period, in time or eternity, if the expression be allowed, when the purposes relating to Babylon and Jerusalem did not exist in the divine mind; and exist too, in all that detail, in which they were made known through the prophets, and have long since been verified in the history of those cities. This may be affirmed of all the prophecies contained in the Bible; from all eternity, it was the unalterable purpose of God, that all those events should take place which the prophets predicted.

Although, I doubt not, but you read the Bible with care and with profit, yet let me request you to read it for the special purpose of ascertaining all the prophecies which it contains, from the first to the last. Note down, in one column, those which relate to nations, including all their population; in another, those relating to cities, with their inhabitants; in another, those respecting individuals, &c. In connexion with each of these as far as practicable, note the events predicted. Then go somewhat more into detail; consider all the agents, with their qualifications; all the means, with

their operation; the existence of all the circumstances, indispensably necessary to the occurrence of these events. From a review of the whole, although you may not be convinced that "all things, whatsoever come to pass," are embraced, yet, I rather think, you will be surprised, to find what a great number, and vast variety of events will be included in this plan; all of which were, of course, embraced in the purpose of God, and thus rendered certain.

The promises of God, especially those called unconditional promises are of the same nature; the fulfilment of them is undeniably certain. All the agents, means and circumstances, necessary for their fulfilment, are equally certain. Such was the promise of God, to Abraham, respecting Ishmael: *Of the son of the bond woman will I make a nation, because he is thy seed.** Go through your Bible a second time, and note all such promises; consider all the agents, means and circumstances implied in verifying these words of the Lord, and you will find it will very much increase the number and variety of those events, thus rendered certain, long before they take place. These promises, like the prophecies, rest on the faithfulness of God, which cannot fail; his character is pledged for the accomplishment of both.

Note also, all those events, which although neither predicted nor promised, are yet explicitly ascribed to God; such as the preservation of human life, feeding the ravens, clothing the grass, &c. consider all the means and second causes on which these events depend. All these works of the Lord are performed according to an intention previously existing in the divine mind; which intention secures the occurrence of the events, with all the second causes on which they depend. After casting your eye over the whole scheme, thus arranged, permit me to ask you, what event is there, belonging to this world, which is not included, either in the prophecies, the promises, or the works plainly ascribed to God? Nor can I perceive the least exaggeration, or unfairness in this process, which you may pursue with both pleasure and profit; the whole of it rests on the firm basis of Scripture, which cannot be shaken.

Some, I am aware will readily admit that certain great events, such as the capture of Babylon, and the destruction of Jerusalem, were foreordained, in the counsels of eternal wisdom; but they hesitate in admitting all the details, without which these events could not take place. In my view, however, the latter are necessarily implied and embraced in

* Genesis xxi. 13.

the former. Babylon is to fall; not by an earthquake, nor by the lightning of heaven; but by an army of men. This army must have a commander; the existence, therefore, of this commander is certain; equally certain is the existence of his parents before him; these also were born of parents, who preceded them; and so on, through all the line of their ancestors up to Noah, and from Noah to Adam, who came immediately from the hand of God. But this commander, distinguished as he was for military prowess, could not have achieved the victory alone: an army was necessary. This army was composed of individuals; of course, the existence of these individuals was certain; for without them, there could be no army; and without an army, Babylon could not be taken; and thus the prophecy could not have been fulfilled. Two-leaved gates were to be opened before Cyrus. Will any person venture to say that this does not render certain the existence of such gates? Yet these gates were formed by men who were influenced by their own motives, and without the least knowledge of the purpose of God. In the same manner they were left open. Similar remarks may be made respecting the destruction of Jerusalem. This devoted city was to be surrounded and destroyed by an army; this army must have a commander; this rendered certain, therefore, the existence both of the commander, and of the individuals, who composed that army.

Many prophecies in the Old Testament relate exclusively to the divine Saviour. He was to be a descendant of David. Does not this necessarily secure the existence of some, at least, of David's descendants until this wonderful child should be born? The place of his birth is mentioned. But Bethlehem is not the residence of his parents. Their presence there, however, at the appointed time, is rendered certain by the prediction. I need not mention to you, the reasons which induced them to visit this village. In short, how often do the Evangelists, in narrating the events of his life and of his death remark—*This was done that it might be fulfilled, which was spoken by the prophet?*

It has already appeared what an extensive influence, over the world of nature, divine providence must employ, in preserving the life of one individual: the promise of God, that he would make of Ishmael a nation, was made with a perfect knowledge of all that was necessary to secure its accomplishment, and with a real intention to provide all the means necessary for that purpose. Ishmael, of course was preserved, through many dangers, and from him has descended a nation,

which exists to this day. This is only one of a great number of promises, involving a divine control over a vast variety of events, all of which were necessary to the fulfilment of these promises, and the occurrence of which was unalterably fixed.

To admit that some great events are decreed, and thus rendered certain, and yet not to admit, in like manner, that all the details, all the particular parts, on which the great event depends, manifests, it appears to me, a want of reflection, an ignorance of the Bible, and of the character and providence of God, with which no consistent and intelligent christian should be chargeable. The truth is, that all great events are made up of smaller ones combined together. That purpose of God which renders certain the occurrence of a great event, renders equally certain, in their own time and order, the occurrence of all those smaller events, of which the great one is made up. The ocean is made up of single drops; the earth is composed of small stones. Without drops, there could be no ocean; without stones, no earth. To suppose that God determined to create the earth, without determining to create the atoms of which it is composed, is not more inconsistent with truth, or more unworthy the wisdom and character of God, than to suppose that he determined the occurrence of a great event, without including in his determination, all the subordinate events, even down to the minutest circumstance, on which the great one depends. The conquest of Babylon was a great event. This was gained by an army composed of individuals, whose concurrent and united exertions resulted in this conquest. Without a certain degree of muscular strength and military skill, these exertions could not have been made. Without regular and suitable nourishment, this strength could not be secured; without previous training, this skill could not be acquired. Had this training, and this nourishment not been received, this strength and this skill would not have been possessed; of course, these exertions could not have been made; without these, the victory could not have been gained; and thus the divine prediction would have failed; the word of the Lord would have returned to him void.

The man who makes a promise to his neighbour, without having in view the probable means of fulfilling it, is chargeable with imprudence, dishonesty or wickedness, perhaps all together. If your neighbour, labouring under pecuniary embarrassments, should apply to you for the loan of a particular sum which would relieve him, and promise to repay it at the

end of twelve months, you would, no doubt, wish to be informed of the means that would secure a compliance with his promise. If he could satisfy you on this point, you would consider the promise reasonable, and grant him relief. But if he failed in giving this satisfaction; if he possessed no probable means of complying with his promise; you would not only refuse to trust him, but would consider him a dishonest man, who intended to deceive you. Let us beware, then, of ascribing to God our Maker, a procedure which would disgrace a human being, even in the view of such sinful creatures as we are. Let God be true, though every man should be a liar. When he promises the occurrence of any event, or state of things, it is with an immutable intention of accomplishing that promise. The means of this accomplishment are as distinctly in his view, and as much the objects of his care, and the subjects of his control, as the event itself. Suppose him to leave these out of view, or to possess no power to secure their existence, and you suppose him to resemble a weak and imprudent man.

Long before the event occurred, the prophets declared the intention of God, that Babylon should be taken. This intention, as we have seen, existed in the divine mind from all eternity. But unless Babylon exists, it cannot be taken. This intention, therefore, rendered unalterably certain, before the foundation of the world, the existence of Babylon. When the earth received its form, the site of this city was marked out on its surface. This spot, destined to be the theatre of such memorable events, may, through successive ages, be covered by the trees of the forest, may be the resort of wild beasts, be untrodden by the foot of man; but at the appointed hour, the forest shall disappear, the wild beast shall seek another resort, the architect shall stretch his line, and execute his plans—here the walls shall run, here the temple and the palace shall stand, and Babylon shall rear her head to the skies. When, or by whom this city was founded, is uncertain. "Some say it was founded by Semiramis, and according to others by Belus, who is thought, by many, to be the same with Nimrod; but whoever was the founder, it was, in process of time much improved; and Nebuchadnezzar, in particular, repaired, enlarged and beautified it to such a degree, that he may be said to have built it according to his own vainglorious boast; *Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?*"* Babylon is not only to

* Daniel iv. 30.

exist; but to exist in a style of splendour that would verify the descriptive language of scripture respecting it. It is there represented as—*great Babylon—the golden city—the lady of kingdoms—abundant in treasures—the praise of the whole earth.* Profane historians inform us that such was the extent, the strength, the wealth and splendour of Babylon, as to answer these prophetic descriptions: it was, for ages, considered one of the wonders of the world. Now, unless Babylon exists, it cannot be taken; unless it is built, it cannot exist; it was not built by miracle, but by human agents, by men; these men were rational, were free agents like ourselves. They would not have acted their respective parts without motives, leading them to act; these motives must have been derived from their own dispositions, and the circumstances in which they were placed. Had these dispositions and these circumstances been different, these motives would not have existed; without them, these men would not have acted; without their agency the city could not have been built; of course, could not have been taken; by consequence the prophets, who foretold this event, would have been found false prophets. But they were not false, but true prophets. The divine purpose which they were commissioned to reveal, secured the existence of the city; of course, rendered certain the existence of every agent, circumstance and motive, in their proper time and degree, necessary to complete his designs. These men, marked out by divine wisdom, for these purposes, knew not the Lord, nor his intentions. Nebuchadnezzar knew not that the Most High ruled in the kingdom of man. He tells us what was his object, in all that he did: is not this great Babylon which I have built—for the honour of my majesty? He laid his own plans, proposed his own ends; yet over these plans, and these ends, the high purposes of Jehovah reigned with perfect ease and certainty, rendering them subservient to the existence and unparalleled magnificence of this renowned city, as it was found and conquered by Cyrus.

For the Lit. and Evan. Magazine.

SUFFICIENCY AND PERSPICUITY OF SCRIPTURE.

With many people, even among Protestants, *authority* goes farther than *argument.* For the benefit of such persons, we give the following extract from the writings of the celebrated bishop Horsley. That distinguished prelate earnestly

recommends the careful study of the Bible, and speaks strongly of the importance of making the sacred volume its own interpreter. This is done by *comparing parallel passages*; and thus throwing light on the parts which are obscure, by those which are plain. Here is the extract.

"I will not scruple to assert, that the most illiterate christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, a *certain* and *sufficient* rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked."

Such is the decision of Horsley—a man more celebrated for the vigour of his intellect, and the extent of his attainment than any English bishop, for a long series of years.

If it is in the power of the reader to refer to the first volume of our work, page 300, he will find a very interesting narrative, confirming, in a striking manner, the truth of bishop H's opinion; or rather the general opinion of the Protestants, stated by the bishop. But as few of our readers, probably, have enabled themselves to make this reference; we hope to be pardoned for giving an extract from our own work, especially as we shall add to the information contained in the volume referred to above.

In the year 1816, the Rev. Thomas Bingham, minister of the gospel at Whitchurch, published a Tract under the following title. "The sufficiency of the Holy Scriptures, in the Memoirs of *William Churchman*, a poor cripple, who never read

any book but the Bible, never heard a sermon, nor entered a place of worship." The author became acquainted with the poor cripple, derived the information contained in the Tract from the recluse's own mouth, and pledges his veracity that the very words ascribed to Churchman, were entirely his own, being copied verbatim from minutes of the conversation. Mr. B. states that he himself felt surprise, at the lucid manner in which the poor man replied to his interrogatories. His answers were evidently derived from the solitary and unaided perusal of the Bible. "The words of the Ethiopian Eunuch are often very flippantly adduced as a proof of the inefficiency of the Bible in itself, as a means of religious instruction. It ought not to be forgotten, that though prophecy required a divine interpreter, the New Testament is a record of *facts*. It was not the *doctrines* of scripture that the Eunuch confessed his inability to understand, but the *predictions*. It was Isaiah which he was reading. An unlettered man, with the New Testament in his hand, possesses an infinite advantage, in respect of means, over the most learned Jew, who had only the type, the shadow, and the veiled promise to guide him. No person who has been taught to love the Bible, will be found to undervalue the aid of public instruction, or to neglect the privilege of social worship. He will feel all the means he can command, in one sense insufficient; it is too true that all may prove unavailing. But to deny the sufficiency of the holy scriptures, as the instrument of divine grace, to make a man wise unto salvation, is to depreciate their intrinsic value, and to contradict both historic testimony, and individual experience."

This quotation affords a very suitable introduction to the account given of William the cripple. The reader is to bear in mind, that *he never read any book but the Bible, never heard a sermon, nor entered a place of worship.* Yet he seems to have learned better than many more highly favoured, the great essential truths of salvation. Mr. Bingham went into the hut of the cripple an entire stranger, concealed his real character, and, by a variety of questions, drew from the poor man a confession of his faith. From this we learn that William was fully convinced, of the necessity of

I. THE INFLUENCES OF THE HOLY SPIRIT.

Questions by Mr. B. What book is that you are reading?

Answer. The New Testament of Our Lord and Saviour Jesus Christ.

Q. I have heard you religious people say, that a great deal of good may be got from that book—perhaps you can tell me if it be so? And I will read it too.

A. If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it *will* do you good; but not else; for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

II. OF THE DEPRAVITY OF HUMAN NATURE.

Q. How came you to understand them? Surely you are not a learned man.

A. Sir I do not know you, nor do I know why you came here; but this I know, that I am commanded by this book to be ready to give to every man that asketh, a reason of the hope that is in me, and I pray God that I may be enabled to do it with meekness and fear: you see, sir, what a cripple I am, but you do not know what a sinner I am.

Q. You a sinner! how can that be? you are not able to get about to drink, game, dance and carouse as the rest of us can; how then, in the name of wonder, is it possible that you should be a sinner?

A. True! I could not; but yet I am one of the vilest of sinners, &c.

III. OF THE INSUFFICIENCY OF OUR OWN WORKS TO SAVE US.

Q. What other way to heaven can there be, than doing all the good we can, in order to gain the favour of God Almighty?

A. By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin:—not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost.

IV. OF THE ATONEMENT OF CHRIST AND THE BLESSEDNESS OF RELYING ON HIM FOR SALVATION.

William. (Telling his own story.) I read the New Testament all through, and all seemed to condemn me. Now I can see in it exceeding great and precious promises; but I could not see any of them then; I could only attend to such awful words as these; "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Where the worm dieth not and the fire is not quenched."—Yet I began to read

the Testament over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words, "the blood of Jesus Christ his son cleanseth us from all sin," I felt that precious blood relieve my conscience, and I seemed to myself as if I was in a new world. I could *now* repent; I could believe; I could love God; and if I had had a thousand lives, I could have laid them all down for Christ.

V. OF SALVATION BY GRACE ALONE.

Q. These are wonderful things that you tell me; but what was the reason that God showed them to you? Was it because you were so earnest in reading the Testament?

A. (With great energy.) Who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose, and grace given us in Christ Jesus before the world began.

VI. OF THE ETERNAL PURPOSE OF GOD RESPECTING THE SALVATION OF SINNERS.

Q. What can you make me believe, that the great God ever thought any thing about such a poor insignificant crippled man as you are, before he made the world?

A. Yes: else why is it said "chosen in him before the foundation of the world, that we should be holy, and without blame before him in love?"

VII. OF INDWELLING SIN.

Q. Surely you have not sinned since that time?

A. In many things we all offend: if we say we have no sin, we deceive ourselves and the truth is not in us.

VIII. OF THE TRUE DOCTRINE OF PERSEVERANCE.

Q. But if you should sin so much as to go to hell after all this, would it not have been better to remain ignorant as I am?

A. Being confident that he who hath begun a good work in you, will perform it until the day of Jesus Christ. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand.—Who himself bare our sins in his own body on the tree.

IX. OF THE NECESSITY OF HOLY LIVING.

Q. Do I understand you rightly; that it does not signify what sins you commit, or how you live, now Christ is become your Saviour.

A. (With indignant feeling.) God forbid! how shall we that are dead to sin, live any longer therein?—For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live, should not any longer live unto themselves, but to him that died for them and rose again.

We have thus placed under distinct heads, the various doctrines derived by William the cripple, from the Bible. Our readers may regard these *facts*, as a commentary on the opinions delivered by bishop Horsley: and the whole may be brought by them to bear on the controversy now going on, respecting the Bible Society. We much doubt whether the Theology here delivered is not much sounder and more consistent, than that held and taught by men, who are afraid to trust the people with the Bible alone, lest religion should be corrupted.

But let us now look to the system of church government and discipline derived from the Bible alone, by poor William.

"I was desirous of knowing, whether he had, from searching the Scripture, obtained any distinct views of the nature of Christ's kingdom on earth; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of his church. To my inquiries I received with surprise the answers which follow:

'How many churches do you apprehend God may have in the world?'

'One only, was his reply.'

'What church is that?'

'The general assembly and church of the first-born, which is written in heaven.'

'What then was the church of the Jews?'

'The shadow of good things to come, but the body is of Christ.'

'How are these visible to the world?'

'By their fruits ye shall know them.'

'Yes, as individuals, but how shall they be visible as a church?'

'Where but two or three are gathered together in my name there am I in the midst of them.'

'That may be in many places at once, but are they not called churches, why is this?'

'Because each is like the whole church, as Paul says, 'In whom ye also are builded together for an habitation of God' through the Spirit.'

'How do any unite with such a church?'

'They first give themselves to the Lord, and to us according to the will of God.'

'What officers are there in the church of Christ?'

'Bishops and deacons.'

'What is the office of a bishop?'

'To feed the flock of God, over which the Holy Ghost hath made him overseer.'

'What is the deacon's office?'

'To serve tables.'

'Were those officers appointed for enriching, or advancing the persons holding them?'

'Ourselves your servants for Jesus' sake. Not for filthy lucre's sake; not as lord's over God's heritage, but as helpers of your joy.'

'Who are to act in choosing those officers?'

'Wherefore look out from among yourselves, seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business.'

'But if wicked men creep into the church, how are they to be dealt with when they are discovered?'

'Put away from among yourselves that wicked person.'

'But if they repent afterwards?'

'What shall the receiving of them be, but life from the dead?'

'Does the power of kings and rulers relate to our bodies, or our consciences?'

'Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's.'

Perhaps in these views of William Churchman respecting the constitution of the church, we can find a reason for the opposition of many both in this country and Europe to the Bible Society. Nothing is more certain than that the Bible, "without note or comment," is unfriendly to high pretensions both in church and state. It refuses to give to *Cæsar* the things that are *God's:* it every where recognises the *right of private judgment:* it teaches us to own no lord of conscience but our great Creator.

We should not recur to these subjects, and dwell on them as we do, were we not fully persuaded that the state of the christian world demands it. There is an active enmity to the distribution of the Bible; and the work of opposition is waxing warmer every year. An account of a circular letter of the present Pope (Leo XII.) with the Bull of Jubilee for

the year 1825, has just come into our hands, and it furnishes such striking views of the spirit of popery, that we cannot forbear giving our readers a sketch of these high matters. It has been said that this same Leo the Twelfth, a few years ago, was notorious for his debaucheries; but he is now *head of the church on earth*, the *vicar of Christ*, the *true successor* of *St. Peter the Prince of the Apostles*, and holds the keys of the kingdom of Heaven! And it has seemed good unto his *Lowliness*,—[He being, gentle reader, the servant of the servants of God!]—"according to the authority divinely committed to him, to open as widely as possible that heavenly treasury, which, being purchased by the merits, passions and virtues of our Lord Jesus Christ, of his virgin mother, and of all saints, the author of human salvation has entrusted the distribution of it to him!"—That is, in plain English, this present year is appointed to be a year of Jubilee; and all persons, from all parts of the world, who, during this period, shall visit "the fair and holy city, and the See of St. Peter," are assured of "the most plenary and complete indulgence, remission and pardon of all their sins." But to this there are added several provisos, among which, as worthy of special notice we mention the visiting of the three churches of Peter and Paul, of St. John Lateran, and of St. Mary Major, during a specified number of days; and praying for the *exaltation of the holy church*, the *extirpation of heresies*, and the *concord of Catholic princes*. We mark these passages in Italics for the purpose of directing the particular attention of our readers to them.

But the annunciation of the year of Jubilee, is not the only object of this circular. This will appear from the following extract.

"It is no secret to you, venerable brethren, that a certain Society, vulgarly called the 'BIBLE SOCIETY' is audaciously spreading itself through the whole world. *After despising the traditions of the Holy Fathers*, and in opposition to the well known decree of the council of Trent, (Session the Fourth, on the publication and use of the sacred books) this Society has collected all its forces, and directs every means to one object,—to the *translation*, or rather to the *perversion* of the Bible, into the vernacular languages of all nations! From this fact there is strong ground of fear, lest, *as in some instances already known, so likewise in the rest, through a* PERVERSE INTERPRETATION, *there be framed out of the gospel of Christ, a gospel of man, or, what is worse, a gospel of the Devil.*"

Is it credible that the Bishop of Rome, in his *Lowliness*, borrowed also from the Bishop of Limerick? Or how are we to account for some very striking coincidences between sentiments advanced here, and some noticed in our last number? But we leave this subject to the ingenuity of the reader.—The Bishop of Rome proceeds:

"Behold, venerable brethren, what is the tendency of this society, which, in order to the fulfilment of its impious wishes, leaves nothing unattempted. For it congratulates itself, not only on printing and publishing its various translations, but likewise on its visiting all cities, and dispersing its editions among the populace in them: besides this, that it may entice the minds of the simple, it is sometimes careful to sell the copies, and at other times, it delights, with an insidious liberality, to distribute them gratuitously."

It is a truly remarkable fact, that on this subject the extremes of infidelity and superstition should meet and harmonize. We have seen how the Pope is affected towards the Bible. The public papers have informed us of the violence of the Catholics in Ireland against the Bible Society; and we happen to have before us now some very decisive evidence that infidelity symbolizes with popery.

The public, during the last winter, heard a good deal of Mr. Owen of New Lanark, in Scotland, and his projects. It is about a dozen years since the schemes of this gentleman were heard of by us; and we have occasionally noticed his progress: not because we ever dreamed of his visit to this country; but because we wished to know how his plan would turn out in the end. We mention him here for the sake of protesting against the conclusion, which has been drawn, in favour of his scheme in this country, from the result at New Lanark. We do not know the whole. But it is understood that here the Bible is to be excluded altogether, as a pernicious book. This would not do in Scotland. Neither Mr. Owen, nor any of his friends will deny "that the Scriptures *are*, and *always have been* statedly read, and the catechism regularly taught at New Lanark." This measure indeed was not approved; but parents wished it. Here then was the influence of the Bible and of religious education. Besides; it was impossible to withdraw the establishment from the influence of the most moral, enlightened and religious population in Europe. This was felt to great extent. Yet from the *supposed* success of the experiment in Scotland, it is expected that similar results will take place here, without the

the year 1825, has just come into our hands, and it furnishes such striking views of the spirit of popery, that we cannot forbear giving our readers a sketch of these high matters. It has been said that this same Leo the Twelfth, a few years ago, was notorious for his debaucheries; but he is now *head of the church on earth*, the *vicar of Christ*, the *true successor* of *St. Peter the Prince of the Apostles*, and holds the keys of the kingdom of Heaven! And it has seemed good unto his *Lowliness*,—[He being, gentle reader, the servant of the servants of God!]—"according to the authority divinely committed to him, to open as widely as possible that heavenly treasury, which, being purchased by the merits, passions and virtues of our Lord Jesus Christ, of his virgin mother, and of all saints, the author of human salvation has entrusted the distribution of it to him!"—That is, in plain English, this present year is appointed to be a year of Jubilee; and all persons, from all parts of the world, who, during this period, shall visit "the fair and holy city, and the See of St. Peter," are assured of "the most plenary and complete indulgence, remission and pardon of all their sins." But to this there are added several provisos, among which, as worthy of special notice we mention the visiting of the three churches of Peter and Paul, of St. John Lateran, and of St. Mary Major, during a specified number of days; and praying for the *exaltation of the holy church*, the *extirpation of heresies*, and the *concord of Catholic princes*. We mark these passages in Italics for the purpose of directing the particular attention of our readers to them.

But the annunciation of the year of Jubilee, is not the only object of this circular. This will appear from the following extract.

"It is no secret to you, venerable brethren, that a certain Society, vulgarly called the 'BIBLE SOCIETY' is audaciously spreading itself through the whole world. *After despising the traditions of the Holy Fathers*, and in opposition to the well known decree of the council of Trent, (Session the Fourth, on the publication and use of the sacred books) this Society has collected all its forces, and directs every means to one object,—to the *translation*, or rather to the *perversion* of the Bible, into the vernacular languages of all nations! From this fact there is strong ground of fear, lest, *as in some instances already known, so likewise in the rest, through a* PERVERSE INTERPRETATION, *there be framed out of the gospel of Christ, a gospel of man, or, what is worse, a gospel of the Devil.*"

Is it credible that the Bishop of Rome, in his *Lowliness*, borrowed also from the Bishop of Limerick? Or how are we to account for some very striking coincidences between sentiments advanced here, and some noticed in our last number? But we leave this subject to the ingenuity of the reader.—The Bishop of Rome proceeds:

"Behold, venerable brethren, what is the tendency of this society, which, in order to the fulfilment of its impious wishes, leaves nothing unattempted. For it congratulates itself, not only on printing and publishing its various translations, but likewise on its visiting all cities, and dispersing its editions among the populace in them: besides this, that it may entice the minds of the simple, it is sometimes careful to sell the copies, and at other times, it delights, with an insidious liberality, to distribute them gratuitously."

It is a truly remarkable fact, that on this subject the extremes of infidelity and superstition should meet and harmonize. We have seen how the Pope is affected towards the Bible. The public papers have informed us of the violence of the Catholics in Ireland against the Bible Society; and we happen to have before us now some very decisive evidence that infidelity symbolizes with popery.

The public, during the last winter, heard a good deal of Mr. Owen of New Lanark, in Scotland, and his projects. It is about a dozen years since the schemes of this gentleman were heard of by us; and we have occasionally noticed his progress: not because we ever dreamed of his visit to this country; but because we wished to know how his plan would turn out in the end. We mention him here for the sake of protesting against the conclusion, which has been drawn, in favour of his scheme in this country, from the result at New Lanark. We do not know the whole. But it is understood that here the Bible is to be excluded altogether, as a pernicious book. This would not do in Scotland. Neither Mr. Owen, nor any of his friends will deny "that the Scriptures *are*, and *always have been* statedly read, and the catechism regularly taught at New Lanark." This measure indeed was not approved; but parents wished it. Here then was the influence of the Bible and of religious education. Besides; it was impossible to withdraw the establishment from the influence of the most moral, enlightened and religious population in Europe. This was felt to great extent. Yet from the *supposed* success of the experiment in Scotland, it is expected that similar results will take place here, without the

Bible and the catechism, and the restraints of public religious sentiment. Moral causes will not uniformly produce the *same* effects, unless they operate in the *same circumstances.*

But these things by the way—The whole host of infidels unite with the Sultan, the Pope, and other distinguished personages in opposing the Bible Society, and in one way or another, denying the efficiency of the Bible to make, good men, or good christians. Why this strange alliance? How does it happen that men of such discordant views should unite, with about equal zeal, against those objects of christian charity, which are the glory of the present age?

REVIEW.—*A Sermon on the Study and Interpretation of the Scriptures, delivered in the Episcopal Chapel, Raleigh, on the 20th of March,* 1825, *by the* Right Rev. JOHN S. RAVENSCROFT, *Bishop of the Diocese of North Carolina, and published by the Vestry.* Raleigh: Printed by Bell & Lawrence, 1825. pp. 12.

ECCE ITERUM! Once more—we devoutly wish that it may be for the last time we are obliged to notice the "Bishop of the diocese of North Carolina." A copy of the Sermon before us was sent by the Author, with a letter, which, for* reasons which appear to be satisfactory, we forbear to publish. Still however, as an apology to our readers, for the course which we mean to pursue, we feel justified in making a brief extract. "I forward," says the Bishop, "by this mail, a printed copy of a Sermon, preached to my congregation here, on the Study and Interpretation of Scripture—In which, you will see my views on that subject—which you may refute if you can—And by which I am willing to Test, the soundness of those Doctrines, I have Preached, and shall continue to Preach, to the good people of North Carolina—until shewn to be erroneous, by better, and higher, authority, than that of the Editor, or Editors, of the Evangelical Magazine." [Transcribed with the most scrupulous accuracy.]

We should not feel the smallest difficulty in rejecting this invitation to continue the discussion, if the question between Bishop R. and us, concerned only ourselves. But the points at issue, concern the whole christian community: they involve principles of the highest importance, and duties of the most sacred obligation. If Bishop R. is right, then all Lutherans,

*These *reasons* do not *personally* concern *us.* Should Bishop R. insist on the publication, we shall not object. But without a demand on his part, the letter had better remain on our files.

Presbyterians, Congregationalists, Methodists, and Baptists, ought, as they would cherish an *authorized* hope of salvation, to hasten into the bosom of the Protestant Episcopal Church: if he is right, then all the friends of the Bible Society as it is now constituted throughout the whole world, ought forthwith to break up their association, and, with hearty sorrow for the injury already done to the cause of Christianity, resolve that they will do so no more.—These are no light matters; but there are others of mighty interest. The question involves, to considerable extent, the right of private judgment, and of course, that of religious liberty. It is, therefore, one of great practical importance; and we feel it to be an imperious duty to afford the public, as far as our very humble labours go, the means of forming a correct opinion.

In our Southern country, subjects of this kind have been so little discussed, that the great body of the people have no ideas of their true bearing, or of the manner in which they effect their vital interests. Indeed we are more than ever persuaded that Bishop R. does not see the consequences of his own opinions. We shall take the liberty of stating, in the sequel, some of these consequences. But let not the reader for a moment suppose that we charge them on Bishop R. We solemnly protest that we have no intention of holding him up to "political and religious odium." On the contrary we mourn over the necessity which obliges us to attack opinions advanced by a respected minister of the gospel. We do conscientiously believe that he greatly errs; and that his errors are dangerous. He propagates them with fearless and indefatigable zeal. We shall not imitate his fierce and lofty tone of denunciation: but we must be permitted freely and frankly to state our reasons for believing that he is wrong. Let it be remembered, too, that we did not commence this attack.

It is proper that we should offer a single remark on the extract given above. The Bishop of the diocese of North Carolina allows no weight to, what he is pleased to call, our *authority*. This does not in the least conceivable degree, hurt or offend us. The only emotion of which we were conscious, on reading the Bishop's letter, was indicated by a smile. The smile was occasioned by the strange and whimsical mistake committed by the worthy prelate. *Authority*, quoth he? We pretend to none in the world. Amidst all our frailties, we can never so far forget our own principles, as to undertake to settle rules of interpretation by *authority*. These points are determined solely by reason and common sense. Indeed we must go farther and say, that as Protestants, we are fully con-

vinced, that the world has witnessed and felt too much of authority already in matters of religion. We then, are neither disposed to exercise it ourselves, nor are we willing to submit to the exercise of it in others. We only aim to convince the *understanding* of our readers by arguments, which appear to us conclusive; and persuade the *will* by motives, which we think ought not to be resisted. And, as, in this whole matter, we own no authority but that of God, so we earnestly recommend the same independence to others.

So much for the motives which urge us on, in this unpleasant business, and for our feelings in relation to a personal affair.—As for the discourse before us, its subject is obviously one of general interest. The text is, *Search the Scriptures.* The design is, as stated by the preacher,

"First to lay before his hearers some observations calculated to direct them to a safe and satisfactory compliance with the christian duty of Searching the Scriptures. Secondly, to obviate some prevailing and popular errors on this fundamental subject. And then conclude with some plain and practical inferences from the whole."

Here is an important duty, binding on all who can read the scriptures. And the preacher undertakes to instruct, not only his hearers but his readers; not only his congregation but his countrymen, in the way of a safe and satisfactory compliance with it. If his directions are right, all ought to learn and practise them; if they are wrong, all ought to take warning and be on their guard.

It may be proper to observe that the preacher has an ultimate reference here to the same objects, which he had in view in the Sermons before noticed by us. He is a firm and fearless man. Doubtless he is sincere. He is persuaded that out of what he calls the church, there is no assurance of salvation:—he *does* believe that it is ruinous to distribute the Bible "without note or comment;" and therefore, regardless of consequences, he is continually throwing himself on ground, from which many a bold and able combatant, has been beaten in times past. But, notwithstanding this pertinacious consistency, we have satisfactory evidence, that the Bishop is capable of changing his opinions. It has been stated to us as undeniably true, that a few years ago, a Bible Society was organized in Mecklenburg County, auxiliary to the Bible Society of Virginia; that its Constitution was written by the then Rector of St. James' Parish: and that an article in it, corresponds with the famous article in the Constitution of the Society in North Carolina, which has given so great offence to the

Bishop of that Diocese. How is it that the BISHOP's views differ so widely from the RECTOR's? We do not pretend to explain this matter: nor do we blame a man for changing his opinions, when he assigns adequate reasons for the change. This we are sure the Bishop thinks that he has done; but it is our misfortune to differ, and we never bow to human authority. We will see, however, in what manner the prelate continues the pursuit of his object.

But we must take this opportunity of declaring most solemnly, that it has been our earnest, and even anxious endeavour, not to mistake the preacher's meaning. Yet we are not sure that we have always succeeded. There is something very peculiar in his use of the English Language. And he must forgive us, as he has been obliged to forgive others.* if at any time, our rules of interpretation have failed to elicit the true "sense and meaning" of his words.—We shall take occasion as we proceed to give sufficient reasons for these remarks. But hear the Bishop.

"*Search the Scriptures.*"

"First I am to lay before you some observations, calculated to direct you to a safe and satisfactory compliance with the christian duty of searching the Scriptures.

"As the scriptures to which our blessed Lord referred, in giving this direction, to those to whom the words were spoken, were the scriptures of the Old Testament—that testimony of Jesus, which God was pleased to commit to the keeping of the Old Testament Church; we are fully warranted in asserting the identity of the two dispensations, and in considering the New Testament as perfective of the old. This is a point of great importance, my brethren, to any rational fulfilment of the duty enjoined in the text, inasmuch as, by separating the two dispensations, we neutralize both, and expose ourselves to every variety of deception, which interested ingenuity can draw from a partial view of divine truth. To search the scriptures, therefore, to any profitable purpose, we must begin with the foundation, and regularly go on, to the finishing of the superstructure, and 'comparing spiritual things with spiritual;' that is, a recorded purpose with its exact fulfilment—obtain that full conviction of the infallible truth and divine authority of Revelation, which is indispensable, to any thing worthy the name of rational assurance, in working out our everlasting salvation. For, as nothing can induce us to commence this work but the full persuasion, drawn from God's public message to the world by his only begotten Son, that God invites and commands us to it, so nothing can encourage to perseverance, amid the trials and disappointments of our condition, but an equally fixed reliance on the promised guidance and help of the Holy Spirit. From first to last, my brethren, 'we walk by faith, and not by sight.' And faith to deserve the name, and become a foundation for eternity, must, in its commencement, and throughout its whole progress, rest upon a divine and verifiable warrant—'Thus saith the Lord.'"

This paragraph affords a striking exemplification of our remark, respecting the preacher's use of language. Speaking

*Professor Mitchell for instance.

of the scriptures of the Old Testament, as those to which our Lord referred, &c. he confidently asserts "*the identity of the two dispensations.*" If this is so, then the *two* dispensations are *one* and the *same* dispensation. But how can *identity* be predicated of two things, of which (to borrow the idea of Paul, Heb. viii. 13.) one decayed, waxed old, and vanished away, that it might give place to the other? Let any man carry with him the assertion before us, in the interpretation of a large part of the epistle to the Hebrews;—and what sad work he will make of Paul's reasoning! We will only advert to a single passage in addition to the one just referred to. The apostle says (Heb. x. 1.) that the law had a shadow of good things to come. If the *shadow* then is not, as we humbly apprehend that it is not, the *substance;* if the *type* is not identical with the *antitype*, then the *old* dispensation is not the *new* dispensation. It does seem strange that it should be necessary to show that two different things are not one and the same thing! But so it is.

This, however, is not a mere casual slip of the pen, of which the most accurate writer may sometimes be guilty. On the contrary Bishop R. derives very important consequences from his strange assertion that the old dispensation and the new are identical. He thinks, we will answer for it, that this position justifies all the conclusions, derived by him from the Jewish priesthood, in relation to the rights, powers, &c. of the Christian ministry. We must therefore pursue this subject a little farther.

What then, we ask, is meant, according to common usage, by dispensation—*(οἰκονομία?)* We had always supposed that the word primarily signified, the economy of a family, the mode, or the office of managing domestic affairs. And as the Church is frequently called the house of God, so this word has been transferred from domestic to ecclesiastical matters, and signifies the economy of God's house, the mode, or the office, of managing the concerns of the Church. Thus when we say the *patriarchal dispensation*, we mean the particular manner in which God's house (the Church) was managed, the form under which it appeared, in the time of the Patriarchs. When we say, the *Jewish*, *Levitical*, or *Mosaical* dispensation, we mean to express the same idea concerning the Church, as it was fashioned by Moses under God's direction, and administered until the coming of Christ. And when we speak of the New Testament dispensation, we designate the Church as it was modelled by Jesus Christ, our blessed Lord and Saviour. Now these several dispensations, instead of

being identically the same, were widely different. And we cannot even speak intelligibly of them, without expressing the difference. The Bishop of North Carolina then, instead of confidently making the contradictory assertion, respecting the *identity of the old and new dispensations*, ought to have said that the *Church is essentially the same under all dispensations.* If this is his meaning; he only says what we have had the honour of maintaining as long as we have maintained any thing. It is one of the principles of the great body of "*Dissenters*" both in this country and in England. We hope that the Bishop will not dislike it, now that he knows this fact.

But, then, what becomes of the argument in favour of *three orders*, derived from the High Priests, Priests and Levites, referred to in a former Sermon? If the dispensation, the form, the economy of the Church is changed, then there may be, and we know that there has been, a change in the ministry. There are, properly speaking, no Priests under the new dispensation: there can be none where there are no sacrifices. And Jesus Christ has once for all, made an offering for sin, to reconcile us to God. This case may be aptly illustrated by three stages in human existence. We may contemplate man in infancy—in youth—and in maturity. He retains his personal identity from the time he becomes a human being, until his arrival at full manhood, and indeed ever afterwards. But yet he undergoes many changes in the condition and mode of his existence. Many things are useful and necessary in one state, which are entirely useless, nay hurtful in another. In infancy he needs the nurse; in youth, he is "under tutors and governors;" but in manhood he goes forth in his strength and independence.* So with the church. How strange is it, then, to hear learned and distinguished clergymen, and dignitaries, confounding all these distinctions, and affirming that because the church always retains its identity, therefore its forms and order must always be the same? And this especially; when the three changes, above adverted to, in the economy of the church, are familiar even to novices in Theology! It really surprises us as much as it would do for one to tell us, that because we retain our personal identity, therefore we ought to wear the same clothes, eat the same food, and be under the same discipline now, when we are full grown men, as when we were children!—We shall never cease to wonder that a man of Bishop R.'s knowledge and understanding has affirmed the identity of two different dis-

* Would Bishop R. always keep the Church in its childhood? In the present age of it, surely it might have the Bible "without note or comment!"

pensations: or that he has used *dispensation* and *church* as synonimous terms.

And here we must be pardoned for saying, that although as men *without authority*, it will never do for *us* to give advice to Bishop R., yet it would be happy for him, if some Bishop or Archbishop, or other Dignitary, would suggest to him the very great advantage, which he would find in using words with more precision. It would prevent a great deal of bad logic on his part, and would save us a world of trouble in reviewing his Sermons. There may, perhaps, be a slight appearance of levity in the form of this suggestion; yet really it is made in the spirit of kindness. But let us hear the Preacher again.

"To search the scriptures, however, does not mean simply to read them, and acquaint ourselves with the facts and doctrines therein contained. Hundreds have done, and are yet doing this, without profit. The duty enjoined and under consideration, involves the careful examination and comparison, not only of the several parts with each other, but of each part with the whole. This is evident, not only from the reason of the thing, and the general purpose of revelation, but also from the particular circumstances under which the words were spoken. The unbelieving Jews, having rejected the evidence of John the Baptist to the person and office of Jesus, as the promised Messiah, and resisted the testimony of our Lord's own miraculous power, in attestation of the same fact, are by him referred to their scriptures. 'Search the scriptures,' said he, 'for in them ye think ye have eternal life, and they are they which testify of me.' In which reference to the scriptures; it must be clear that our Lord meant such a careful consideration and comparison of what was foretold by the Prophets, concerning the Messiah, with the events then fulfilling before their eyes, as must be sufficient for correcting their erroneous prejudices, and to produce a rational conviction of the truth. In like manner, my hearers, must we lay aside our prejudices and and with sincere and ready minds desire the whole truth, if we would search the scriptures to advantage, and draw from them the bread of life."

Our only objection here is to the Bishop's mode of expression. And as this, in the present case, is a small affair, we will let it pass. The general sentiment meets our entire approbation. The truth is, we have here an old rule, often laid down, and urged with great force by various writers. It is very clearly stated by the celebrated Bishop Horsley, in a Sermon lately quoted by us.—p. 292. But is not Bishop R. a little afraid of the consequences of this rule? How does it agree with the argument borrowed from the Bishop of Limerick, in the late Bible Society Sermon? In that case, we thought there was an apprehension, lest the meaning of the plain parts of scripture might be narrowed, and brought down to the scanty measure of natural religion, by comparing them with the obscure. In the present, is there not equal danger that the knowledge of Christians will be brought to the level of that of Jews before the coming of Christ, by bringing the

New Testament into comparison with the Old? But if there is any inconsistency here, let the Bishop look to it. We cordially adopt the rule, as Horsley has stated it, and rejoice in the evidence afforded by it, that the Bible may be safely distributed "without Note or Comment;" or as the Diocesan of North Carolina loves to say, that *the Scriptures are exclusively sufficient for their own interpretation.*

The next principle laid down by Bishop R. is briefly expressed by him thus: "The unity of Scripture in the connexion and dependence of all its parts, as a whole."—On all that he says in relation to this subject we have none but mere verbal criticisms to make; and on such a subject as this, we are not at all disposed to make them. The principle here stated, is admitted, and steadfastly maintained by all who admit the plenary inspiration of the Scriptures. It is distinctly laid down in their Confessions of Faith; it is taught in all their systems; it is often appealed to by their ministers, as evidence that the Bible is the word of God. Bishop R. ought to have known this before. We are happy that the opportunity is afforded to us, of giving him this pleasing information. By the way, we cannot but express the desire—and we wish that we could find words adequate to the intensity of our feelings on the subject—would to God—that christian ministers were more diligent in studying the great points, on which all true churches of Christ agree; and less disposed to magnify those on which they differ! If Bishop R. is indeed that sincerely pious and devoted man, we believe him to be, and would take the trouble to read carefully an old book, called *Syntagma Confessionum*, he would find, in the various denominations, which sprung up at the Reformation, such a substantial agreement in the great matters of religion as would fill his heart with love and joy; and make him feel that the articles on which they differ, are of minor importance. But let us attend to him again.

"Profitable, however, as these rules unquestionably are, and essential to any just and saving view of the word of life, there is yet one more of the deepest interest, and, without attention to which, those before mentioned are neutralized, if not defeated. And that is the rule of interpretation of scripture, as the one standard of the one faith of the Gospel. Now, my brethren and hearers, while it is indubitably certain 'that holy scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite, or necessary to salvation,' as it is expressed in the sixth article of the Church; it is nevertheless equally certain, that uniformity of belief and practice among men, in other words christian unity, must depend upon the interpretation given to the scriptures—upon the sense and application made of the doctrines and precepts therein revealed. It is, therefore, of the last importance

to the very being of the scriptures, as the only standard of saving faith, as well as to the comfort of your own souls, that your minds should be grounded and settled on this point. To this end, I shall give the rule, and then explain and enforce it, by some plain and obvious examples.

"The rule then is, 'that interpretation of scripture is to be followed and relied upon, as the true sense and meaning, which has invariably been held and acted upon, by the one Catholic and Apostolic Church of Christ.'"

Our readers see, that, after having given three "essential rules," Bishop R. proceeds to lay down another, which he calls, "the rule of interpreting Scripture, as the one standard of the one faith of the Gospel." On this rule he lays very great stress, and presents it as the very sum and substance of the biblical interpreter's manual, "The rule then is, '**THAT** *interpretation of scripture is to be followed and relied upon, as the true sense and meaning*, **WHICH HAS INVARIABLY BEEN HELD AND ACTED UPON, BY THE ONE CATHOLIC AND APOSTOLIC CHURCH OF CHRIST.**'"

Our first remark here is on the unusual language employed by the Right Reverend Author. *That interpretation*, says he, is the *true sense and meaning, &c.* Writers on Hermeneutics are accustomed to say that interpretation is—not the true meaning—but the act or art of giving the true meaning. But this is a mere *bagatelle.*

From the beginning we suspected that some such notion as that contained in this pretended rule, was *wildering* through the preacher's mind. But really, notwithstanding all our previous suspicions, we were astonished to find this worn out, obsolete principle patched up by a *Virginian* protestant, and brought out in these broad and unequivocal terms. Expressions of surprise and regret however are useless. The principle must be brought to a severe test. If it stands the trial, we pledge ourselves to adopt it. It will certainly remove us entirely from the ground we now occupy—But it will carry us directly to the [*Roman*] *Catholic* Church.

We must in this place remind our readers of a former observation. In justice to Bishop R.—a Protestant;—in christian affection for him, we earnestly entreat them, not to hold him, we earnestly entreat them, not to hold him responsible for the consequences of his critical canon. Assuredly he does not see them, and therefore cannot be justly charged with them.

Our next remark is, that the rule contains that sort of bad logic, which is usually distinguished by the phrase, *reasoning in a circle.* For, we ask, how shall we ascertain the one *Catholic and Apostolic Church*, whose interpretation of scripture, is to be "received and relied upon?" The Roman

Catholic tells us, that his is the *true church*, out of which there is *no salvation*. Bishop R. has given us to understand, that the Protestant Episcopal Church has the "verifiable" characters of *Catholic* and *Apostolic*, and that, separated from it, we are left to "the uncovenanted mercies of God. The stern and sturdy Covenanter gives his *notes of a true Church* as loudly and confidently as any:—so of others. But the church is *one*. Now amidst all these conflicting claims, we repeat the important question, how are we to ascertain from what denomination of Christians we may obtain that "sense and meaning" of scripture, on which reliance may be placed for salvation? It is in vain for Bishop R. to tell us he means the *primitive church*. Because he will admit, nay insist on it, that we must now go to that one Catholic and Apostolic church, which is the Depositary of the Faith of the primitive church. And what church is that? There is but one way to answer our question—"SEARCH THE SCRIPTURES." This then is the duty of *all*; for all are under obligation to be members of the true church of Christ. They must search and *judge for themselves*. Because we have as good a right to tell the inquirer that the church of which we are unworthy members is the true church, and that our parochial bishops are true ministers, as Bishop R. has to affirm the same thing of the Protestant Episcopal Church and her Bishops. And some of our number would make the assertion with equal confidence. The inquirer then must search the scriptures, and find the characters of the true church; that is, he must *learn the meaning of the Scriptures*, that he may ascertain to what body of men, calling themselves christians, he must apply that he *may learn the meaning of the Scriptures!* We are willing that the Vestry of the Episcopal Chapel in Raleigh, who published this sermon, should say, whether this is good logic.

It is true, Bishop R. says,

"If the inquiry then be, which of two or more conflicting doctrines or systems of religion be the right one, and to be received and relied upon as the truth of God, I answer, first—'how readest thou, what saith the Scripture?' Is one of the doctrines or systems, clearly revealed therein, or reasonably, without force and refinement, to be deduced from what is thus revealed? Is it free from opposition to the other doctrines, and general design of revelation? If so, there need be no difficulty. The doctrine, or system, thus supported, is to be received as true.'"

But then he immediately subjoins the following remarks.

"But, suppose the ingenuity of man's wisdom, in support of some favourite system, shall have thrown over the subject such a gloss of perverted scripture and specious reasoning, as to render it difficult for a plain mind to disentangle the sophistry of the argument, and for a humble mind to resist the authority of great and learned names, and numerous bodies of profess-

ing christians, built upon this system, what then is the only standard to which we can have recourse? To this I answer—the word of God, as received, believed, and acted upon universally, by the primitive Church. That body of holy confessors and martyrs, who received the true interpretation of every doctrine, from the lips of inspired and infallible men—who themselves kept the faith, and order of the Gospel, and committed it, pure and unadulterated, to faithful men—their successors in this mighty trust. Who watched against every innovation, fearlessly denounced every heresy, and kept the Church, what it was constituted by its Almighty Head, and what it is called in the inspired volume, 'the pillar, and ground of the truth.'"

Then follow some very bold assertions, made in "the most unqualified terms;" after which the preacher, in illustration and proof of his rule proceeds thus:

"As this is a point of great importance to you, my brethren, and indeed to all who hear me, I shall endeavour to illustrate it, by some examples of opposing doctrine.

"Whether the doctrine of a trinity of persons in the unity of the Godhead, or the opponent doctrine of a unity not thus constituted, but the true interpretation of what is revealed to us concerning this point of the faith, evident it must be, from the very opposition of the terms, that both doctrines cannot be true, and equally safe, to those who entertain them.

"Whether the essential divinity of the man Christ Jesus, or his mere humanity, be the true doctrine of the scriptures, certain it is, that one must be false; and false in such wise, as to be fatal to those who hold it.

"Whether the redemption wrought out for sinners, by the sufferings and death of the son of God, be general, that is, of all mankind, or particular, that is, embracing only certain persons styled the elect, is a question of the true ar false interpretation of scripture, involving the very possibility of Religion, as the highest duty of rational redeemed creatures. Yet one of those doctrines, with all that is built upon it, must be false and unfounded.

"Whether the punishment of the impenitent and ungodly, in a future state, shall be eternal, or only for a limited duration, issuing in universal salvation, is a question of scripture well or ill interpreted, which involves the very shadow of moral obligation from man to his Maker, and from man to man.

"Yet, my brethren and hearers, it is within your own observation, that these opposing doctrines, with many others which I have not time to notice, are all held by different bodies of professing christians, as the infallible truth of revelation—who declare the most unqualified belief of their truth and certainty, and claim, without a blush, the witness of the Holy Ghost in their favor, from their success in making proselytes.

"In like manner, of those doctrines of revelation which relate to the Church of God, as a means of grace and assurance to man, in working out his eternal salvation.

"Whether the Church of Christ, which he purchased with his own blood, is a divinely instituted, visible society, built on the same foundation, professing the same faith, and united in the same doctrine, discipline and worship or a loose, unconnected medley of separate assemblies, the creatures of human presumption or convenience, holding opposing doctrines, and inculcating opposite practices, is a vital question to the hope of man for hereafter, which depends on the interpretation of scripture, and can be true only of one.

"Whether the ministry in the Church of Christ is by divine appointment, and of three orders, or of human convenience, and of one grade, is a ques-

tion which meets the christian at the very entrance of his course, and can only be settled by the word of God, rightly understood, and cannot be true of both.

"Whether a divine and verifiable commission and authority is requisite, to give effect to the sacraments of the Gospel, as instituted means of grace; or whether they are equally valid and efficacious, by whomsoever administered, is an inquiry, which enters into the continually recurring duties of the christian, and involves his title to the covenanted mercies of God? one of which must be false.

"Yet these doctrines, you also know, my brethren, are variously held, and even considered as secondary and unimportant points, by numerous bodies in the christian world. Yet surely they are a part of that revelation which God hath given us, and dependant for their truth or falsehood on the interpretation of his word."

Hence it appears, according to Bishop R's. own showing, that the ascertaining of the true church, involves the determination of a great many difficult and disputed questions, which we ought to go to the church to settle for us. For undeniably that is the true church, which preaches the true doctrine of Christ, and duly administers the sacraments, by men who hold "a divine and verifiable commission and authority to give them effect as instituted means of grace." Is it not clear then, that the man, who wishes to learn what *Society* teaches the true doctrine, must first ascertain from the Scriptures what doctrines are true and what are false? Must not he, who wishes to learn who are authorized ministers, and who intruders, first verify from the scriptures the commission of the one, and detect, so to speak, the counterfeit of the other? How can he otherwise know what administrations he may depend on to give him assurance of salvation? Here, to use Bishop R's. own instances, are some who hold the doctrine of the Trinity; while others deny it:—Some believe the true and proper divinity of the Lord Jesus Christ; and others bring the adorable and ever blessed Saviour to the level of a mere man:—Some maintain the eternity, others the limited duration of future punishments:—Some believe in a general, others a limited atonement:—Some receive the doctrine of election, others reject it. In like manner, in relation to the constitution of the church, and the order of the gospel ministry, there are wide differences of opinion, and directly conflicting claims. Bishop R. tells us that only one set of opinions, on all these particulars, can be true, He says that they are all important. We are not sure whether he does not maintain that all are fundamental. Now we wish to know which is the true church. Is it not as clear as daylight that we must search the scriptures until we ascertain the truth or falsehood of these several opinions, before we can know

where to find the true interpreter of scripture? That is, must *we not settle these questions*, before we can find the one Apostolic and Catholic Church to *settle them for us?*

But we know indeed that some have another method of finding the true church. And we have, of late years, heard much of "the church of our fathers." But suppose a man happens to be born of Mahometan, or Roman Catholic parents—nay suppose him to be *the descendant of Dissenters*—what then? Plainly this rule will not do. By turning to Bishop Ravenscroft's farewell discourse as Rector of the parish of St. James, we learn, that there is a short method of verifying the true church, as well as the tedious one pointed out above—it is "*by authority.*" The inquirer, then, is by authority [of the church of course] to learn which is the true church; and by the authority of the true church thus ascertained, to learn the true interpretation of the Scriptures! Indeed we must be excused for not being convinced by logic like this, and for refusing to carry submission to such an extent.

But we have another objection to this canon of interpretation.—Its application as a practical rule is absolutely impossible. Bishop R. may assume any church he pleases, as the one Catholic and Apostolic Church, the depository of the "true sense and meaning of scripture" as delivered by inspired men; and he cannot, with all his brethren to aid him, tell us what that church has *invariably* held. Will he take the Protestant Episcopal Church in this country and the sister church in England? We ask then, what did that church in this country hold as the true interpretation of scripture, when the prayer book was published without the 39 Articles? Nay; what does it hold *now* as the true sense and meaning of the 17th Article? What does the church believe concerning the efficacy of Baptism? When administered by a "divinely commissioned clergyman, does it effectuate regeneration or not? We could easily urge many such questions as these. But we pass to the Church of England. What did that branch of the one Catholic and Apostolic Church receive as the true sense and meaning of scripture, from the time of Archbishop Cranmer, to that of Laud? Read Toplady's Historical Proofs of the Calvinism of the Church of England—Read Overton's True Churchman, read the writings of the Father's and Reformers of the English Church, and answer. Then turn to more modern times. Are we to learn the meaning of the Articles from Burnet or O'Donoghue? From Bishops Mant and Marsh on the one side, or Cooper, Scott and Bid-

dulph on the other? Among the Commentators, too, are we to take Dr. Samuel Clarke, or Whitby, or Scott, or Hewlett, or Mant (for they all differ) as the true expositors? Are the Arians, or Socinians, or Arminians, or Calvinists, or Antinomians, or Swedenborgians; the high church or the low; the evangelical clergy or the orthodox, in that great establishment to be considered as the true expositors of the sense and meaning of scripture? In a word are we to look to the minority in that church, who subscribe *exanimo*, or to the majority, who regard the articles as articles of peace, for the true interpretation of the one sense of scripture, and for the proper meaning of their standards of doctrine? If Bishop R. had been well acquainted with the history of theological opinions and controversies, he would have been cautious how he made an appeal of this sort necessary. We boldly affirm, and are prepared to substantiate the assertion, that there is not a Bible Society in the Christian world, which includes in the whole range of its members, a greater diversity of religious opinions, than is to be found in the United Church of Great Britain and Ireland; the Book of Common Prayer, the Homilies, and the Act of Uniformity notwithstanding. As regards the Church of England, then it is impossible for any man to say how it has *invariably* interpreted scripture. Of course the rule is useless thus far. But the Church of England is no older than the days of Elizabeth; who established the Reformation in its present form, sorely against the will of the great body of the clergy.

Shall we then look to the Church of Rome, as the depository of the true sense of scripture, delivered by inspired men to martyrs and confessors? To this no consistent Protestant can consent. It is directly contrary to the authoritative declarations of the Church of England. And if it were not so; a man might as well undertake to decypher the great body of Egyptian Hieroglyphics, as to determine what the Church of Rome has *invariably* held as the "true sense and meaning" of scripture.

But it may be said that we are referred to "the primitive church, as the best expositors of the obscure parts of scripture; the surest and safest guide to the truth of conflicting doctrines and practices." (p. 9.) Or as it is expressed on p. 7. to "that body of holy Confessors and Martyrs, who received the true interpretation of every doctrine from the lips of inspired and infallible men."—Be it so. Let us then put the rule thus limited, to a plain and simple trial. The pages of our work shall be open to Bishop R. to any extent, if he

will only be so kind as to let us know, how the primitive church, how the Martyrs and Confessors, understood the *book of Apocalypse*, as interpreted by infallible men. We should be most exceedingly glad, too, of an *inspired interpretation* of the epistle to the Hebrews. Or if the Bishop is too much occupied to afford so large an exposition, we should be happy in receiving an explanation of a single chapter (for instance, the 9th of Romans) as *expounded* by inspired men. And if this is asking too much, we will moderate our desires, and try to be satisfied with a solution of the difficulties in Col. ii. 8—23; or even if he will tell us how Peter, or Paul, or whoever it was that performed the service, understood 1 Cor. xv. 29.—Easily contented, however, as *we* are, we must say, that it has not been kind in those, who know how "inspired and infallible men" expounded "the obscure parts of scripture," to keep back their knowledge all this time from the world.

We think our proposal very fair; but doubt very much whether Bishop R. will accede to it. Well! we can't help that: but it gives occasion for us to ask, still farther; what is to be understood here by the *primitive* church? Through how many centuries does the word *primitive* range? One part of Bishop R's sermon, gives it very narrow limits. For he speaks of the Martyrs and Confessors, who received the true *interpretation of every doctrine* from inspired and infallible men. According to the strict meaning of these terms, we must then look to *Clemens Romanus*, who wrote one letter to the Corinthians; to *Barnabas*, whose name is prefixed to an epistle thought by the most judicious critics, to be spurious; to Hermas, whose book called *The Shepherd*, is one of the wildest fictions of antiquity; to Ignatius, whose seven epistles are even now believed to have been sadly interpolated; and to Polycarp who wrote one short letter to the church at Smyrna. These are the whole of the Apostolical Fathers; and we venture to say that it would be impossible to throw a clear satisfactory light on a half a dozen difficult passages of scripture, from all that remains to us of these faithful men.

But Bishop R. speaks of their having given the true interpretation of *doctrine*. We do not clearly see what this means, if it means any thing different from his other expression, "the best expositors of the obscure parts of scripture." If, however, he intends *a system of Christian doctrine*, it is in vain for him to look for it in the apostolical fathers; plainly because they never thought of giving any such thing.

Should the Bishop include in the meaning of the primitive church the Antenicene fathers, such as Justin Martyr, Athenogoras, Clemens Alexandrinus, Papias, Theophilus of Antioch, Origen, Dionysius Alexandrinus, Gregory, &c. all we have to say is, that no man living can say how they invariably *interpreted scripture;* nor can any one draw out of their writings a complete system of Christian Theology. If we descend below the Council of Nice, the difficulty is immeasurably increased. May we recommend to all who have any doubts on the subject, the perusal of a work written by the learned *Daille, On the right use of the Fathers?* He perhaps pushes his conclusions too far. Yet his work is masterly. True he was a French Presbyterian; yet his book was useful to such men as Chillingworth, Jeremy Taylor, Lord Faulkland, and Lord Digby. They read it and profitted by it, and highly commended it. Let others follow their example. But to return.

The last possible supposition which we can make is, that when Bishop R. speaks of the true "interpretation of every doctrine," he has reference to the ancient creeds. Of these there are three much celebrated; the *Apostles*, the *Athanasian*, and the *Nicene*, Creeds. Concerning the first, we remark, that no man who pretends to any knowledge of ecclesiastical antiquity supposes that this symbol of faith, was drawn up by the Apostles. None can tell us who was its author. It is uncertain whether it was composed in the second, third, or fourth century. The most common opinion is, that it did not assume its present form until about the time of the council of Nice. As to the other two creeds, we need not say a word. Their names are sufficient to fix their dates as late as the 4th Century. We ask then, how we are to ascertain in what manner the church has *invariably* interpreted scripture? Does not the reader see that the most learned men would be puzzled to answer the question? Of what use then, is a Canon of interpretation which cannot be applied?

But we have another objection to this rule. *It is contrary to the fundamental principle of the Reformation.* The claim of the Romish church, which was most strenuously resisted by the Reformers, was that of interpreting scripture. All history proves this fact. No man conversant with the popish controversy, as in *this day* all ought to be, can entertain a doubt on this subject, for a moment. Every able defence of the Reformation states this matter most clearly. We refer particularly to *Claude's* celebrated work. The reader will there see not only the principles of the Reformers, but the

judgment of the wisest of the fathers in relation to this great matter. But as we shall have more to say on this subject in another place, we shall not insist on it here.

We have yet another objection to this canon of interpretation—*It in effect denies the right of private judgment.* That this may clearly appear, we entreat the reader to look back, to the last extract made from the sermon, and then to peruse the following:

"Now, let us suppose, for a moment, a plain, sincere person, truly desirous of the truth of God, but perplexed with these conflicting doctrines, of all of which he finds something said in the Bible, yet sees them differently held by the various religious denominations around him; how is he to find, among them, *the rule of faith*—that standard of belief and practice, which all, nevertheless, admit is to be found in the word of God? Is he to expect a miraculous direction of the Holy Ghost, as some most ignorantly and dangerously teach? Even under this discussion, he is no nearer his object, for all claim the witness of the spirit of God for their respective systems; but it is utterly impossible that all should have it, without admitting the horrid blasphemy, that the Holy Ghost gives equal testimony to the truth of doctrines so opposite, that both cannot be true. Is he, in this case, to have recourse to the judgment of men? The difficulty still continues. The men themselves are at variance, and one will deny what another affirms. Is he then to consider it a matter of such entire indifference, what system of belief he embraces, that personal preference and convenience may determine his choice? This would be to reverse all certainty, in a matter of such moment; inasmuch, as it exalts human opinion in religion, into a standard for the scriptures, instead of bringing down human opinion to the word of God, as the only standard in matters of saving faith.

"What then, my hearers, is the only resort? To what quarter can he turn his perplexed mind, but to that cloud of christian witnesses, who 'continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and of prayers? That is, to the primitive Church, as the best expositors of the obscure parts of scripture—the surest and safest guide to the truth of conflicting doctrines and practices. But it may be said, this, after all, is an appeal to the judgment of men. In one sense, it is so. But to what sort of men? To men, who saw, with their eyes, the miracles which established the Gospel; who heard with their ears, the instructions of infallible guides; who spent their lives in the faith and order, established in the Church by the apostles, and sealed the truth of that faith and order with their blood. Whether they are competent to decide, judge ye."

Well, it seems that we must go to the fathers after all; even to Clemens and Barnabas, to Hermas and Ignatius. But how is the plain Christian to go to them? Certainly through the one Catholic and Apostolic church now in being, or through its ministers. And what is he to go for? Why, according to Bishop R. to settle disputed doctrines. And what doctrines are disputed? According to the same authority, the doctrine of the Trinity; the Divinity of Christ; general redemption; eternal punishments; the nature of the church; the constitution of the ministry; the authority of

the ministry, and *many others:* we without hesitation add, *all the peculiar doctrines of Christianity.* Now what are all the plain, sincere persons in the world to do in this case? Go to the primitive church, says Bishop R. But this they cannot do, *directly.* Go then to that catholic and apostolic church which has received the interpretatious of the primitive church. And what then? Why, notwithstanding all your perplexities; and all that it seems to you the Bible teaches, believe the church, or the church's minister. "And am I, one will say, under obligation to do this? Am I cut off from a scriptural hope of salvation, if I *don't* do this?" Ask Bishop Ravenscroft!—As for us, plain, humble men as we are, we have too much Protestant blood in our veins to exercise all this confidence. We lift our hands, and protest against it. It is not good for the church, or the community, or the clergy, that a trust like this should be reposed. We would not give a proof sheet of our Review for the difference between an *infallible church,* and a church made the organ of communicating to us what, as we hope for salvation, *we must receive as the infallible interpretations of scripture.* This is popery in its rankest form. But we do not, let it be remembered, charge this on the Bishop. He has never considered the consequences of his own rule. That they may appear before his mind in the full glare of their enormity, we would remark, that these interpretations must be regarded either *invariably* true, or sometimes erroneous. If the former; then here is infallibility expressly maintained: if the latter, then upon whom is the error to be charged, where does the responsibility lie? Would Bishop Ravenscroft venture to answer in the language of an English writer who, a few years ago, undertook to assert the "the claims of the Established Church," as an interpreter of scripture? "Although," says he, "by thus confiding in such a church, he should in some respects be led into error, *he would be free from responsibility for that error!*" Does not Bishop R. reject, with horror, an opinion like this? Yet, how far do the legitimate consequences of his own canon, fall short of it?

We are afraid, however, after all that our reasoning will not satisfy Bishop R. We disclaim authority, even if he were willing to submit to it as exercised by us. But it may be, that the authority of others will work conviction; and that he will thus be made willing to return to the ground occupied by him, when, under his auspices, the Bible Society of Mecklenburg was instituted. With this hope, we refer,

1. To the "*incomparable* CHILLINGWORTH," and request Bishop R. to read his most masterly work on the Popish Controversy. To the celebrated words, "The BIBLE, I say the BIBLE only is the religion of Protestants," he subjoins the following very striking observations, "I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, *the Church of one age against the Church of another age.*" [Ch. vi. 56. p. 354. 10th Edition.] Plainly then, Chillingworth, the great Protestant champion, is against the rule of the Bishop of North Carolina.

2. We next refer to "the *judicious* HOOKER," whose authority stands as high as that of any other man in the Church of England. He says "The end of the word of God is to save, and therefore we term it the word of life. The way for all men to be saved, is by the knowledge of that truth which the word hath taught: and sith (since) eternal life is a thing communicable unto all, it behoveth that the word of God, the necessary means thereunto, *be so likewise.* Wherefore the word of life hath always been a treasure though precious, *yet easy as well to attain* as to find; *lest any man desirous of life, should perish through the difficulty of the way.*" (Ecc. Pol. b. v. 21.) Hooker, it deserves remark, wrote against the Puritans. They maintained that frequent preaching and expounding was the most effectual means of promoting religion; and often reproached the Episcopalians of their day for preaching so little. Hooker's object was to prove, for their vindication, that the reading of the Scriptures was the true and ready way to find eternal life. Of course he held their exclusive sufficiency.

3. We in the next place quote the authority of the *learned Bishop* HORSLEY. The explicit testimony of this distinguished prelate has been given in the present number and has been already referred to; see p. 292. Here then is the deliberate judgment of the greatest genius the English Church has produced in modern times, that there is no need, even to a plain man, of *a church* to interpret Scripture.

4. Our fourth reference will be to the "*ingenious Bishop* HURD," the friend of Warburton, a writer well known to every general reader. In the close of his work on the Pro-

phecies, he mentions *that great principle of the Reformation, that* THE SCRIPTURE IS THE SOLE RULE OF FAITH, and undertakes to show, "through what fatal mismanagement it was *generally* disavowed and deserted." In doing this he observes, that when the Reformers had renounced allegiance to the Papal chair, and were for regulating the faith of Christians by the sacred scriptures, it still remained a question, *on what grounds those scriptures should be interpreted?* [The very question at issue between us and the Bishop of North Carolina.] The voice of the modern Church was without ceremony rejected. But the Fathers of the primitive church were still in great repute among the Protestants themselves. They dreaded more than any thing else the charge of novelty. The Papists took advantage of their fears, and appealed to the ancient Fathers. The Protestants, who were proud of their superior skill in the old literature, accepted the challenge.— "And thus, *shifting their ground*, they maintained henceforth, not that the scriptures were the sole rule of faith, but the scriptures, *as interpreted by the primitive Fathers.*" [This is precisely the error of Bishop R.] "When the state of the question was thus changed, it was easy to see *what would be the issue of so much indiscretion.* The dispute was not only carried on in a dark and remote scene, into which the people could not follow their learned champions; but was rendered infinitely tedious and interminable. For those early writings, now to be considered as of the highest authority, were voluminous in themselves; and what was worse, were composed in so *loose, so declamatory, and often in so hyperbolical a strain*, that NO CERTAIN SENSE COULD BE AFFIXED TO THEIR DOCTRINES, AND ANY THING, OR EVERY THING MIGHT, WITH SOME PLAUSIBILITY BE PROVED FROM THEM."

Bishop Hurd goes on to tell us, that the Protestont world felt the inconvenience of this foolish step, until *Daille* wrote his celebrated book *On the right use of the Fathers.* This work may be regarded as having overthrown *patristical* authority. Protestants are greatly indebted to its learned author. "This discovery [namely that the Fathers had no authority] had great effects. It opened the eyes of the more candid and intelligent inquirers. And our incomparable Chillingworth," (who by the way had been a Papist on the very ground here opposed) "with some others, took advantage of it to set the controversy with the church of Rome, once more on its proper foot, *and establish* FOREVER *the* OLD PRINCIPLE, that the *Bible, and that only,* INTERPRETED BY OUR

BEST REASON, *is the religion of Protestants.* [Note. Bishop Hurd lived before these disputes about the Bible Society originated. His testimony then is impartial.]

We would now ask, is the united authority of the *incomparable* Chillingworth, the *judicious* Hooker, the *learned* Horsley, and the *ingenious* Hurd, *good* enough and *high* enough to satisfy Bishop Ravenscroft? If not, he will at least admit that the soundness of the great Protestant principle deserves most serious examination. All experience shows that it is the "proper foot" on which to place the controversy with Roman Catholics. The Reformers began with it; and their success was proportioned to the steadfastness with which they adhered to their great principle. Whensoever they deserted scripture, and submitted their judgment to the judgment of the Fathers, their adversaries perplexed them, and won converts from them. Bishop Hurd has assigned the reason—the Fathers wrote so loosely, that any thing, or every thing may be proved from them. The English Church has suffered more, in the Popish Controversy from this one mistake, than from every thing else.

We dwell on this subject, because it is one of deep interest in the present age of the world. Every observer has noticed what a movement is now being made by the Papists through the whole world. The Holy Alliance has infused new courage into all the adherents of the Pope. His chosen instruments the Jesuits, have been re-established in the fulness of their power. Those extraordinary and most dangerous men, are again exerting their skill, and trying all their arts. They know that the universal diffusion of the Bible, on the true Protestant principle, is *the great obstacle* to their success.—They therefore, headed by the Pope, are doing all in their power against the Bible Society. Their opposition is felt among Catholics, Greeks, and Mahometans. These emissaries of Antichrist are prowling through our country: *mighty efforts are now being made to promote Popery in the United States.* The great battle with the Beast is yet to be fought in this land of ours. Let Bishop R. be on his guard. Should his life be prolonged—may God preserve him many years!—he will, in all probability, be called on to guard his Diocese against the inroads, and his flock against the artifices of the Jesuits. And we do now solemnly and affectionately forewarn him, if he does not learn a better system of Hermeneutics, and take a totally different ground in the interpretation of scripture, he will be worsted in the conflict. An ingenious adversary from St. Omers would desire no better assurance

of victory, than that given by the Bishop in his great canon of interpretation. But let him take his stand on the Bible alone, and he is safe. He may rely on it, that he is safe no where else.

After the reasonings advanced, the facts stated and the authorities produced by us, our readers will know what to think of the following very bold assertions.

"And I hazard nothing, my friends, by asserting, in the most unqualified terms, that this method of determining disputed doctrine, must be admitted and acted upon as the only safe rule, or the scriptures be abandoned, as containing any practical standard of faith. There is no medium, my brethren, between this standard and none. For, however, desirable, however necessary it may be to the comfort of those numerous bodies of professing christians, whose systems of doctrine are opposed to each other, though drawn from the same Bible, that the standard of faith should not be determined by this rule, yet certain it is, nor can the principle be controverted, that of opposite views of divine truth, one only can be the true one. From the nature of things, both cannot be right; and which of them is so, can no otherwise be determined, than by comparing them with the standard, as above explained.

We just remark that the standard as above explained is fully adopted by the English church. And yet within the last nine years that church has been disturbed by disputes among its own Bishops and Clergy on the following fundamental subjects, *Baptismal Regeneration, Conversion, and Justification*, besides others of minor importance. But we have already said enough to show the utter inefficacy of the rule.

It is proper that we should proceed to notice the application which Bishop R. makes of his principles. And here our readers will see why we have been obliged thus strenuously to oppose one, for whom we have long cherished feelings of respect and affection.

"I come now as was proposed in the second place, to obviate some prevailing and popular errors, on this fundamental subject.

"And first—(because most extensive and injurious in its operation,) the principle, acknowledged and acted upon, by all anti-episcopal denominations—'that the scriptures are exclusively sufficient for their own interpretation.' Now, my brethren and hearers, if these words have any practical meaning, it must be this: not that men *may* draw from the Bible, those directions which shall be sufficient to secure their salvation, if faithfully followed, but that they *will* do so. As this, however, must depend on the true or erroneous interpretation given to the scriptures, by each individual person the principle itself is hereby shewn to be, both theoretically and practically, unfounded. Of this, I conceive there needs no other proof, than the actual condition of the christian world, with its hundreds of discordant and conflicting professions of faith and practice—all drawn from the same word of God—when contrasted with the spirit of christianity, and with the affecting prayer of the great head of the Church, at the close of his ministry upon earth. 'That they all may be one, as thou father art in me, and I in thee, that they also may be one, in us.' But were other proof required, it is easily found in those summaries of doctrine, which many of those bodies

who assert the principle, have nevertheless provided, to instruct their respective members, in what they conceive the true meaning of scripture.—Thus manifesting, either the insufficiency of the principle, or its dangerous tendency; and, beyond dispute, nothing but disunion and division, without limit, can grow from such a root."

Hence it is apparent that one object of Bishop R. is to keep up opposition to the Bible Society, and to vindicate his own conduct in this respect. He has been excited on this subject; and it is too soon to expect a revulsion of his feelings. By and by he will be sorry for all this; and we hope not too late, to change his conduct.

Bishop R. chooses to give his own version to the words "without note or comment," and uniformly expresses his sense of them thus, that "the scriptures are exclusively sufficient for their own interpretation."—We have not thought it worth while to animadvert on this change of terms, because the thing was no concern of ours. The preacher's episcopal brethren, who are friends to the Bible Society, (and we rejoice in believing that there are many such) may perhaps feel that they have reason to complain. Not that we think, all of them deny the sufficiency of the scriptures. Multitudes of that denomination are too consistent in their Protestanism to do this. If, however, Bishop R. is correct in confining, as he seems to do, this great principle to "*anti*-episcopal"—we should have said *non*-episcopal—"denominations," he unintentionally does them great honour. Yes, we glory in it; and as long as we have any just view of the rights of conscience, any conception of the value of religious liberty, any remembrance of what our fathers did and suffered that they might leave to us our birthright, we will glory in this principle.

Is Bishop R. a little afraid, after all, totally to deny that men may, by the scriptures, be made wise to salvation? He says, "if these words have any practical meaning it must be this, not that men *may* draw from the Bible those directions &c. but that they *will;*" and he appeals to the divisions in the christian world to support his remark. Now, is it not amazing that he did not see that the same objection might be applied to his own canon, and his own church; yea to the gospel of Jesus Christ, and the plan of salvation through him. The Episcopal Church is held up as the Catholic and Apostolic Church, which teaches us "the true sense and meaning of scripture." It is easy to re-echo the Bishop's words, and say, "now, my brethren and hearers, if this canon of interpretation has any practical meaning, it must be this, not that men *may*, by its application, learn the true sense of scripture, but that they *will*." And it is equally easy to resort to the

state of the world, and to the known condition of the Episcopal Church, to prove that men *will not*; that is to show by Bishop R.'s own argument the practical inefficiency of his own rule. The very same test might be applied to christianity; and a similar conclusion be brought out. We know, indeed, that if men *would* take the church for their interpreter, and agree to believe every thing she teaches, and nothing else, there would be perfect uniformity—but then they *wont*.—Therefore, according to Bishop R. his great principle is practically insufficient.

It is in vain, then, for the preacher to appeal in this case to the "affecting prayer of the great Head of the Church, at the close of his ministry on earth," in reference to his rule of interpretation. It never did, it never will, because it never can produce the unity of which our Saviour speaks.

But the Bishop thinks that his principle is admitted by all those societies which provide summaries of doctrine for the instruction of their members.—Extended as our remarks have been, we must, on this point, refer to the *Letter on Bible Societies*, from the Rev. Dr. Miller of Princeton, [See our No. for February, vol. viii. p. 97.] We only add a remark or two of our own. The summaries of doctrine adopted by Protestant churches in general, teach among other things the sufficiency of the Scriptures. We will quote one for all. "The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one) it may be searched and known by other places that speak more clearly."* According to this principle, the church does not say, "this is the Creed, receive it and interpret the Scriptures according to it, or you are cut off from the authorized hope of divine mercy:" but she says, "We as a christian society believe that the Scriptures teach this system of doctrines;—take it, and test its soundness by the word of unerring truth:—Search the Scriptures, as did the noble Bereans, and see whether these things are so." With all submission we think that there is a very wide difference between these two courses of procedure.

It is with peculiar pain, that we proceed to animadvert on the remaining part of this discourse. In some passages, there is an *appearance* of a want of candour, or a want of knowledge, which we are extremely sorry to see. There is also a tone of asperity, which we lament, wherever it is

* With due submission, we think that the true sense and meaning of the 6th article of the Episcopal church coincides with this.

heard, within the borders of the church. As to the want of candour, we are persuaded that it is only in appearance. Bishop R.—we but do him justice when we say it—is utterly incapable of saying any thing which he does not believe to be strictly fair. Why then did he not inform himself better, before he wrote, and preached, and published as follows?

"In support of this principle, [that is, the sufficiency of scripture] and as a kind of corollary from it, it has come to be considered as the dictate and the duty of an enlightened charity, to look upon all *varieties of religious profession as right—that is, right in such a sense, as to be safe for salvation.* And it is beyond denial, that whoever attempts to expose the fallacy of this notion, lays himself liable to the charge of bigotry and intolerance—not only *from christian denominations*, but from infidel contenders for some share of the christian name. Now, my brethren and hearers, as this is one of the most specious deceptions, with which revealed religion has to contend, as it is fortified in its operation by an erroneous and modern view of the doctrine of christian charity—as it is rendered captivating, to the young and thoughtless, by being tricked off, with the epithet of liberality, and meets, in the secret chambers of the heart, something like the wish, that it could be so—I feel it my bounden duty, to arm you against its seducing influence, and to furnish you, and all who choose to profit by it, with such a short and convincing refutation, as can be met by no fair argument of reason, or authority of revealed religion."

The words, which we have marked in italics, are so constructed as to mislead the reader, and do great injustice to all the orthodox denominations in this country. We are very sorry to find Bishop R. treading in the steps of high churchmen in England, who persist with deplorable ignorance or inexcusable perverseness, in confounding separatists from the established church, with such as they call heretics. Bishop R. *ought to know* that none of the orthodox denominations in this country maintain or admit that "all varieties of religious profession are right"—"that is," to use his own very peculiar phrase "*safe for salvation.*" He ought to know that they universally disclaim it in the strongest terms. We know of none but the comparatively small bodies of Unitarians, and Universalists, who hold this unscriptural opinion. And we are prepared to affirm that the Congregationalists, Presbyterians of all names, Baptists, Methodists, and Lutherans, hold no christian communion with them. They think them in fatal error; but yet they do not feel that christian courtesy allows, or christian prudence warrants that they should be spoken of in harsh and offensive terms, as "infidel pretenders to the christian name." They are unhappy men who have mistaken the way of truth: we pity them and pray for them: but solemnly protest against the injustice of classing us with them. This makes it unnecessary that we should notice the preacher's attempt to prove, in the next paragraph,

that, "If all are right in the sense of being *safe for salvation*, then none are right!" [Query—How far is this from being what is vulgarly called, a *bull?*]

He thus proceeds.

"But it is said, and it is relied upon by those who have a miserable interest in the prevalence, and establishment, of a misdirected judgment, that all the conflicting denominations of christian profession, nevertheless, hold the great fundamental doctrines of the christian revelation, and differ only in non-essentials, as they venture to call them."

"These be bitter words," we lament the use of them, not because they hurt us, but him who uses them, and the cause of christian charity. They seem to impugn motives, and strongly to charge guilt as well as error. But it is only for us to express our sorrow that things like these should escape from the lips of a Bishop. The preacher immediately subjoins,

"But, my hearers, this is not the fact, as respects the fundamental doctrines of the Gospel; unless, indeed, actual, known, and published, opposition of professed belief, on some if not all, of those doctrines, be to hold them as a common stock. Is the extent of the redemption that is in Christ Jesus, that is, whether it extends to all, or only a part of mankind, a fundamental doctrine of the christian revelation? And can those who are opposed to each other on this point, be said, with any shew of common sense, to hold the doctrine in common? Is the essential divinity, or the mere humanity of our Redeemer, (considered as conclusive of the doctrine of the Trinity,) a fundamental doctrine of christianity, or a non essential? And can the opposite opinions upon this article of the faith, be said to hold it in common? Why, where is the resentment of the public understanding, at such a barefaced insult to its power of discrimination?"

We know not how to express our astonishment that a distinguished prelate in the Protestant Episcopal Church, should manifest such very imperfect knowledge of the history of Theology as is here indicated. The *fundamental* doctrine of the Divinity of Christ (including the doctrine of the Trinity) is joined with the question concerning the *extent of the atonement*, for the purpose of showing that *christian denominations* do not agree in fundamentals! Does not Bishop R. know that no church has ever acknowledged Unitarians as a part of the body of Christ? And does he not know that Congregationalists, Presbyterians, and Episcopalians, and others, have long discussed among themselves and with one another, the question respecting the extent of the atonement. Hundreds and hundreds of sound orthodox Episcopalians have strenuously maintained the doctrine of a limited redemption; and hundreds, who have thought themselves consistent Calvinists, have espoused the other side of the question. We know, too, a goodly number of orthodox doctors of the present age, who

would be unspeakably amused at hearing a limited atonement classed with Socinianism! Bishop R. must take care, or he will cut off from the one Catholic and Apostolic church, many who have long been regarded as its brightest ornaments.—We would ask of the Bishop, will all men be finally saved? He answers in the negative.—Well: one class of men holds that redemption is unlimited in its nature, but confined in its application. To this class we suppose Bishop R. belongs. Another class holds that the atonement is sufficient in its nature for the whole world; but designed by him who made it, only for those who will finally be saved. Does not Bishop R. see that much here is held in common? And that there is the widest imaginable difference between these brethren, and the unhappy men who deny the atonement altogether? If the preacher means to confound all these persons together, he gives a fair opportunity for turning the question at the close of the paragraph against himself. If he means to affirm that a difference of opinion respecting the extent of the atonement is a *fundamental* difference, we entreat of him to read more of the history of Theological Doctrine and make himself better acquainted with the relative importance of particular dogmas. He goes on to remark,

"But it may be said, that the Unitarians stand alone, and incur the censure of all other denominations of professing christians. But why so? Upon the principle, that scripture is exclusively sufficient for its own interpretation; and that all varieties of belief are equally right: that is, safe for salvation. I ask, and I wait the answer, what privilege has the Calvinist or the Armenian, in the interpretation of scripture, which is not equally due to the Unitarian or the Universalist? And thus, perhaps, may be seen and felt, how unfounded and fallacious—how dangerous and destructive, of all revealed religion, such an erroneous principle must be."

We have already shown what ought to be thought of the assumption that any denomination of orthodox christians maintains "that all varieties of belief are equally right—that is, *safe for salvation.*" We only here hint that Bishop R. injures none but himself and his own cause, by assuming that which is constantly denied, and disproved every Sabbath in the pulpits of those whom he calls Dissenters. But he goes on to ask, "what privilege has the Calvinist or the Armenian, (Arminian) in the interpretation of scripture, which is not *equally due* [we suppose he means, does not equally belong] to the Unitarian or the Universalist?" If we understand this question—but we are by no means sure that we do—we answer, none in the world. We have no conception at all of any difference here. The Bible lies open to all. Every man has a perfect right to go to it at all times. It is every man's duty

to interpret it rightly. If through negligence, self-sufficiency, or sinful passion he perverts the scripture, he is answerable to *God* for it. But no human being, no society of men has a right either to take the Bible from him, or the power of *forcing* him to renounce his own interpretation and adopt another. If, indeed, he has connected himself with a church, and in the judgment of that church he errs in fundamental points, they have a right, in common with all voluntary societies, to disown him as a member. This leads us to notice the Bishop's remarks respecting fundamental and non-essential points.

"With respect to those points called non-essential, to which their differences are affirmed to be confined, there is a complete deception, either of themselves or of others; for it betrays an unpardonable ignorance of the nature and design of religion, to assert, that the only wise God, who doeth nothing in vain, hath revealed any thing, to the faith and obedience of his creatures, which they are at liberty to treat as non-essential: that is, of no practical importance. But it is denounced as uncharitable and illiberal, to deny the soundness of such opinions; and many who doubt them, are deterred from following out their doubts, by reason of this popular notion. Yet, sure I am, my brethren and hearers, that it is not christian charity, that is hereby wounded; for the charity of the Gospel, properly understood, has no application to opinions It can have no fellowship with error in faith, or corruption of doctrine. In fact, it is bound to oppose them. It is to persons only, especially to those labouring under the fatal consequences of religious error, that the beauty and efficacy of this divine grace can be manifested; whereas, the modern notion of this doctrine, is the reverse of this, instilling the persuasion, that its right exercise, regards opinions chiefly. But were this so, who does not see, that religious truth and error, would be of no importance? It is, therefore, a perversion of the doctrine of christian charity, and fatal to its very existence, as a christian duty. Its certain and only fruit, being indifference, and not love.

"With respect to the illiberality of denouncing error, either in doctrine or practice—as the scriptures know nothing of this word in such a connexion, nor yet of what is meant by it—so, neither do I; I will, therefore, only say, that those are commonly most earnest in requiring it, who, whether they know it or not, stand most in need of its exercise, towards their own opinions on religious subjects."

In these observations there is a mixture of truth and error; and in some of them a looseness of language, which renders it exceedingly difficult to make our animadversions on them with the brevity which our limits require. We readily grant that there prevails, mostly out of the church, a very mistaken opinion respecting charity, and its proper objects. "Error in faith, and corruption in doctrine" never can be the objects of this christian grace. It is our pleasure, here, most heartily to agree with the Bishop. And we do think that the cant, which we sometimes hear respecting liberality is truly pitiable. We also entirely concur with the preacher, when he says that it betrays an unpardonable ignorance of the nature and design of religion to assert that the only wise

God, who doeth nothing in vain, hath revealed any thing to the faith and obedience of his creatures, which they are at liberty to treat as "of no practical importance." But we think that the Bishop was very unhappy in the use of words, when he introduced *non-essential* here, as synonymous with the phrase, *of no practical importance.* It is true, when a man is taught that his Maker requires him to believe or to do any thing, he sins if he disbelieves or disobeys. But the true question here is this; are all things revealed in the Bible *equally* necessary to salvation? If so, there is no one truth contained in the sacred volume which a man can be ignorant of, and yet hope for heaven. And then what becomes of the poor Negro, the Indian, the Hottentot, the liberated African of Sierra Leone? We know that Bishop R. would not cut them off from the hope of salvation—especially as many of them have been converted by the instrumentality of the CHURCH *Missionary Society.* But while these things are so, there are truths which if a man does not know and receive, he cannot be a christian. We say then that those truths, the knowledge and reception of which, constitute a man a christian, and entitle him to hope for salvation, *are fundamental, or essential truths.* Others, of which a man may be ignorant, or respecting which he may err, and yet cherish a scriptural hope of salvation, are *not fundamental;* are *non-essential.* We dare not say that any are unimportant; yet surely the distinction made above is clear and palpable. A man cannot be saved unless he believes on the Lord Jesus Christ: yet two men, who believe on the Lord Jesus, may differ in respect to the question, whether baptism is to be administered by affusion or immersion. Is this point about which they differ of equal importance with the one on which they agree? We shall not here attempt to give a list of fundamental truths. Bishop R. has already done it with sufficient accuracy for our present purpose, in a sermon before reviewed by us. [See our Number for December, 1824. page 638.] It is in these words. "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." Now let us suppose, what actually is the case in unnumbered instances, that men

heartily agree in these things but differ in others; may they not on account of these truths, which they cordially receive, cherish the hope of salvation; and ought they not to recognise each other as brethren in Christ Jesus? What will Bishop R. say to these questions? If men receive with the heart these fundamental truths, does not the word of God say that they shall be saved; and does any man want a higher warrant than this for his hope of heaven?

Surely Bishop R. can now see the difference between fundamental, and non-essential truths. And beyond a doubt he would rejoice in seeing the whole human family brought under the full influence of the truths here summarily stated by himself. Well! after ages of contention and jealousy, in modern times a new spirit is awakened among Christians.—They agree in the fundamental truths taught in the Bible; and in the belief too that they are taught so plainly that every one *may*, and every honest inquirer *will* learn them from the scriptures. Without in the slightest degree compromising their peculiar sentiments, or even diminishing their importance, they meet on common ground; and impelled by christian love, agree to co-operate in sending the word of life to all the nations of the earth. This is the work of charity of which we now hear so much. Our readers may judge whether it or its advocates merit the unfeeling sarcasm thrown out in the following words. "I will therefore only say, that those are commonly most earnest in requiring it, (charity) who, whether they know it or not, stand most in need of its exercise, towards their own opinions on religious subjects." No, no: the advocates of this "*modern charity*," which brings different denominations of christians into cordial co-operation, for the promotion of the Redeemer's kingdom, feel that they need no indulgence on this point. And every view they take of the effects of their labour of love, strengthens this feeling. They have good evidence that religion has made greater progress within the last thirty years, than it had done in two preceding centuries. They see the barren plains of Africa beginning to flourish as the garden of the Lord; they hear the song of salvation from the Islands of the Sea; and witness the blooming of

> ————Sweet Sharon's rose,
> On icy plains, amidst eternal snows.

While this scene rises before them in all its loveliness, they mingle their songs of praise to the Redeemer of sinners; and forgetting every thing but that they are brethren in Christ Jesus, rejoice together in these works of mercy, and in the

still greater wonders of grace, which God is about to accomplish by the co-operation of Christians.

But in the midst of this fraternal love and holy joy, Bishop R. comes in with a new set of fundamentals, and different views of christian charity; and talks of a divinely appointed ministry, and "a divine and verifiable commission," and of men who "give effect to the sacraments," and things like these! Yea, he uses his eloquence, and his official influence to persuade his fellow christians, that this scheme of religious charity, these exertions of benevolence are ruinous to the church; and that it is genuine christian love to denounce them! Alas! that prejudice should so operate on a clear understanding and a benevolent heart!

And is it possible that he has persuaded himself that there is no true church, where there are not three orders in the ministry? Can he believe that *man does give efficacy to the sacraments*, as instituted means of grace? Does he imagine that the church is the authorized interpreter of Scripture? If so:—but we forbear.

It was our intention in this Review to have given a brief statement of the true principles of interpretation, as they are received by all sound biblical Critics. But this would carry us much too far. The subject, is one of very great importance, and unconnected with any peculiar theological opinions: we have therefore determined to take it up, in a separate paper, and treat it at some length.

Before we conclude this article, we feel that we ought to give a statement, a little more particular than we have done, of the reasons why we have pursued the course, through which our readers have just accompanied us.

While we have a great aversion to religious controversy, we believe that the temperate discussion of differences among christians is profitable. Still, however, our work has been kept so free from every thing of this kind as to give, in many cases, dissatisfaction to more polemic spirits than ours. At length however the cause of truth and charity seemed to require that we should change our course, though not our principles. Bishop Ravenscroft, in two sermons, with which our readers are somewhat acquainted, set up the highest pretentions of high Church, and denounced all preachers, who have not received Episcopal ordination, as intruders into the sacred office, and as ministers of Satan, &c. &c. (see the Extract from his sermon in our No. for November 1824. pp. 596, 597.) He also begs pardon for having in times past yielded to the pretentions of a *spurious modern charity*, and

promises hereafter to discard all "false tenderness" from his bosom. True to his purpose, on being requested to preach the annual sermon of the Bible Society of North Carolina, he delivered a discourse directly against that Institution, and all others of similar organization in the world. The great object of that effort of the preacher was to prove the insufficiency of the scriptures as a guide to heaven. This is followed by a fourth sermon, in which he fills up his system, and tries to persuade us that we must acknowledge the Church as the authorized interpreter of the Bible. We have been made to understand that the Episcopal Clergy of North Carolina follow their Diocesan. We know that sentiments of a similar character are boldly advanced in New-York by a man of learning and talents; and that the wealth of the richest Church in the United States is pledged for their support.—We have satisfactory evidence too, that influence from abroad is made to bear on the religious character of our population. In a word exertions are made to extend opinions among us which we do conscientiously believe to be injurious both to the church and to Society. We think it necessary again to declare that we do not make Bishop R. and his associates responsible for the consequences of these opinions. We believe these gentlemen to be sincere in their devotion to christianity, and in their attachment to the institutions of our common country. But this does not in the least degree change the nature of these opinions, or neutralize their consequences. We therefore felt it to be an imperious duty to point out, plainly and frankly, the errors held by these brethren, and show as well as we could to what they tend. We have not for one moment, ever thought of laying any thing to their charge but bad reasoning, and mistaken interpretations of scripture. If we have in any instance misapprehended the meaning of Bishop R. it has been our misfortune not our fault. When convinced of our error, we shall take pleasure in acknowledging it.

We have now done with Bishop R. We hope never to be obliged to oppose his sentiments again. The duty we have attempted to discharge was painful in the beginning and has become more and more so to the end.—In conclusion, we cannot help saying, we have heard that Bishop R. has been sick. We pray that God may have mercy on him, restore his health, prolong his days, and make him a blessing to the church over which he is called to preside.—We hope yet to hear of his taking the lead in the glorious work of charity in which christians in this latter day are engaged.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Milton Manuscripts.—We have already announced that a Theological work of Milton, recently discovered, is about to be published. It was not unreasonable to suppose, that where this Manuscript had so long been hidden, other important papers might be found. We now learn, that Mr. Lemon, deputy keeper of the State papers, has rescued from oblivion several interesting documents respecting the poet. A number of facts, hitherto unknown, respecting his family affairs, and his official situation are brought to light. Among these papers will be found the orders of Cromwell's council to Milton, addressed to him as Secretary for Foreign Languages, with notes of the Salary paid him from time to time. They have all been put into the hands of Mr. Todd, and we are promised, speedily, a *new life* of Milton.

Supplement Encyclopædia Britannica.—This work, edited by Macvey Napier, has recently been published in Edinburgh in six 4to volumes. It is intended not only to supply the omissions and defects in the later editions of the Encyclopœdia Britannica, but to exhibit the arts and sciences generally in their latest state of improvement. It professes to be executed in a way calculated to render it extensively useful, independently of its connexion with the work, to which it is appended.

Ecclesiastical Journal.—A work entitled *Giornale Ecclesiastico* or Ecclesiastical Journal is now published periodically at Rome. It professes to give a reasoned analysis of all New Works on the subject of religion, whether for or against the Catholic church, and also the decrees and judgments of the Sacred College in matters ecclesiastical.

American Medical Botany, &c.—This work by Mr. Bigelow, is thus noticed in the *Revue Encyclopedique*, published at Paris.

"Three quarto volumes on the Medicinal Plants of North America, and they still demand why man is not immortal!" "Mr. Bigelow wished to shew to his countrymen the riches of their soil, and to prove that they have no need to bring from a distance the medicines which nature has placed beside them. In effect, we are tempted to believe that the New World is better supplied than ours, with medicinal plants." "The Medical botany of Mr. Bigelow ought to be consulted by the cultivator, as well as by the physician. We have yet much to receive from the United States without perceiving any product of our soil that we can offer in return."

Researches on the Celts.—A work entitled *Neue Untersuchungen des Keltenthums, zur Auphellung der Urgeschichte der Deutichen*, or New Researches on the Celts to illustrate the primitive history of the Germans, by Dr. I. G. Radlof, Professor at Bonne. In this work the author assails the common opinion that we derive our knowledge from the East. According to him, the first preceptors of the Greeks from whom they learned the immortality

of the soul, came from the North. He thinks that the information respecting the Germans which is derived from certain ancient Greek writers, and the learned men who were sent to travel by Alexander the Great, is not sufficiently appreciated by historians; and from those sources he brings to light a number of important facts.

Typographical Correctness.—In the printing house of Henry Stevens every person spoke Latin from the garret to the kitchen, from the master to the old maid who served in the shop. The brothers were so very anxious to have all books accurately printed at their press, that after diligently examining every sheet twice before they printed it off, they put a third proof at their door, and promised a louis d'or to any person that should discover an error in it.—*Mir.*

White and Household Bread.—Dr. Magendie tried the experiment of feeding dogs upon white bread and water, but all the animals died within 50 days, whilst to those he had given household bread (pain de munition) which only differed from the white bread by retaining a quantity of the bran, continued to thrive well upon it. It is remarkable that one of the dogs that died had been put upon his usual nourishment between the 40th and 45th days, but nothing could save him from the fatal effects of white bread.—*N. M. Mag.*

Paratonnerres, or Conductors of Lightning.—A commission, to investigate this subject, having been appointed by the French Academy of Sciences, M. Gay Lussac presented a report which has been published in the *Annales de Chimie.* The paper is divided into two parts; the one containing the theory, the other, the practice of the subject. The paratonnerre ought to terminate in water, or in moist ground, and to have no breaks in it. The most advantageous form for its extremity is that of a very sharp cone; and, other circumstances being equal, its efficacy is in proportion to its elevation.

Natural History.—Mr. Milbert, who has spent seven years in the United States, in seeking subjects for the Museum of Natural History in Paris, has sent thither a large collection obtained in this country. Among them are 200 Mammifera of which 40 are alive; 400 species of birds, 100 of which were wanting in the Museum; 150 species of reptiles, 200 of fish, 500 of shells, of which 30 are new species, and about 400 insects, &c. In addition to these he has sent many botanical and mineralogical subjects.

Runic Stone.—One of the Runic Stones has been found in Greenland and brought to Copenhagen. This is regarded as a remarkable discovery, and as furnishing satisfactory evidence that Icelanders or Norwegians visited that country in very early times.

Organic Remains.—During the festival at York, Va. in last October, a gentleman walking along the river observed a collection of bones near the bottom of the bank, about 20 feet below the surface of the soil, from which the earth had been washed, to some extent, by the rains and tide. He gathered some of the pieces which on inspection were judged to be a

joint, of the backbone, and portions of several ribs belonging to a huge whale, or other cetaceous animal. There were also large scallop shells, and other testaceous remains, entirely petrified; and some of these contained bones, or depressions where bones had laid, and in some instances adhered to the bones which had been separated and raised.

Heights of Mont Blanc and Mont Rosa.—Mr de Welden after a very elaborate examination of the various measurements of Mont Blanc and Mont Rosa, gives the following as the results which appear to be the most accurate:

Mont Blanc,	-	-	-	2461 toises or 15737 feet.
Mont Rosa,	-	-	-	2370 toises or 15157 feet.

REVIEW OF RELIGIOUS INTELLIGENCE.

Hanover Presbytery.—The Presbytery of Hanover met according to adjournment at Maysville, in the county of. Buckingham on the 5th ult. and was opened with a sermon by the Rev. Mr. Reid of Lynchburg. The Rev. Mr. Paxton was chosen moderator, and the Rev. Mr. Hamner, clerk. The Presbytery consists of twenty-five ministers, about eighteen of whom, together with a number of ruling elders from the different churches, were present.

The Presbytery was closely occupied with business, of which, only a very brief notice can here be taken. The periodical reports required by the Constitution of the Church, from the congregations, on a variety of subjects, were called for, and received from a number of them, and the records of the proceedings, of the church sessions, submitted for examination. It was enjoined on church sessions, that they "proceed according to the rule prescribed in the Constitution, Chap. IX. Sec. 6, in receiving church members; that they be careful to keep the records and registers mentioned in the said IX. Chap. Sections 8 and 9, and to send up their records annually to the Presbytery to be reviewed." A free conversation was held on the state of religion within the bounds of the Presbytery, and a report on that subject prepared for the General Assembly, which follows this notice. One candidate for the ministry, was taken under the care of Presbytery, making the present number of candidates under their care, five. They have also under their care five licentiates. A church recently organized in the county of Powhatan, was received under the care of Presbytery, and its representative admitted to a seat. A call was presented from the church of Norfolk to the Rev. Mr. Kollock to become their pastor; also calls from the churches of Boyd and Providence to Mr. Wharey. The Presbytery recommended to the Missionary Society, to employ an agent who should form Auxiliary Societies, throughout their bounds; and to the congregations, that they should afford him every facility, and aid, in their power, in the performance of this service. Agreeably to a standing order, a missionary Sermon was delivered

by the Rev. Mr. Rice of Petersburg, and a collection taken up for the funds of the Missionary Society. At a former meeting of the Presbytery, a call from the church of Maysville to Mr. Fulton to become their pastor was presented, and accepted by him; and all his trials and examinations preparatory to ordination having been gone through and sustained, at this meeting, the Presbytery resolved to ordain him to the whole work of the Gospel ministry, and to instal him Pastor of that Church. This was done on Saturday the 7th ult. in the presence of a large and attentive audience. The Rev. Dr. Rice of the Theological Seminary preached the ordination sermon, and the Rev. Mr. Hoge of Richmond presided in the laying on of the hands of the Presbytery, and gave the charges to the pastor and church. The Presbytery recommended to the churches under their care to observe the 2d Thursday of June as a day of humiliation, fasting, and prayer, for the revival of religion within their bounds. Their next regular meeting is to be held at the church near Hampden Sydney College, on the last Friday in September. During the whole occasion interesting and impressive discourses were delivered, twice or thrice each day, by the ministers of the gospel who were present. On the Sabbath the Lord's Supper was administered; and in the afternoon the occasion closed with a sermon by the Rev. Mr. Armstrong of Richmond.

Report to the General Assembly.—The Presbytery of Hanover, in presenting to the General Assembly a view of the State of religion within their bounds during the last year, have to regret that they cannot report any of those special visitations of divine mercy, with which other portions of the church have been favoured, and which it has sometimes been their privilege to record. With sorrow, they state that in many of the churches under their care, the last year has been one of uncommon languor and apathy. The means of grace have been regularly in operation, and for the most part numerously attended, but to a great extent, we fear they have been comparatively barren and profitless. The influences of the Spirit of God seem to have been withheld, and the zeal and activity and spirituality of professing Christians have declined, and the additions to the churches have been few indeed. In several of our churches, Sabbath Schools and Bible Classes have excited less interest than heretofore, and the efficiency of the various associations formed for the furtherance of the benevolent plans in which the followers of Christ are so extensively engaged, has diminished. For these things Presbytery feel that they have cause to be humbled before God, and out of the dust, to lift up their prayer, "revive thy work, O Lord, in the midst of the years."

But while the state of religion generally within their bounds calls for sorrow and humiliation, they are not left without some encouraging intimations that God has not forgotten to be gracious. First among these they would mention the success which has crowned efforts made in the cause of domestic missions. Within the last year four new congregations have been formed at different points of the extensive district within their bounds hitherto destitute. All these by their location promise to exert a perma-

nent and extensive influence on the surrounding country, and on them all the great head of the Church evidently smiles. Something has been done in the work of educating young men for the ministry, and in augmenting the resources and extending the usefulness of our Theological Seminary, as will appear from reports on these subjects made to the Assembly at this time. In some congregations, contributions to the various objects of christian enterprise and benevolence have much increased, the Monthly Concert of Prayer has been well attended, and the church has seemed to be advancing towards that attitude of devoted piety and active benevolence which we doubt not she will ere long, universally assume. In every good work, now, as heretofore, christian females have stood preeminent, stimulating and reproving by their example those who ought rather to have gone before them. The Colonization Society so deeply interesting to all, and especially to us and our brethren at the south, has manifestly gained a firmer hold on the affections of the people, and the interest it excites and the patronage it receives among us, have increased and are increasing. In some of our congregations there are at this time interesting and hopeful indications that the Lord is preparing his people for the reception of those inestimable blessings which he is ever ready to bestow. Increasing attention is paid within our bounds to the religious instruction of children and youth, and there is on the minds of the people generally a growing conviction of the importance of having the regular ministration of the means of grace, and a growing readiness to contribute the pecuniary means requisite to the attainment of this object. On the whole, we have much cause for humiliation and penitence—much for earnest, believing prayer—much for vigorous, pains-taking and persevering exertion. But nothing to justify despondency or distrust. We have much cause for thankfulness to Him, by whose tender mercies we are spared, but none for self-complacency or self-gratulation.

Winchester Presbytery.—The Presbytery of Winchester met agreeably to their adjournment last Fall, on Thursday the 28th ult. at Romney. After sermon by the Moderator, the Presbytery was constituted by Prayer. The Rev. Alonzo Welton presented a certificate of his dismission and good standing, from the Presbytery of Otsego, N. Y. and was received as a member. The Rev. William N. Scott, was chosen Moderator, and the Rev. A. Welton, was appointed clerk.

Presbytery received reports from two churches which had been organized since last meeting, one in the county of Shenandoah, and the other in Hardy. The people of Martinsburg, formerly included in the church of Tuscarora, had been, agreeably to their petition, by the order of Presbytery, organized as a distinct church. These three new churches, requesting to be taken under the care of Presbytery, were entered on their records.

Two young gentlemen, Mr. David H. Riddle of Martinsburg, and Mr. Thomas Espy, of Pa. presenting diplomas from Jefferson College, with certificates of their being in full communion with the church, requested to be

received as candidates for the ministry. They were examined on their acquaintance with experimental religion, and their reasons for desiring the sacred office. Mr. Espy was farther examined on the languages and science. These examinations were sustained. A subject for an exegesis was assigned to each of them, and a subject for a critical exercise to Mr. Riddle.

Mr. James B. Morrow, received as a candidate in Oct. 1822, and has been since that time a student in the Theological Seminary at Princeton, attended with the view of receiving license. He was accordingly examined on Theology, Ecclesiastical History, and Church Government, and on the languages and sciences. He delivered before Presbytery, on the subjects formerly assigned him, an exegesis, a critical exercise, a lecture, and a popular discourse. All these parts of trial were sustained; and he was licensed as a probationer for the pastoral office. Mr Morrow, after spending one month within the bounds of Presbytery as a Missionary, will return to Princeton, and spend the next session in the Seminary, which will complete the whole course.

The church recently organized in Shenandoah presented a request for the ordination of Mr. John Loder, a licentiate of this Presbytery, as an Evangelist; expressing the hope that they would soon complete their arrangements to have him installed as their Pastor. This request was granted; and steps were taken with a view to Mr. Loder's ordination next October, in the midst of the people with whom he had been labouring for the last six months. A subject was assigned to Mr. Loder for a sermon as a part of trial; the Rev Robert H. Chapman, D.D. was appointed to preach the ordination sermon, and the Rev. Samuel B. Wilson to preside and give the charge.

Presbytery have now under their care three Licentiates and five Candidates.

The public exercises in the church commenced on Thursday with a sermon by the Moderator, from 1 Tim. iii. 16. *And without controversy, great is the mystery of godliness, &c.* In the evening the Rev. Robert H. Chapman, D.D. preached from Prov iv. 7. *Wisdom is the principal thing, &c.* On Friday the exercise was conducted by Mr. E. Morrison, a licentiate of the Presbytery of New-Brunswick, his subject was from Heb. xi. 24—27. *By faith Moses, when he was come to years, &c.* The same evening by Mr. Loder, whose text was Psalm xxxiv. 19. *Many are the afflictions of the righteous, &c.* On Saturday, by order of the Presbytery, Mr. James B. Morrow delivered his popular sermon from the subject formerly assigned him, Mat. i. 21. *And thou shalt call his name Jesus, &c.* The same evening the Rev. William Hill, D.D. preached from 1 Cor. xi. 31. *For if we would judge ourselves, &c.* At the close of the service this evening, Mr. J. B. Morrow, was licensed to preach the everlasting gospel by the Rev. William N Scott, the Moderator. On Sunday morning at 6 o'clock a prayer meeting in the church was well attended. At 11 o'clock the services commenced with a sermon by the Rev. J. Matthews, D.D from Psalm cxvi. 1, 2. *I love the Lord, &c.* The

sacrament of the Lord's Supper was then administered. This service was introduced by the Rev. Dr. Chapman. After the communion the Rev. A. Welton delivered a sermon from Luke xv. 18. *I will arise and go to my Father.* In the evening the service was resumed by Mr. Loder, from Ezekiel xviii. 30. *Repent, and turn yourselves from all your transgressions, &c.* During these exercises there was not only a decent and respectful, but a serious and very encouraging attention manifested by the hearers, the number of which increased from day to day, until on Sunday the church could not contain them. For the accommodation of those who could not enter the church, public worship was conducted in the Court-House by Mr. Morrison, assisted by Mr. Morrow. Mr. Morrison's text was 1 Pet. ii. 7. *Unto you therefore which believe he is precious.* On Monday evening the members of Presbytery had the privilege of uniting with the congregation in observing the Monthly Concert of Prayer, in commending themselves, the kind friends whose hospitality they had received, the church, and the world to the mercy of the Divine Saviour.

On Monday afternoon the Presbytery adjourned, to meet in Winchester, on Wednesday, the 20th of July next; with the understanding that their meeting in October next will be at Woodstock in the county of Shanandoah.

General Assembly of the Presbyterian Church.—The General Assembly met in Philadelphia on the 19th ult. and was opened with a sermon by the Rev. Dr. Green, the Moderator of the last Assembly. We shall probably hereafter notice some of the proceedings of that body; at present we have only room to state that, a resolution was adopted recommending a public collection on the 4th of July, or the preceding or succeeding Sabbath, in behalf of the Colonization Society, in those congregations where it may be deemed expedient. The Committee appointed to prepare a Narrative of the State of Religion reported the following:

A Narrative *of the State of Religion within the bounds of the Presbyterian Church, and its corresponding Churches in the United States.*—In furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches committed to their care, wishing them grace, mercy and peace from God, our father, and the Lord Jesus Christ through the eternal spirit; and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch which we are enabled to give of the events of the year that has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ—the "half" is not only "*untold*," but in our present condition, and world, *unknown*. The influences of the holy spirit upon the heart are often "as the dew of Hermon, as the dew that descended upon the mountains of Zion," silent and unperceived, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, sanctifies and nurtures the believer, is but dimly seen, and imperfectly appre-

hended in our efforts at tracing the progress of the truth. These effects we shall only adequately know in the results which the morning of the resurrection shall unfold.

But of that which *is* known, and *can* be told there is much in the state of our churches which affords the occasion both to rejoice and to mourn.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union to any extensive, and very useful efforts for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours, in adding new and National Institutions to those which they had upon the same principle, already erected.

The American Bible Society, we regard under God, as "the glory and defence of our land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, it sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God, and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands?

The United Foreign Missionary Society is extending its influence among our savage tribes in the west, and from year to year as its resources enlarge, and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic and foreign missions, as being *one* cause advancing in sacred sisterhood; and while we rejoice in the gradual development of the influence of the above-named institution, we would mention with gratitude to God, the early maturity and infant greatness of the United Domestic Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpractised in the churches before, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of so-

ciety, of the poor and ignorant—a beginning of gospel impressions, and Bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service.—Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!—

The American Colonization Society is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While this society must become a most important agent in giving the Gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day, increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our christianity at home, and as pledges to the heathen nations of what the Gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our frontier Territory and Western settlements. It has employed 52 Missionaries in different States. In New-York *eight;* In New-Jersey *one;* in Pennsylvania *fourteen*; on the Peninsula *two;* in Virginia *one;* in Ohio *five;* in Kentucky *one;* in Indiana *four;* in Illinois *three;* in Michigan Territory *one;* in Missouri *four;* in Mississippi and Louisiana *one;* in Alabama *three;* in West Florida *one;* in East Florida *one;* in South Carolina *one;* in North Carolina *one.*

The all *important cause of Education* appears from the report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart the blessings of a liberal and christian education, to the crowds of youth committed to their care.

And with a special reference to the service of the Church, Female Cent Societies, most of the Presbyteries, and especially our Board of Education

have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme South West of Louisiana, is yet to be supplied with Gospel labourers. The loud and melting cry for "help" has reached us from a thousand desolate places in the land. It is time that christians should awake at the call of their perishing fellow-men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the Church, the foundations of its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger. The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries in New-York and Virginia are expanding into important institutions in their respective regions of country. By the liberality of the citizens of New-York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body this latter institution is conducted, we learn with pleasure, that two regular classes have been organized, and that the efforts making at this time to endow it, are successful to a considerable extent.

Such is a brief survey of what the church has been doing, either alone or in union with sister churches, by its public institutions, for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are instruments of extensive good, but because they are the *palpable* results of christian union, and of God's blessings on it.

In reference to the more *personal labours of the ministry*, we are happy to say, that in the administration of church ordinances, the preaching of the word, in pastoral visitations, and catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernable during the last year. Many of the presbyteries have, in a great or less degree, been visited by the spirit of God. The presbyteries of Buffaloe, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New-Brunswick, Red Stone, Grand River Portage, Abingdon, Lexington, (Va.) New-York, and Albany, have, in some of their congregations, shared the special influences of the Holy Spirt. The presbyteries of St. Lawrence, Geneva, Newark and Elizabeth town, have in whole or in part, felt the mighty power of God, put forth in an unusual measure: the day-spring from on high has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure the enlightened attention which has been paid to the *religious instruction and evangelizing of the unhappy slaves and free people of colour* of our country in some regions of our church. We would especially commend the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American slaves*, and no service can be more pleasing to the God of heaven, or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed; but the general and brief nature of this narrative compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings, as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the piety and active benevolence of females. In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrols 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates—693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 982 congregations.

Baptisms.—1709 *adults* in 439 congregations—9730 *infants* in 818 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the *evils* which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered *calls of our vacant territory* in the south and west. "A famine, not of bread, nor of water, but of the words of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisianna are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The *migratory spirit of our people*, is another great evil in the churches.—It sometimes uproots at a step a whole congregation; and then, as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purpose of gain merely, especially when by this act the ordinances of the gospel are entirely deserted, and with them the means of a good education, by which thousands of families are reduced to partial heathenism, is surely an abuse of God's mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *sabbath-breaking*, *profane swearing*, and *intemperance*, within our limits, have been again laid before the Assembly.—We have not words to express our abhorrence of these crimes, when practised by those calling themselves christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded of reforming confirmed habits of intemperance; and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the Gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people. Christian example may do much however, and the system of Sunday Schools, if well applied, may be expected to affect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy, misnamed itself, *must* yield *at last*, and we believe is yielding *now*, to the "discerning" power of that truth "which bringeth to light" and destroys "the hidden things of darkness." Christians should strive as much as possible to *live down* these ruinous systems of religious opinion, with all their consequent evils in society. And the ministry will most effectually destroy them by the influence of a pure and godly example, and a faithful exhibition of the Cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly, as did "the devout men who carried Stephen to his burial," so we would "make great lamentation over them." Yet blessed be God their works and their memory live after them. "They being dead yet speak." From their recent graves there comes forth a voice of warning, saying, "Be ye also ready!!"*

* Names of ministers of the Gospel who have died during the last year within our bounds:—

Moses Young of the Geneva Presbytery.
Joseph Dean, Cayuga.
James H. Mills, Onondaga.
Samuel Taggert, Londonderry.
Philip M. Whelpley, John B. Romeyn, D.D. } New-York.
Henry Cook, Elias Riggs } Elizabethtown.
John Woodhull, D.D., Epaphras Chapman, Missionary to Indians } New-Brunswick.
Samuel Donnell, Shiloh.
Thomas G. M'Innis, James Gray, D.D. } 2d Pres. Philadelphia.
Patrick Davidson, Baltimore.
John E. Latta, John Burton } New-Castle.
David Caldwell, D.D. of the Presbytery of Orange, in the 100th year of his age.
Thomas B. Craighead, West Tennessee.
Robert F. N. Smith, Mississippi.

From the churches corresponding with this assembly we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

The Delegation from the General Association of Massachusetts, report, that the cause of the Redeemer is making progress in their churches; that extensive revivals of religion have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution, and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners, for Foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the christian public.

The American Education Society, one of the largest and most efficient institutions of the kind in the world, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From *the General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord, in many of their congregations, and in the great literary institution of the state, *Yale College*. The Foreign Mission School at Cornwall has at this time under its care 35 youths, most of whom are hopefully pious, from 10 or 12 different heathen tribes and nations.

From *the Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestic and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New-Brunswick, N. J.* notwithstanding its late bereavement,† continues to flourish; and that the Redeemer's kingdom is advancing among their people.

By a correspondence opened this year for the first time, with *the German Reformed Church of the United States*, we are informed, that this body is paying a growing and hopeful attention to discipline, order, and the education of its youth, for the Gospel ministry. A Theological School has recently been established by its general Synod in Carlisle, Pennsylvania.

Thus have we very briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us, for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time, renew our vows and our strength, at the Cross of Christ, and enter afresh upon our solemn work.

Though much *has been done* already, and much *is doing now*, yet vastly more still *remains* to be *done*, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be met and vanquished, and the gospel standard is yet to be planted on a hundred shores before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

PHILADELPHIA, May 26th, 1825.

† Death of Dr. J. H. Livingston.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER IX.

Events, similar to those contained in the prophecies and promises of God, are all included in his purpose.

Is your patience so far exhausted, or is your mind so well satisfied, that you wish for nothing more on this subject? I wish to offer a few additional remarks; you can read or omit them, as you think proper.

It was the intention of God that Babylon should exist, and that it should be captured by Cyrus. For purposes of his own glory, he was pleased to make known this intention to the world, long before the events occurred. These events did not occur because this revelation was made, though in perfect accordance with it. The design existed before the revelation was made. The occurrence of these events was not in the least degree, more certain, after this revelation than they were before. It was the intention of God, and not the communication of that intention to man, which rendered certain this great series of events. If it had been according to the counsels of his wisdom, to have withheld from man, all knowledge of this intention, these events would have taken place, precisely at the time, and in the same order, in which they did. Our ignorance of the divine purpose can neither alter the nature, nor hasten or retard the accomplishment of that purpose. After the events had taken place, we might then have been as certain that they were embraced in the divine plan, as if they had been predicted by the prophets. Hence, according to my view, we are authorized to infer, that all events, similar to those which have been foretold, and similar to those which God has promised to accomplish, are equally embraced in the divine purpose, with those which he has revealed to man. We infer this, not from prophecies, or promises, but from the occurrence of the events themselves. Whatever is accomplished by the agency of God, is accomplished according to an intention, previously existing in his mind; our knowledge, or our ignorance of this intention, can have no influence on its execution. The Jews, at least the prophets, knew that Babylon was to be taken; yet we do not find that they had any agency in bringing the event to pass: Cyrus was ignorant of the divine intention, and yet

accomplished the will of God. Suppose there had lived a pious Jew, who had never seen the predictions respecting the capture of Babylon, but who had witnessed the occurrence of the event, might he not, with the greatest certainty, from his knowledge of the divine character and government, have inferred, that such had been the intention of God, from all eternity? If these very prophecies had been afterwards submitted to his inspection, it could not have increased the certainty of his conclusion. With equal certainty we may infer that all similar events, accomplished in the providence of God, were fixed before the foundation of the world, in his wise and holy purpose.

The existence, the magnificence and downfal of Babylon were predicted; this prediction was the divine intention made known to man. In the book of God, no prediction is found respecting London, Paris, New-York or Philadelphia. We know however that these cities do exist. Their rise, progress and present state, were all determined in the divine purpose; for similar circumstances were thus determined respecting Babylon. From all eternity, it was as certain that these modern cities should exist in their present state, as that the famed metropolis of the east should exist in the state in which Cyrus found it. What the future destiny of these cities is to be, we cannot tell; the purpose of God respecting them is not made known to us. Our ignorance, however, cannot alter it, in the least. That purpose as certainly exists, and will as certainly take effect, as if we knew it in all its details. Whether they shall remain to feed the flames of the general conflagration, or be demolished by an earthquake, or moulder under the ravages of time, or be razed from their foundations by some victorious enemy, we cannot tell; it is known, however, to God as distinctly as it will be at the last moment of time, and the progress of divine providence will disclose it to the world. The same remarks may be made, with equal truth, respecting every city, town or village, which ever has existed, which does now, or ever shall exist on this earth. Their beginning, their progress and their end, were all fixed in the counsels of Him who views, with one intuitive glance, the past, the present, and what is to come.

It is but a few years ago when Moscow, one of the ancient cities of Russia, became the theatre of events which filled the civilized world with astonishment. A mighty chief, the late Emperor of France, with his victorious army, approached its walls. The Governor formed and executed the desperate resolution of laying the city in ashes, and thus leaving the

enemy nothing but a mass of mouldering ruins to shelter him from the inclemencies of winter. The flight of that chief, and the almost unparalleled sufferings and carnage of his army, soon followed as the result of that daring measure of defence. Now, in my opinion, there are sufficient reasons to believe that this whole series of events was predetermined, from the beginning of the world, in the divine plan; and that this plan embraced all the agents, and causes, and even the minutest circumstances which in any manner, or degree, contributed to the grand result.

Still more recently, a series of events occurred, more deeply interesting to our feelings than even the flames of Moscow. During the late war, the enemy invaded the metropolis of our beloved country, and laid our Capitol, and other public buildings in ashes. Shall we suppose that these events were not embraced in the purpose of Him who ruleth among the nations? Or did they happen unexpectedly to Him? Was it not the hand of Providence that guided the march of General Ross, as well as the march of Cyrus? It will, perhaps, be replied that he was prompted by his own ambition and petty thirst for revenge. This is readily admitted; and yet the admission does not in the least affect the conclusion, that this whole transaction with all its details, was embraced in the divine determination. Cyrus, in his operations against Babylon, was prompted by his own motives; and yet his motives, with the conduct to which they led, were the very means of accomplishing the purposes of God. General Ross could not have been influenced by his own intentions, nor have acted as a free agent more than Cyrus did; and yet Cyrus *executed the counsel, and performed all the pleasure of the Lord.* For this purpose the Lord *girded him, went before him, directed all his ways, and held his right hand.* To my mind there can be no reasons for supposing that General Ross, with his limited and momentary victory, was not as certainly and as distinctly embraced in the divine purpose, as Cyrus and his victory was. The only difference is this: the name, character and conquest of Cyrus had been predicted; no prophet, had given similar information respecting General Ross, and his operations. And yet had this been the fact; had it pleased God, two hundred years ago, to make known that a man by the name of Ross, at the head of an army, should come from the kingdom of Great Britain, and in the year 1814, in the month of August, enter the city of Washington in triumph, burn the Capitol and other public buildings, and then hastily retire; this revelation would not have rendered the events, in

the least, more certain than they were. From the time of such revelation, down to the hour when the smoke of the buildings ascended, those who had access to that revelation, might have known that such an event would certainly take place. Had we known that this occurrence was fixed in the purpose of the Almighty, our exertions could not have prevented it. The prophecies of God have often been accomplished by those who knew nothing of them; and generally I believe, by those who, whether they knew them or not, had no such intention at the time. No efforts made with a design to frustrate them can ever be successful. The mighty hand that rolls along the dispensations of Providence will crush the impious wretch who dares to make opposition. My word shall not return to me void; I will do all my pleasure, saith the Lord.

If it was certain from the beginning, that Moscow should become a heap of ruins, then it was equally certain that Moscow should be built, and remain till the very hour when the torch was applied to it. This secured the existence and exertions of those who built and preserved it. The city of Washington was to be invaded, and must therefore exist. But its existence was impossible without the agency of men, under the influence of such motives as led to this result. These agents, and their motives, together with the circumstances from which they were derived, were all guided and limited in their operations by the divine purpose. But why was Moscow laid in ashes? Nothing but the most urgent necessity could have dictated such a measure. A powerful enemy approached; the flames were to snatch the city from his grasp, and deprive him of the comfort which its provisions and its palaces might afford. Without this necessity, this fire would not have been kindled; without the approach of such an enemy, this necessity would not have existed; the counsels of infinite wisdom, therefore, which determined that Moscow should be burnt, determined all the circumstances also which led to this catastrophe—that a man, impelled by boundless ambition, commanding a numerous and victorious army, should approach the city; also, as the result has proved, that these ruins should be the barrier of his success, should, like the shores of the ocean, beat back the tide of his ambitious projects, and occasion the ebbing of his glory to commence. In like manner, the Capitol of our country was not consumed by a friend; the hand of an enemy alone could perform a deed like this. The same unalterable counsel which determined the conflagration of that distinguished building, de-

termined to provide a hand prepared for the task. From the moment of his birth, from the foundation of the world, this was to be the work of General Ross; none could deprive him of the distinction which he gained by its performance.

Might it not be a pleasing and edifying employment of your leisure hours to meditate on the designs of Jehovah respecting the American continent, and especially respecting these United States? designs which are eternal as the mind in which they exist. The knowledge of them is not obtained from prophetic records, but from the page of history, and from observation; not from inspiration, but from the occurrence of those events, embraced in these designs. Passing over those successive centuries, during which the very existence of this country was unknown to Europe, begin with COLUMBUS, in the deliberations and conclusions of whose masterly genius, and in the execution of whose plans, the divine purpose began to develop itself. The steps taken in consequence of his important discoveries, furnish a still further development of that purpose. Come down to the period when the first permanent settlements were made on these shores. Think of all the causes which induced the first emigrants to leave their native country, and plant themselves in the new world. When this handful of men first set foot on the banks of the James River, what man, or angel, without the inspiration of God, would have predicted that this was the beginning of a mighty empire? Trace them through all their hardships and their perils; consider the annual accessions which they received from the mother country, till you come to the causes of the revolution. This is an epoch requiring a more than usual pause. What an enlargement has your views of the divine purpose now acquired? Over what a varied and interesting chain of events have you now passed? giving birth to a new series, not less varied, and if possible, still more important. If, just now, you contemplated this empire in its small beginning, in the wilds of Virginia; now you must search for the liberty and independence of these United States in the bosom of a few individuals. Perhaps in the mind of some one individual the thought first occurred, which, under the fostering care of Providence, has matured into that noble tree, under the wide spread branches of which, this empire now reposes. Enter the legislative hall, and listen to the grave and animated debates of our Fathers, involving liberty or death; hover over the field of battle, and with the sympathies of a brother, listen to the groans of the wounded and the dying; station yourself on the plains of Little York, and

witness, with exultation, the last scene of this bloody and protracted drama; with thankfulness to the Lord of hosts, hear the proclamation of peace and independence, see this land of freedom assuming a dignified rank among the nations of this earth. From that memorable era down to the present day, you descend and dwell with grateful delight on the varied and multiplied blessings now enjoyed by these United States. These blessings you can easily trace back to the conclusions and discoveries of Columbus, through a chain of events which we must contemplate in detached parts, a link at a time, but which, as it is viewed, and as it exists in the divine mind, is one unbroken whole. Little did Columbus know the consequences which were to flow from the first faint and obscure conceptions of his mind. In the purpose of God, however, they were then as certain as they are now. In the counsels of his eternal wisdom, neither more nor less was intended, than has been accomplished in his providence.

LETTER X.

The purposes of God not inconsistent with the moral agency of man.

I trust it has been made to appear that men who were employed in accomplishing the purposes of God, were free agents; and that therefore there is no inconsistency between them: the divine decree neither destroys nor suspends the free agency of man. Against this doctrine, however, what is considered a more serious objection, is sometimes urged; that it is inconsistent with the *moral agency* of man. If according to the purpose of God a man is to act a particular part, pursue a certain course of conduct, is he, or can he be accountable for his conduct: can he be criminal in acting this part? This objection merits and shall receive consideration.

In my own view, the free agency, and the moral agency of man, are substantially the same, and may be used as synonymous terms: what is generally called reason is the basis of both. When reason is wanting, neither free agency, nor moral agency can be predicated of any creature. According to the general opinion, brutes do not possess the faculty of reason; what they do is the result of instinct, not of free agency; of course they are not supposed to be moral agents, or to be accountable for their conduct. When it pleases God to deprive a man of his reason—a case which often occurs,—we no longer consider him a moral agent. If he should even take the life of a fellow creature, the laws of our country do not consider

him worthy of punishment. His conclusions and his conduct are the result of necessity; that is, of morbid impressions, made, as is generally believed, on his animal system. These conclusions, sometimes so disastrous in their consequences, govern his conduct; the shattered remains of reason being too feeble to correct or counteract them. If then the free agency and the moral agency of man are substantially the same, every argument which proves the consistency of the divine purposes with the free agency, proves, with equal force and clearness, their consistency with the moral agency of man. For the purpose of proving and illustrating this consistency, the case of Cyrus, out of many others, equally pertinent, contained in the Bible, has been adduced. Profane historians inform us that in all his operations, he was influenced by his own motives, formed his plans, provided his means, pursued his ends, and in all respects, manifested a free agency as perfect as can be possessed or exercised by man. The Bible declares that he executed the counsel, and performed all the pleasure of God. The man, therefore who can deny or even doubt, this consistency, can deny and doubt declarations of the Bible, as explicit, and as unequivocal as it is possible for words to be. With such a man, it is vain to think of reasoning. If, while Cyrus was executing the counsel, and performing the pleasure of the Almighty, he remained a free agent, he was also a moral agent; for they are substantially the same. That which may, according to the scripture, be affirmed of Cyrus, may, with equal truth, be affirmed of every other man whose agency has, or ever shall be employed in fulfilling the prophecies, or accomplishing the purposes of God. If the objection now under consideration, is removed; if it can be proved to have no weight in the case of one man, it is removed, and proved to have no weight in the case of every other man. If one has accomplished the designs of Jehovah and yet retained his moral agency, so may, and so does every son and daughter of Adam. God is no respecter of persons; as it regards their moral agency, they are all alike.

Cyrus was two whole years before the walls of Babylon before his efforts were crowned with success. During this time the prophecies and purposes of God were accomplished through his agency. When he stands before the judgment seat of Christ, will this period be omitted? will the thoughts intentions and conduct of these two years be left out of the account, and not appear in the books, then to be opened? I think the most determined opponent of the doctrine which I defend, would not hazard an assertion to this effect. If then these

years will not be omitted; if his thoughts, intentions and conduct will appear, it unavoidably follows that, during this period he was a moral agent; that he was accountable for those thoughts and that conduct which, with perfect accuracy, accomplished the divine purpose. If we have the highest authority for believing this respecting Cyrus, we have the same authority for believing it respecting every other human being.

Those who advance the objection above stated, conceive it difficult, and even impossible to believe that God should determine to employ the agency of wicked men in fulfilling his designs. They seem to suppose this implies his approbation of that conduct, or at least furnishes some excuse for their wickedness. While I feel the most affectionate concern for pious christians, perplexed with scruples and difficulties, I cannot but suppose they have passed over many passages of the Bible without due consideration. Whatever is contained in the records of truth, we are bound to believe, whether we can comprehend its consistency and connexion with other parts or not. If I mistake not, there are many passages which shew most clearly that such is the fact; that the wicked actions of man have fulfilled the purpose of divine providence.

The conduct of Joseph's brethren towards him was unquestionably cruel and very wicked, such they themselves acknowledged it to be, when the hand of adversity was pressing upon them. When cast into prison they say; *we are verily guilty concerning our brother; behold,* said Reuben, *his blood is required.* Hear the language of Joseph, when he discovered himself to them, respecting this conduct: *Now therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you sent me hither, but God.** Here Joseph ascribes his being brought to Egypt, in the most explicit language, to God. If his brethren had done nothing in this business, if he had been caught up and conveyed, by miraculous power, through the air, his language could not be more plain and forcible. We cannot avoid the conclusion, that he was sent into Egypt according to the purpose of God; and yet his brethren were the agents in sending him there. That they were not highly criminal in doing so, no man will pretend to affirm. Here, then, is a plain instance in which the designs of providence were accomplished by the wicked actions of men, without the

*Gen xlv. 5 and 7.

slightest approbation of God to their conduct, or any excuse for their criminality.

The cursing of Shimie against David was no doubt sinful; yet David will not permit his friends to revenge the insult. *Let him curse*, said the king, *because the Lord has said unto him, curse David; let him alone, and let curse; for the Lord hath bidden him.** David does not mean that the Lord approved of this cursing; but that it was a part of the affliction, appointed for him, during this hour of banishment and sorrow.

The death of Jesus Christ is a remarkable instance of this kind. None will deny that this event was fixed, was absolutely certain, in the counsels of infinite wisdom from all eternity. If ever the wisdom of Deity proposed an end worthy of a high and holy decree, it was this; that a Saviour should die. The first penitent sinner was pardoned and accepted of God, on the ground of this certainty. Thousands and tens of thousands were accepted on the same ground. The atonement, except in the divine purpose, was not yet made; but sinners are forgiven, which they could not have been without an absolute certainty that the great sacrifice for sin, would, at the appointed time, be offered up. They could not have been forgiven on uncertainty. The slightest uncertainty attaching to this subject would have shaken, would have blasted forever their hopes of acceptance, and have thrown them back to the gulph of despair. Every sin that was pardoned, necessarily implied the certainty of this event. The pardon of sinners, previous to the death of Christ, furnishes a view of this certainty perhaps better adapted than the divine decree to our comprehension. The Jewish sacrifices proclaimed the same truth. Every victim that bled at the altar pointed forward to the great antitype, one day to bleed for sin. The prophets announced to the world this merciful purpose of God. They dwell on the subject, in a variety of details which have more the appearance of history than of prophecy. They not only predict the death of the Saviour, but also the manner of that death. He was to die a violent death, under an unjust sentence, amidst the reproaches, calumnies and derisions of men. That his blood should be shed was just as certain as that he should die. This death was therefore certain in the divine purpose; this certainty was made known to the world, through the pardon of sinners, the Jewish sacrifices, and the predictions of the prophets. The New Testament contains the narrative of all these events; of all that was foretold by the prophets, prefigured by the Jewish types, implied in the pardon

* 2 Sam. xvi. 10, 11.

of sinners, and determined in the counsels of heaven. This purpose was executed by men, by his own countrymen, by the Jews, who annually witnessed the sacrifices bleeding at their altar, who had in their possession the prophecies and heard them read every Sabbath-day. These were the men who, with malicious eyes, watched the conduct of the Saviour, who denied and rejected him; who extorted from Pilate, the sentence of his death; who purchased his blood; who apprehended, and bound him; who nailed him to the cross, accompanying the whole with the most cruel abuse, insults and mockeries. That in all this they accomplished the divine purpose, is, in my view, undeniable; that in all this they manifested a degree of wickedness, literally without a parallel, even in this guilty world, is also undeniable.

That they fulfilled the divine purpose is, if I mistake not, affirmed in explicit terms in scripture—*Him being delivered by the determinate counsel and foreknowledge of God: For of a truth, against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before hand to be done.** Passages boldly and directly charging the Jews with the most diabolical wickedness in crucifying the Lord of glory, are numerous, and need not be quoted, especially as this point is undisputed. In all that they did, they were moral agents, and were as much accountable for their conduct as if no divine purpose had existed; and yet they fulfilled this counsel with as great accuracy as if they had not been moral agents. They were influenced entirely by their own motives. Their consultations, their stratagems and their plans are often mentioned in the New Testament. I cannot, therefore, see how to avoid the conclusion, that the purpose of God is sometimes accomplished by wicked men, without furnishing the least excuse for that wickedness; and is not inconsistent with their moral agency.

If the purpose and providence of God has no control over the sinful thoughts, intentions and conduct of men, then how great a portion of the human family are excluded from the wise and holy providence of Jehovah. All men are sinful by nature. In the judgment of Him who searcheth the heart, there is, *none that doeth good; no, not one.* Such have constituted a vast majority of the human race, in every past age of the world; at this day they are an overwhelming majority.—This is the state and character of every pious man, till the moment of his conversion. When the finally impenitent

* Acts ii. 23, and iv. 27, 28. See also Acts iii. 18, and xiii. 27.

transgressor shall stand before his judge, not one thought, intention or desire of his heart, nor one single action of his life will be pronounced good: all will be condemned as sinful and wicked. Those who advance the objection above stated to the doctrine for which I contend; cannot believe, if they will be consistent, that the wise and mighty Ruler of the universe can ever employ the agency of such men in the execution of his designs. He cannot employ their agency without controlling, in some way or other, their thoughts, intentions and conduct. But these are all sinful; he cannot therefore cause his holy determinations to be answered by any thing that is sinful; for this, according to their opinion, would imply his approbation of that sin, and be inconsistent with the moral agency of man. Hence, in their view, it is a fact, for which it behooves them to account, if they can, that none but sincerely pious men, and these only so far as they are pious, have ever been employed in promoting the dispensations of providence, or in executing the counsels of infinite wisdom, which is the same thing; and that no sinful man ever has, or ever will answer this purpose. Was Cyrus and his army; was Titus and his army, sincerely pious? The brethren who oppose us on this subject, must either maintain that they were, or deny that they ever fulfilled the prophecies, or executed the counsel of God. If they will do neither of these, their objection has no weight, even in their own view; and they ought, for the sake of consistency, to admit that the purposes of God are sometimes answered by sinful men; and that therefore these purposes are not inconsistent with moral agency.

Affliction, we are told, *cometh not forth of the dust; neither doth trouble spring out of the ground.* Afflictions are uniformly considered, in scripture, as dispensations of providence, sent for our improvement; that we may be partakers of his holiness. They work together for good, to those who love God; they work out for us a far more exceeding and eternal weight of glory than we could ever attain without them. But some of the heaviest afflictions we are ever called to bear, are occasioned by the wickedness of men. A pious father may witness the profligacy of a graceless son, or be called to weep over his untimely grave, to which he is brought by the hand of the duellist. An affectionate mother may have continually before her eyes a daughter, disgraced and ruined by the infernal art of some vile seducer. These are sore afflictions; severe trials. Are they sent for the good of those who are visited by them? Ought they to be improved in a religious manner? They were sent for good; and they ought to be improved.

But who sent them? and who gave them a tendency to work for good, to produce the peaceable fruits of righteousness? Satan, if he had the power has not the disposition to do any thing to promote the spiritual interest of men. Wicked men have neither the power nor disposition to do this. If they have a tendency to work for good, this must have been imparted to them by a being of infinite goodness, who designed and sent them for this purpose. Without this tendency, it cannot be a duty to improve them. But it is a duty to improve these and all other afflictions; and therefore they do possess this tendency. If they possess it, they must have derived it from God; for none else could impart it to them. If they were designed and sent by him, then his providence must extend to the cause from which they spring: and his purpose and his providence are co-extensive, and co-eternal.

Hence we reach the same conclusion; that the purposes of God are not inconsistent with the moral agency of man; and that the control of his wise and holy providence is exercised over the wicked actions of men without implying his approbation of that wickedness, or furnishing for it the least shadow of excuse.

The subject of the following communication, has occupied a very small space on our pages. While we have not felt ourselves, particularly, called upon to bring it to the notice of our readers, we have never doubted the importance of a correct understanding of this, and of every matter, which affects the interesting relation between ministers and people. It will be perceived that our correspondent deems a public discussion of this subject important: we therefore introduce him to the acquaintance of those of our readers, who, we have had occasion to know, desire to hear something in relation to it.

For the Literary and Evangelical Magazine.

ON MINISTERIAL SUPPORT.

Mr. Editor,—The subject of Ministerial Support is so foreign from the ordinary topics discussed in religious assemblies, that very few can make a graceful transition to the discussion of it. Perhaps every minister of the Gospel, moreover feels a delicacy in urging it, because matters of interest are concerned, and he himself is one of the interested parties. He will enter upon the discussion of it, likewise with some reluctance, because he must be conscious, that he is coming in contact and collision with some of the strongest and most jealous, some of the most universal and most irri-

table passions of the human mind. In many congregations too, he must discuss it in the face of some of the sternest prejudices which are entertained upon any subject whatever.

The consequence is, it has been proscribed and banished from the pulpit, unless we occasionally hear it introduced with an air of "God, I thank thee that I am not as other men"—preaching for money—making merchandise of the Gospel—"supposing that gain is godliness." "I preach many times in the week without receiving a penny for it. I labour working with mine own hands that I may not be chargable to any." This passes off finely with many, who are willing to dispense with tedious examinations of Scripture, especially when the doctrine proposed has so much in itself to commend it to their acceptance. Whether this view of the subject is right or wrong, I am persuaded, that it is not generally entertained, as the result of examination, but from mere prejudice. This prejudice is suffered to strengthen, because few dare broach any contrary opinion. Those who think differently, (and we believe that there are many such, both among the ministers and laity of every denomination,) believe that in imitation of the great Apostle of the Gentiles, they must be very "crafty, that they may catch their hearers with guile" (2 Cor. xii. 16.) and become all things to all men, in such a manner as to give "none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," "so as to please all men, in all things, not seeking mine own profit, but the profit of many that they may be saved." (1 Cor. x. 32, 33.)

In their excessive prudence, it is to be feared that they have sometimes forgotten that it is "required of stewards that they be found faithful," and of ministers that they "shun not to declare unto their people all the counsel of God."

No considerate man would wish any thing believed by his spiritual guide, to be withheld—and no one who has read his Bible enough to become acquainted with the rudiments of Christian doctrine, will expect always to be pleased. Those who wish to hear only smooth things, certainly do not wish to hear the Gospel, for that has always embraced doctrines and duties, which in every age have called forth a most violent and persecuting spirit.

But whatever objections may exist to making this a subject of pulpit discussion, certainly none will object to its being brought before the public in your Magazine. I will consider the ministers duty with respect to preaching it, more fully afterwards. But I beg the candid and patient attention of the

reader to this subject and request that he will weigh well the matter and act according to the result of a deliberate opinion, which he shall form. If the opinions which he will find in the following sheets be correct, they ought to be boldly avowed and perseveringly adhered to in practice. But I feel a confidence that I shall advance no doctrine which is not already firmly believed by many, and which would not be believed by all, were it more thoroughly understood. I have no wish to impose any opinions upon my readers, nor to obtain credit for them any farther than they are supported by the word of God. But I do hope, that what is established by the testimony of that unerring rule, will be cordially received and reverenced.

The plan which I propose to adopt in discussing this subject, is

First, To point out the duties of a minister of the Gospel, which seem to render a maintenance necessary.

Secondly, I will attempt to prove that ministers of the Gospel have a scriptural and reasonable claim to a maintenance from the people, among whom they are called to labour.

Thirdly, I will inquire, what is a support for a minister?

Fourthly, What are the duties of the people.

I. According to this plan, I am to point out the duties of a minister of the Gospel which seem to render a support necessary.

With respect to the motives, which should induce ministers of the Gospel to engage in their important work, there can be no difference of opinion. They ought to be constrained to enter upon the work of the ministry by the love of Christ and a compassion for perishing sinners. No private end ought to be weighed off against the great objects of the work, which they undertake; with holy disinterestedness, they are to covet no man's silver, or gold, or goodly apparel. They ought not to seek as the end of their ministry, the applause of men, but the glory of Christ and the Father in the salvation of men—not aiming at their own ease or emolument, but willing to labour and endure hardship in the work of the ministry, and to wait for the "rest which remains for the people of God."

The very act of ordination seems to imply that they are set apart from the ordinary, secular concerns of life, for the special vocation of the ministry. It seems to be a substitute for the solemn consecration of the priests under the Mosaic

dispensation; when after being washed and anointed, and having offered the appointed sacrifices, they were considered as consecrated to their work and were no more permitted to engage in any secular employment; we find that both the example and precepts of the New Testament, correspond with this notion of holy consecration to the work of the ministry.

As pastors, they are to lead about their flocks and feed their lambs. They are to "take heed to themselves and to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God, which he hath redeemed with his own blood." (Acts xx. 28.) This is the substance of Paul's exhortation to the elders of Ephesus. To understand the force of this language, it is necessary that we keep in mind the fact, that in those eastern countries, the business of a pastor or shepherd is a distinct occupation, which employed the devoted attention of him who engaged in it.

To Timothy, the same Apostle says, "Till I come, give attendance to reading, to exhortation, to doctrine." I will agree that the "reading" here refers to the ancient practice of reading portions of scripture in public assemblies, and not to the exercises of the study. But this could not have been the case when he said "meditate upon these things, give thyself wholly to them that thy profiting may appear to all." This latter seems to require leisure for retirement and study and that too in one, whom we have reason to believe to have been endowed with a large portion of spiritual gifts.

Again he exhorts, "Thou therefore, endure hardness as a good soldier of Jesus Christ; no man that warreth, entangleth himself with the affairs of this life, that he may please him, who hath chosen him to be a soldier." Let the life of a soldier, who abandons all other pursuits and yields himself up to the commands of his leader and avoids all business which may entangle him and hinder his activity or diminish his faithfulness, be diligently considered by those who would know the scripture character of a minister of the Gospel.

"I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word: be instant in season, out of season reprove, rebuke, exhort with all long suffering and doctrine." As this is to be the manner of his life, he must be wholly devoted to his work, not only in the ordinary seasons of worship, but likewise on every occasion, acquainting himself with their condition and conduct, he must rebuke, exhort, and instruct as circumstances require.

But while he is so employed, he cannot be attending to his own private affairs, so as to provide for himself and household, yet it is evident such a provision must somehow be made, or he could never comply with another requirement suggested by the same apostle, that he be "given to hospitality"—1 Tim. iii. 2. Nay, if he have a household and provide not for them, he has denied the faith and is worse than an infidel. If the preceding passages of scripture do not show the distinct and separate employment of ministers of the Gospel I know of no language which can be found capable of expressing such an idea. But still we cannot forbear mentioning, that the duties of visiting the sick, ministering to the poor, carrying the consolations of the Gospel to the afflicted and mourners, seem to have constituted a very considerable portion of the labours of the primitive Bishops or Elders.

II. I will attempt to prove that ministers have a scriptural and reasonable claim to a maintenance from the people among whom they are called to labour. Again I would say let us lay aside all our prejudices, and if we have never searched the scriptures upon the subject, let us now in a humble and teachable frame of mind inquire what is taught in the word of God. Let us not cling too tenaciously to our former opinions lest we be found fighting against God.

God has in all ages claimed a portion of the possessions of every man as due especially to himself. Before the Mosaic dispensation, we find Abraham paying to Melchisedec a tithe of his spoils. It is not an arbitrary nor unreasonable claim. The payment of it is an acknowledgment that all is the Lord's, and the rest is retained by his permission.

After the children of Israel left Egypt, the tribe of Levi was set apart for the priesthood and service of the tabernacle and altar. This tribe was not allowed a portion in the land of Canaan among their brethren.—Forty eight cities with their suburbs were assigned them to inhabit and God was to be their portion. They were to be maintained by levies upon the other eleven tribes. It was no meagre allowance. After the first fruits and the attendant offerings were deducted, one tenth of the annual increase was to be devoted to the maintenance of this tribe. Of this, the priests had one tenth. Another tithe or tenth of each individual's annual increase, throughout the eleven secular tribes, was required for the service of the tabernacle and temple and the ministers thereof, at the solemn feasts—of this tithe "they had the skin of all the burnt offerings of the herd or flocks, they had the skin and flesh of all sin and trespass offerings

for rulers and private persons; they had the shew-bread after it was removed from the golden table; they had all the people's meat-offerings, except the handful that was burnt on the altar; they had the right shoulder, breast, cheeks and maw of the peace-offerings; they had all the poll money, except what was spent in the purchase of the daily burnt-offerings, shew-bread and oil for the lamps—they had a share of the first fruits and had all restitutions when the owner was not found."

I do not pretend that the office and employment of the Priests or Levites tallied precisely with that of the ministers of the Gospel. They had more to do with the civil government of the Israelitish nation. But this government was a theocracy and their office sacred. It was necessary, that they should be more numerous in proportion to the whole number of the people, but the portions, which we have enumerated, probably amounted to a more liberal support, than any body of ministers, at least of Protestants, have received in any succeeding age. Thus provided for, they were reasonably required to be devoted to their work.

In the New Testament, though the portion to which ministers shall be entitled, is not fixed, yet a maintenance seems to be no less explicitly assigned to them.

The first passage, which I would adduce in confirmation of this opinion, is found in Mat. x. 10. After giving the twelve disciples the necessary instructions and conferring on them those spiritual gifts which should qualify them to go and preach to the lost sheep of the house of Israel, our Saviour expressly forbids their providing for themselves more than they wore away with them, but requires them to depend upon the people to whom they preached, "saying the workman is worthy of his meat." To the same amount were his instructions to the seventy, Luke x. 7, saying "the labourer is worthy of his hire." Let it here be remarked, that this was the first commission which the disciples received from their Lord. They were sent to the house of Israel, who from the first establishment of their nation, had known and acknowledged the right of their ministers to a maintenance. They went with sufficient credentials to prove, that he who had redeemed their fathers from the bondage of Egypt and assigned to their Priests and Levites portions of their annual increase, had authorized them to preach the Gospel. They could not deny their right to such a maintenance, without equally disinheriting those Priests and Levites whom they had, for centuries been maintaining in obedience to the express institutions of the

Great Head of the Church. Let me here appeal to the candour of my readers, if our Saviour does not at the very commencement of the Gospel dispensation, assert the right of his ministering servants to a maintenance from those, to whom they are sent? Is it not here recognised as a principle of his kingdom, and who has authority to cancel or subvert it? Is it not placed upon the same ground of moral right, as the provision for the Levitical priesthood?

The second passage which I would submit to the consideration of the reader is 1 Cor. ix. 4—15.

4. "Have we not *power* to eat and to drink?

5. "Have we not *power* to lead about a sister, a wife, as well as other Apostles and as the brethren of the Lord and Cephas?

6. "Or I only and Barnabas, have we not *power* to forbear working?"

I will here observe upon the authority of the best commentators, that the word *power* means *right, privilege*, or *authority*. It is the same word which is used, when our Saviour said, "that ye may know that the son of man, hath *power* on earth to forgive sins." Paul's right to a maintenance among the Corinthians, seems to have been questioned and probably he had been charged with preaching the Gospel from mercenary motives. He enters into a formal discussion of the subject and asserts his right, not to a maintenance for himself only but for a *Christian wife*, for so the words *a sister, a wife*, mean and should have been rendered. This is an important passage. It appears from this that provided the minister marries a pious woman, who may be a helper in the Gospel, she too is included in the claim which he has for a maintenance. It appears furthermore that some of the other apostles were actually availing themselves of this right, at that time. Cephas or Peter was a married man as is evident from Mat. viii. 14.

St. Paul then proceeds to say, what I should be afraid to assert, were I not supported in it by his authority, that a minister of the Gospel has as good a right to his maintenance, as the soldier to his wages, or the husbandman to the fruits of the field which he has cultivated.

V. 7. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? The obvious answer to all these questions would be, "Surely no one." The soldier goes to war at the expense of him whom he serves. The cultivator of the vine has a right to the fruit of it and the Shepherd who exposes himself to the

weather and endures the labour of feeding the flock, has a right to eat of the milk.

The Apostle informs us in the eighth, ninth and tenth verses, that this is no new doctrine, but was clearly taught in the law of Moses.

8. "Say I these things, or saith not the law, the same also."

9. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen?"

10. "Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope: and he that thresheth in hope should be partaker of his hope." The Apostle refers them to the Old Testament, the only written authority to which he could appeal and thus intimates, that the grand principles of the Jewish religion and church were to be retained in the Gospel dispensation. He informs us, that the law which forbade the muzzling of the ox which treadeth out the corn, was designed to impress on the minds of the Israelites the great duty of ministerial support, and was enacted, less out of regard to the ox, than to the minister who was sowing for them the seed of spiritual blessings—and furthermore, that in their daily labour they might have something to remind them of the tithes due to those who were labouring for their souls.

This prepares the way for a most overwhelming appeal contained in the eleventh verse.

11. "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" As if he had said, "you would pay the soldier for his services—you would give the fruit of the vineyard to him who planted it—you would permit him who fed the flock to drink the milk of it—you would even suffer the ox that treadeth out the corn to eat of it, while performing his labour, and will you now grudge to give us, who have not fought for your temporal advantage—who have not cultivated your vineyards to obtain for you fruits which will perish in a year, but have sown for you the seeds of everlasting enjoyment, and warred against the enemy of your souls, and will you grudge to us a pittance of these earthly things which are comparatively of little value? Will you thus virtually declare, that he who labours for your bodies, better deserves a reward, than he who seeks the good of your souls? And will you cheerfully remunerate the one and withhold from the other? Blush! Oh ye enlightened, ye privileged Corinthians! at such reasoning as this."

In the 12 verse, he intimates, that though from prudential motives, he had not exercised his power or right, yet he by no means intended to relinquish it, and in the 13th he again adverts to the Mosaic institution.

13. "Do ye not know that they which minister about holy things, live (ἐσθίουσιν, *eat*) of the things of the temple; and they which wait at the altar are partakers with the altar?" He here alludes to the portions of the Priests and Levites.—The time has now come when we neither worship in Mount Gerizzim nor at Jerusalem—But the acceptable worship of God, who is a spirit, may be offered wherever there is a heart to worship him in spirit and in truth. The firmament is his temple—Jesus the only altar—his church is his holy nation and peculiar people—The preacher who has been called to his work by the spirit and providence of God, of whatever name or nation answers to his Priest and Levite. A tithe is not formally demanded, but the Gospel minister is made participator in those offerings which the milder and more luminous dispensation is calculated to promote in cheerful abundance.

He is now prepared to draw his inference which we have in the 14th verse. And what is it? "Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel." This then is an ordinance of the Lord, the great head and redeemer of the Church, explained and enforced by an inspired Apostle, that they which preach the Gospel, should live of the Gospel. Who has a right to annul or gainsay an ordinance in the church of Christ, which has been established by him, who purchased it with his own blood? Would it not have been presumption in any of the Corinthians to have persisted, after this Epistle was read in their church, in the opinion that ministers of the Gospel ought not to be supported? And is it less so, in any other person who acknowledges the inspiration or divine authority of this Epistle?

The third passage, which claims our attention is found in 1 Timothy v. 17, 18. "Let the Elders that rule well be accounted worthy of double honour, especially they who labour in word and doctrine. For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn and the labourer is worthy of his reward." The word rendered *honour* means *reward* as the context evidently shows. By double honour or reward, the Apostle means, a liberal, or abundant one.

The force of these words will be seen when we recollect that Timothy was left by the Apostle at Ephesus to watch over the concerns of that church, guard them against erroneous doctrines and to assist in providing suitable elders or ministers.—

Among other things he was to assist in providing means for the proper maintenance of those who devoted themselves to the ministration of the word and doctrine. Here is a special charge to Timothy to see that such be liberally provided for, since even the ox that treadeth out the corn, is not to be defrauded of his portion of the corn; and the labourer, the menial is worthy, to the uttermost farthing, of his reward.

I will mention but two passages more, and these, because they indirectly prove the doctrine which I assert, by teaching us that those who receive spiritual privileges, should be willing to impart their temporal goods to those from whom they receive them.

The first is in Gal. vi. 6. "Let him that is taught in the word, communicate to him that teacheth, in all good things." As the Apostle in other passages had asserted the right of those who preach the gospel to a maintenance, here he requires the hearer to give it.

The other passage is in Rom. xv. 26, 27. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors, they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."—The Gentiles had received the blessings of the Gospel through the instrumentality of the Jews. The Apostle here sanctions the propriety of their gratefully commuting for them, whatever temporal good things, it lay in their power to administer to their necessities. In the spirit of these two passages I would inquire, if an unwillingness to impart of our temporal things, to those who have been our spiritual benefactors, does not savour of ingratitude? Did not the Apostle view it so, when he wrote the last passage and said to the Corinthians, 'If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?' The obligation is so manifest that it does not need formal arguments to enforce it.

In reviewing the passages which have been quoted, is it not plain, that both our Saviour and St. Paul, place the right of a minister to his support upon the same ground with any other service that is performed? Has a soldier a right to his wages? Has the cultivator of the earth a right to the fruits thereof? Has the shepherd a right to so much of the product of the flock as to support him? So has the preacher of the Gospel a right to a maintenance for his services. They who enjoy his ministry and choose him for their spiritual pastor

and guide may withhold it, but I cannot draw any other conclusion from what is written than that it is withholding from him his just rights.

Whence does the soldier, the husbandman, the shepherd, or whence does the physician, or the lawyer, derive his right to a reward for his labours? Surely from the will of God, either discovered by the light of nature or of revelation. Whence does the preacher of the Gospel derive his right? From the express authority of God as revealed in his word and confirmed by the light of nature. It is a right which cannot and probably never ought to be maintained in human judicatories, (for I abhor an established religion and believe that the experience of ages has proved that it is by no means desirable,) but if I am not mistaken, it is a right which will be recognised at the bar of God.

The soundness of this doctrine will likewise appear if we consider the benefits which may be expected to result from the maintenance of the ministry. The great Head of the Church has instituted no ordinances in his kingdom on earth, which were not designed for a good purpose. Let it here be kept in view, that support from the people always implies devotedness to his work on the part of the minister. It is the express condition of the scriptural support, that he who receives it, be disentangled from the world and give himself wholly to the work of the ministry. To be as exclusively devoted to his employment as were the ancient shepherds or pastors to the care of their flocks or the soldiers to the service of their leaders. The first advantage to be derived from the support of the ministry, which I will mention, is the opportunity which it gives them to discharge their duties with greater ability. It enables them to comply with Paul's directions to Timothy "Till I come, give attendance to reading, to exhortation, to doctrine," (or teaching) 1 Tim. vi. 13. "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." v. 15. How can he give himself wholly to them and make his profiting appear to all, unless he is freed from the cares of the world, either by an independence of his own, or by a competent maintenance from his people. In 2 Tim. ii. 15, the Apostle says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Freed from the cares of the world he may devote a portion of his time to his own personal improvement, that he may be able to teach those who are devoted to secular employments—Who does not see the importance of his being qualified for this business? Who

does not see that the teacher should know more than the generality of those whom he attempts to instruct? I speak here not in reference to his piety, but to those attainments of which Paul admonished Timothy. The cultivation of piety is an important branch of the minister's duty to himself and to his people, but aside from this, there is an attention to the doctrines and duties of religion, which is indispensable to his being qualified to come forth to his people "a Scribe well instructed unto the kingdom of heaven, and who is like a man that is an householder, which bringeth forth out of his treasure, things new and old." Mat. xiii. 52.

A support from his people will enable him to become thoroughly acquainted with their circumstances and feelings and while he may benefit them by his private conversation, he will be able to adapt his public instructions to their wants—Thus like a good shepherd, he may feed them with the food which their spiritual health demands. *He* is better prepared to instruct, and *they* to receive instruction.

There is another advantage which universal experience will testify, is derived from supporting preachers of the Gospel.—It tends to strengthen the mutual attachment of the minister and his people. It lays him under an additional obligation to be faithful and devoted to his work, and invites them to watch over him with a jealous regard to their rights—on the contrary, his labours, his pastoral care of them, endear him to their affections and increases his useful influence over their minds. It is too often the case, in this as in many other matters, what is easily obtained is little valued. With very few exceptions, it will be found, that the strongest attachment between pastor and people exists, where he is dependent upon them for his maintenance.—*(To be concluded.)*

For the Lit. and Evan. Magazine.

PRIMARY SCHOOLS.

We Virginians perhaps beyond any other people in the U. States, boast of our attachment to republicanism, but if we would carefully attend to certain sentiments and opinions which are almost daily expressed among us, we should find ground to suspect that with all our boasted republicanism there is a strong tincture of aristocracy. Although I have long entertained this opinion, yet I was never so fully satisfied of its truth, as I have been since the passage of the law for the education of the children of the poor at the expense of

the Literary Fund. From the manner in which many expressed themselves, it was evident they considered the education of the poor as of no importance. The slaves they looked upon as the persons who are to perform the chief part of the labour necessary in Society, and their masters as the persons who are to be our politicians, our lawyers, our physicians, and our merchants; but the poor are a supernumerary class, of little use in society, and deserving of but little attention. It is true that but few would bring out these sentiments point blanc, yet from the expressions which would occasionally escape from them, it was manifest that such were their inward and genuine opinions. With people under such a bias of mind, as that which I have stated, it was not to be expected that any plan for the education of the poor would meet with a cordial approbation, much less such a plan as that adopted by our Legislature, which appropriates money for the education of the poor, but none for the education of the middle or higher classes.

From this indifference to the poor, I am satisfied, has arisen much of the opposition to the plan under consideration which has appeared; although that opposition did not all manifest itself in the same way. Some were for withdrawing the money from the poor and applying it to the support of the University, which is a seminary for the education of the rich. Others, who cared very little for the education either of the rich or the poor, thought the money ought to be thrown into the public treasury for the purpose of diminishing the taxes. But although much of the opposition has arisen from the source I have mentioned, I do not think that was the origin of it all. I believe that some thought although the end our legislature had in view was one of considerable importance, yet that the plan they had adopted was not well calculated to accomplish the end; and that there were objections to the plan, or evils attending it, which would over-balance the good which it might effect. As I am a friend to that plan, permit me to occupy a few of your pages for the purpose of explaining my reasons.

My first reason is that it is a plan of great simplicity and ease of execution. It will doubtless be admitted by every intelligent man that complexity is a great objection to any plan, and simplicity a great recommendation; but there is no case in which the remark will apply with greater force than in such a one as that under consideration. The law for the education of the poor was to be carried into effect in every part of the state, and by men of various degrees of information and vari-

ous degrees of zeal, and, in almost every instance, by men without experience in such matters, and who had, generally, not even thought on the subject. In the New-England states the people had greatly the advantage of us in this respect.—Their systems were introduced when the population was inconsiderable, and their clergy being men of education and dispersed at regular intervals over the country would take the lead, or at least would aid by their countenance and exertions any reasonable plan for the general diffusion of learning. Their country moreover was divided from an early period, into small districts which they call towns (townships we would say.) These towns or townships, have been in the habit, from time, almost immemorial, of transacting within themselves certain civil business. By practice they acquire a facility in attending to the local concerns of their town and a readiness in transacting such business; but in Virginia it is quite otherwise. We have no civil division smaller than counties, and we have never been accustomed to act in concert on the subject of education, nor, until the law under consideration was enacted, have we even had any legal provision for the education of children either rich or poor; consequently we were wholly unpractised in matters of this kind. It was very important then that the plan which should be adopted, should be extremely simple and easy of execution, and I much question whether the ingenuity of man could devise one possessing those important qualities in a greater degree than the present plan for the education of the poor.

But let us for a moment view the plan itself. The courts of the several counties, cities, &c. are required annually to appoint such a number of discreet persons, for school-commissioners, not less than five nor more than fifteen, as they may think necessary for their county, city, &c. and this is all the attention that is necessary to be given to the matter by the court unless a vacancy should occur by the death or refusal to act of any school-commissioner, and that vacancy they are to supply. As to the school-commissioners themselves, the first year of their appointment they will need to meet together twice. At their first meeting they must lay off their county into as many districts as there are commissioners and assign to each commissioner one district; they must also elect a treasurer and clerk; at the end of the year they must meet again to make out their report for the President and Directors of the Literary Fund and to examine and receive their treasurer's account; or if at their first meeting, they are doubtful whether they can effect a second, they may appoint a

committee of three to examine the treasurer's account and to make out the report for the President and Directors of the Literary Fund; but after the first year it will seldom be necessary that the commissioners should meet more than once, or at least they can transact all their business as a body in one day, which they may effect thus. When they meet at the end of their year, which is in October, they inspect and pass the treasurer's account and make out their report for the President and Directors of the Literary Fund. The court which is then sitting, is informed that the school-commissioner's year has expired. The court will always, unless in some unusual case, re-appoint as many of the same commissioners as will agree to act again. And as a majority of them perhaps always agree to act again, they are re-appointed. They immediately retire to their room and elect their clerk and treasurer for the ensuing year, and it is not necessary they should meet again until the ensuing October. In the mean time their duties as school-commissioners will require but little of their attention. In most cases each one is already acquainted with all the people in his district and knows who are proper objects for the bounty of the literary fund; but if he is not sufficiently acquainted he can easily become so, by either riding a part of a day through such parts of his district as are least known to him, or he can acquire the necessary information by making inquiry at persons in whom he can confide. The rest of his business will be chiefly transacted for him by the people of the district themselves, which they will do as follows.—Whenever any particular neighbourhood wishes to make up a school, as it is termed, and a teacher offers in whom they can confide, their first effort is, by carrying round a subscription paper, to ascertain the number of scholars that will be subscribed by those who are considered able to pay. The next step is to apply to the school-commissioner of the district to ascertain how many of the neighbourhood he will agree to pay for out of the Literary Fund. The commissioner has only to consider a little what children in that neighbourhood are proper objects of the public bounty, and how much money he can venture to appropriate to that particular school. When he has made up his mind on the subject which he can generally do in a few minutes, he gives the person applying to him the necessary information, and at the same time directs that the teacher of the school shall be informed that he must keep an exact account of the number of days each scholar attends his school, who is to be paid for out of the Literary Fund, and that the teacher will be required to make oath to his account.

At the close of the first quarter, or half year, at the discretion of the teacher, he makes out his account, makes oath to it before a magistrate, and presents it to the school-commissioner, who, if he approves of it, endorses an order for payment to the treasurer.

Here all is simple and easy of execution. No complicated arrangements to be entered into; no houses to be built at public expense, and no disputes, and jangling, and time spent, in determining where they shall be built. All is easy to be done, and soon done.

Secondly: This plan is not only easy of execution but it is cheap. The utmost that can be expended, as the law at present stands, is two and an half per centum to the treasurer in the several counties and a few other incidental expenses of but small amount. The annual sum appropriated for the education of the poor, in the whole state, is $45,000. Two and an half per centum upon the sum is $1,125. If the other incidental expenses be added the annual sum will amount to about $1,400, but we will say $1,500. To extend education to every county in the state and to every corner of every county, at so small an expense must be cheap indeed.

Thirdly: This plan, if pursued for any considerable length of time, will introduce amongst us a much greater proportion of respectable and well-qualified teachers than we have at present. Heretofore there have been but few instances, in Virginia, of men, well-qualified for teachers of English schools, dovoting their lives to that occupation; and the reason was, the salaries of English teachers were insufficient and precarious. Almost every man who possessed the qualifications necessary for a good English teacher could in some other more agreeable occupation obtain a more competent and independent livelihood. But now, in addition to the sums the people themselves are able to subscribe and pay for the education of their children, the commonwealth annually distributes $43,500 which all goes into the pockets of the teachers of English schools. This must be sensibly felt, and if continued long enough to give a confidence in its permanence, will produce a sensible effect on the character and qualifications of our teachers. Men will become teachers for a time who otherwise would not; and some will devote themselves to teaching, as a permanent occupation, who otherwise would have pursued some other avocation. Indeed it seems to me that the improvement in our teachers is manifest already; and I am persuaded that, unless opposition in our public journals, or some other cause, should render it doubtful whether

the present provision for the education of the poor will be continued, the character of our English teachers will go on steadily to improve. Some persons are for establishing Academies all over the state, each one of which is annually to send forth a litter of teachers well stored with Latin and Greek, who will teach our little boys and girls the rudiments of English in a most excellent manner. For my part I think we have more Academies already than are of any use. Our statute book abounds with them. I am besides no admirer of the proposed method of constructing our literary edifice by beginning in the middle and building downwards. I would rather pursue the good old plan of beginning at the bottom and building upwards. But I have neither time nor space to go into a discussion of this question at large at present. I need only observe, that if we afford a competent support to teachers, we will find them rising up amongst us, as it were, spontaneously, and we will find them flowing in upon us from the northeast, the north, and even the west.

Fourthly: The plan at present in use amongst us, is of great use, not only to the poor, but also to people in moderate circumstances. One man will tell you that formerly, before the school-law came into operation, he was under the necessity of subscribing four or five scholars in order to make up a school when he expected to send only three or four. Another will tell you that he was under the necessity of subscribing three or four, when he only expected to send two or three, but that since the school-law came into operation they do not find it necessary to subscribe for more than they intend to send. A third will tell you that there are so many poor people in his neighbourhood and so few in good circumstances, that a school could not be made, and their children were likely to grow up without education, but that since the school-law came into operation they find things sensibly bettered in this respect.

The advantage which I have just mentioned is one which few seem to have thought of, but which is nevertheless of very great importance. The money expended in the education of the children of the poor aids essentially in the education of the children of those in better circumstances.

Fifthly: The plan we are considering is peculiarly well adapted to the circumstances and state of the country. This perhaps is not so much a separate and distinct head as the sum and substance of the whole. No plan, however plausible in theory, can be useful in practice, unless it possess this essential ingredient. The want of experience in our people

renders it essential that the plan should be simple and easily understood ; the want of zeal among them renders it essential that the execution of the plan should require but little of their time. I much question whether the ingenuity of man could devise a plan possessing these essential qualities in a greater or even as great a degree as the one under consideration.— But the plan is moreover peculiarly well adapted to the state of things among us from its accommodating itself to the unavoidable ambulatory state of schools. From the dispersed state of our population it seldom happens, except in towns, that a school can be continued long in the same neighbourhood. A few families, in a particular neighbourhood, have children growing up who need education. The parents unite and form a school. A school-house is built by their joint efforts in some situation nearly centrical. Within a few years the children of some of the families have received all the education their parents intend them to receive, and that neighbourhood becomes too weak to form a school. Part of the children of the neighbourhood however still need to be educated, and their parents find it necessary to form a new association for the purpose. A new school-house must be built to suit the convenience of the new association. A few years after this association is dissolved and another formed, and thus it is that the situation of our country schools is continually changing. A necessary consequence of this to be sure is, that our country school-houses are generally very perishable fabrics and this undoubtedly is an inconvenience ; but it is an inconvenience which arises inevitably from the sparse state of our population. A system of schools might easily be devised which would apparently, upon paper, remedy this inconvenience, but would be found impracticable in practice. Our laws upon this subject to be effectual, must adapt themselves to the state of things among us and make as few inroads as possible upon the habits of our people. The plan which our legislature has adopted is admirably conformed to that state and to those habits ; and sorry should I be if that legislature should ever be induced to attempt any plan not suited to our people. No such plan could succeed. An attempt to bring it into operation might waste much time and money, but must in the end prove abortive. Even despots find it necessary to conform their plans in a considerable degree to the circumstances and habits of their subjects, how much more necessary must it be amongst a free people.

When I began this communication I intended to reply to the several objections, to our present plan for educating the poor,

which have appeared, at different times, in the Literary and Evangelical Magazine; but as I have already filled up the space I ought reasonably to claim, I shall only notice one or two of them. Much has been said of "Old Field Schools," and they are always mentioned in terms of great contempt. For my own part I scarcely ever pass an Old Field School, and indeed scarcely ever think of one, without agreeable emotions. I naturally say to myself "at such a school as this our Washington, our Henry, our Waddle, our Graham, our Hoge passed the days of their boyhood, and imbibed the rudiments of that knowledge which enabled them in after life so essentially to serve their country." Such a school always presents to my mind the ideas of health, of innocence, and of athletic sport, and I view them as the nurseries from which are to arise the future stays and supports of civil society. I view them moreover as exactly adapted to the state and circumstances of the country, and although their appearance is humble their value is great.

But we are told that it is an intolerable feature in the plan we are advocating that before a man can avail himself of its advantages he must give in a declaration of poverty, or in other words, must admit that to be true which all his neighbours know to be true, and which they know to be true whether he admits it or not. I confess I can see no injury such an admission can do him, nor can I see what service a man would render the poor who would instil into their minds a lofty high-minded, stoical pride, which would prevent them from accepting, for the benefit of their children, the boon which their country offers. A SCHOOL-COMMISSIONER.

For the Literary and Evangelical Magazine.

SKETCH OF THE HISTORY OF THE INTERPRETATION OF THE NEW TESTAMENT.

A promise was given, in a late number of the Magazine, to state the just principles of Interpretation, and shew the importance of their application to the scriptures of the Old and New Testaments. The more we consider the state of Biblical learning in the southern country, the more are we convinced of the necessity that this promise should be fulfilled.—The present writer most earnestly wishes that some one, more at leisure, and more competent to the task, had undertaken this great object. But as it seems to have devolved on him,

he cheerfully engages in the work, hoping that even this effort will in some degree promote sound principles.

Many arguments might be adduced, to show the importance of this subject. A few will be sufficient for our present purpose.

1. The history of the church proves, that the pure and simple religion of the gospel has prevailed or declined, as the word of God has been well or ill understood. The induction necessary to do justice to this argument, is too long for this place. The intelligent reader need only consult a good history of the Reformation, to be convinced, that the most efficient instrumentality employed by the Reformers, was the just exposition of the Bible. They were enabled to carry its meaning to the understandings and consciences of their hearers; and thus, by the divine blessing, to lead them from the darkness of Popery to the marvellous light of the gospel.

2. Reason teaches that the Bible can only be effectual, in proportion as its meaning is understood. *Sinners are sanctified by the truth.* But the truth must be known, before it can produce its proper effects. And in this case, it is impossible that we should know the truths of christianity, unless we know the meaning of the Bible, by which they are conveyed to us. Those just principles of interpretation, then, by which the meaning of scripture is ascertained, are as important, as the knowledge of divine truth is indispensable, for our salvation.

No other argument seems to be necessary to establish our general position. But it ought to be observed,

3. That the particular situation of the church among us, shews the great importance of present attention to this subject. It is the proper duty of preachers of the gospel, to expound the word of God. They cannot hope to be useful in their peculiar sphere, unless they state the true meaning of the scriptures to their hearers. But many assume this awfully responsible office, without any thing like suitable preparation—without even knowledge of the grammatical structure of the English language! Their chief acquirement is that of a perverse skill in finding spiritual significations in plain historical passages; and "running parallels" between the incidents mentioned in allegories and parables, and the doctrines of the Bible or the experience of christians. In this case, confidence generally keeps pace with ignorance. And the crudest conceptions, the wildest imaginings of untutored minds, are dealt out as the undoubted truths of God. Others, again, instead of adopting the method of interpretation pointed out by common sense, uniformly direct us to the Fathers; and tell us

that we must receive that as the true sense and meaning of scripture, which is given in books, which they have never read, and, in many cases, are unable to read. Those teachers, however, do not mean what they seem to say. There are summaries of the christian faith, ancient or supposed to be ancient, which are resorted to as standards of doctrine, and when reference is made to the sense of scripture as given by the Fathers, these summaries are referred to, and not the *patristical* method of interpreting scripture. And thus the word of God is subjected to a human compilation, of uncertain origin. It is impossible that sound interpretation should prevail, in this state of things. And of course, the Bible cannot exert its full influence on our christian population.

For these reasons, we regard the subject as one of great importance, and we open our pages for its discussion. It is no party question, but one in which all classes of christians have an equal interest. For all are alike concerned to know "the mind of the Spirit;" to ascertain that truth by which alone they can be made wise unto salvation.

A suitable introduction to any thing, that may, hereafter, be said on this great matter, will be found in a brief sketch of the History of Interpretation from the beginning to the present age. The most approved divisions of this History are the following.

I. From the days of the Apostles to Origen.
II. From Origen to Augustine.
III. From Augustine to the Reformation.
IV. From the Reformation to the present period.

In the sketch here to be presented, we shall pursue this method; and without farther preface shall proceed to the

I. Period: *from the days of the Apostles to Origen.*

If we had sufficient means of determining, without doubt, what principles the Apostles of Jesus Christ applied to the interpretation of the Old Testament, a question of very great importance would at once be settled. But this is a subject on which we shall not here enter at all. If, too, we had the verbal explanations, which the Apostles in preaching and conversation, gave to their own writings, they would be more valuable than all the treasures of antiquity. But there is nothing now extant, which, in any way, affords this desideratum. We must, therefore, thankfully receive what has been preserved amidst the destructive works of time, and make the best use of it in our power.

The earliest names which have been handed down to us, are those of Barnabas, Clemens Romanus, Hermas, Ignatius

and Polycarp. A very slight survey of their writings is sufficient to convince us, that, however zealous and pious these men were; and how much soever, we may admire their courageous faith, their books ought not to be regarded as safe guides in the interpretation of scripture. In a former number, we gave a single example of Barnabas' method of expounding. The reader may take another specimen or two, for additional proof of our remark. In the 8th chapter of his epistle, he adverts to the ceremony prescribed in the 19th of Numbers, and thus explains it. The red Heifer is a type of Christ. The men who kill and burn the animal, and gather up her ashes, represent those who crucified our Lord; and they who sprinkle these ashes according to the prescription, are types of the Apostles and others, who preached remission of sins, and the purification of the heart!—The 9th Chapter contains the famous passage, by which the circumcision of 318 persons in Abraham's family, is made to represent Christ and his cross. And he concludes his proof by intimating, in an exulting manner, that he had never taught any thing more valuable than this.—In the 10th chapter, this writer undertakes to give the reasons why certain kinds of meat were prohibited to the Israelites; such as swine's flesh, hawks, hares, and the like. Of these some are ridiculous, and others unfit for this place. On the whole the Epistle of Barnabas abounds with strange mystical and allegorical interpretations, so that one can scarcely bring himself to believe that the work proceeded from an apostolical man the companion of St. Paul. Certainly, no interpreter in the present age of any soundness of judgment would permit himself to give as the meaning of God's word, such extravagancies as are every where found in the little work that goes under the name of Barnabas.

As to the genuine epistle of Clemens Romanus, the writer although he frequently quotes scripture, scarcely ever undertakes to explain it, but introduces it in the way of brief and simple exhortation. Little then can be learned concerning the principles of interpretation adopted by this primitive teacher. The same remark may be made concerning Hermas, Ignatius and Polycarp.

If we pass over these writers, then, and come to their successors, as Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Clemens Alexandrinus among the Greeks; and Tertullian, Irenæus, and Cyprian in the western church, we shall find that no valuable instruction can be derived from them, on the point under consideration. None of these fathers wrote commentaries on the scriptures; and in the occasional at-

tempts made by them to expound particular texts, they delight to follow the example set in the epistle of Barnabas. They abound in allegories, and are always hunting for mystical meanings. As we cannot carry our remarks into detail, we only give here and there a specimen for illustration and proof. Clemens Alexandrinus was by far the most learned of the Greek Fathers before Origen. He laid down such rules of Exegesis as the following. "*All Scripture has an allegorical sense.—The literal sense of scripture, which is obvious to all, produces only an elementary faith: but the allegorical sense leads to true knowledge.*" Now it is easy to see that no dependence can be placed on an interpreter who proceeds on these principles; nor indeed any reliance on the Bible itself, when it is subjected to the wild imaginations of men, rather than the laws of human language.

The Fathers of the Western or Latin Church were not so extravagant in their Hermeneutical rules, as their contemporaries among the Greeks. But although Tertullian and others accused Heretics for departing from the *letter* of scripture, yet they very often followed the example which they condemned in others.

On the whole, while we set a due value on the faith and zeal of the fathers of this period, we find very little to guide the inquirer in his investigation of the sense of scripture. And we are fully convinced that the *method of interpretation* indicated by the remaining works of these ancient believers, if applied to the scriptures by us, would unsettle their whole meaning, and enable any ingenious man to prove any thing that he wished to prove from the sacred oracles.

II Period: *From Origen to Chrysostom.*

By far the most distinguished writer in this period, was Origen. He was born in the year 185, and died in 254. Clemens Alexandrinus, (before mentioned) and Ammonius Saccas (a philosopher of the sect of the later Platonists) were his preceptors. He was a man of such incredible labour that he was surnamed *Adamantine.* His learning was so great as to cause him among christians and heathens to be called Polyhistor. His powers of mind were considerable, but not of the first order. He was well acquainted with Greek, but knew little of the Hebrew language. His writings were very numerous; and although many of them have survived the ruins of time, yet more have perished. This is not the place for a history of his critical labours; we are concerned with him only as an interpreter of scripture. On this point, the judgment of learned men differs widely. Perhaps the reason is, that Origen was

inconsistent with himself. In some parts of his writings he shows great solicitude for the grammatical sense of scripture, and dwells with earnestness on its importance: and then lays down principles which every sober thinker must regard as highly extravagant. Of these, here is a specimen.—As man, according to Plato, consists of three parts, body, soul and spirit; so scripture has a threefold sense *historical and literal*, which is the body; *moral*, which is the soul; and *mystical* which is the spirit. The divine writings are, of course, to be interpreted in a threefold manner. That Origen followed this strange and whimsical mode of interpretation, is admitted by all who are conversant with his writings. Thus after explaining the literal sense of a passage, which he often does with felicity, he thinks it necessary to annex its *moral* or *spiritual* meaning, for instance, commenting on the ten plagues of Egypt, he says the moral sense is this—Every thing in this world, while it lives in error and ignorance of virtue, is in Egypt. But if the light of God begins to approach it, it turns its waters into blood: that is, it changes the unstable and inconstant life of youth into the blood of the Old and New Testament. Then it draws out of it, its vain and empty loquacity, and its complaints against the providence of God, that are like the croaking of frogs, &c. &c.

A single example will also be given of mystical interpretation. In the account of the general deluge, Noah means Christ—the Ark is the church—they who are in the Ark are christians, and the different stories in the Ark, signify the different progress of christians in the divine life.

On the whole, Origen does not seem to have any fixed and settled scientific principles of interpretation. His good sense taught him that the grammatical meaning of scripture ought to be sought for carefully; but his philosophy perverted his mind, and he had not firmness to resist the prevailing fashion of his day. The admiration produced by his great learning gave weight to his example, and many of his successors followed his threefold mode of expounding the word of God.

Coeval with Origen, was Julius Africanus; a man who appeared to have had juster views of the science of interpretation, than his more celebrated contemporary. A very short letter of his to Origen is extant in the works of the latter; and Eusebius has preserved a fragment, in which an attempt is made to reconcile the genealogies given by Mark and Luke. The object of the letter to Origen is to prove, that the history of Susanna is not a genuine part of the book of Daniel. His reasons proceed on true principles, and show him

to have been a man of sound sense, and much penetration. They are such as these: The style of this history is entirely different from the style of the prophet Daniel.—The circumstances of the narrative do not correspond to the gravity of sacred scripture; and the play on the words (πρίνυ πρὸς πρίσαι, and σχίνυ πρὸς σχίσαι) proves that the author was a Greek and not a Hebrew:—This history, as well as the Hymn of the three children, and the story of Bel and the Dragon, are not in the copies of Daniel used by the Jews, &c. Reasons such as these induced a writer of some distinction to say, that there is more true critical erudition in this letter, making about two pages, than in all the Homilies of Origen put together.

In the same age lived Hippolytus, but it is unnecessary to say of him, more than that he adopted the worst part of Origen's method.

Dionysius Alexandrinus, a disciple of Origen, and his successor in the school at Alexandria, is said to have been a more skilful interpreter of scripture than his master. But this can be gathered only from the fragments of his works preserved by Eusebius, except which, all are lost amidst the ruins of time. His chief praise, in the opinion of certain men is, that he denied the authenticity of the Apocalypse.

About the same time, lived Dorotheus, Pierius and Theognotus, who were anciently celebrated for their skill in interpretation but they have left nothing by which to enable us to form a judgment.

Methodius wrote many Commentaries, but all have perished, it is said without loss to the world.

The famous Eusebius of Cæsarea, had both the excellencies and the faults of Origen. He sometimes gave fine explanations of the grammatical sense of scripture, but wandered often into allegories and mysteries.

Athanasius was in every way inferior to Eusebius as an interpreter. He dealt much in the mode of exposition already so often reprobated. Yet many moderns place his name very high in the roll of Biblical Critics. His zeal for Orthodoxy; his firmness and perseverance were in the highest degree commendable. But his mode of defending the good cause, as far as the interpretation of Scripture is concerned, was injurious, rather than beneficial.

Basil the Great, was bishop at Neo-Cæsarea in Cappadocia, and died in the year 379. He was a learned and acute writer, well acquainted with the Greek, and sustained a very high reputation in the ancient church. Origen was his mo-

del in interpretation. He delighted in logical subtilties, and rhetorical display: and sought for mysteries in the plain narratives of the Bible. Hence it may be concluded, that his expositions threw no great light on difficult passages of scripture.

The same remarks may be made respecting Gregory Nazianzen, bishop of Constantinople, cotemporary and intimate friend of Basil; and his brother, Gregory Nyssenus, who died A. D. 394. They admired and imitated Origen.

Diodorus Tarsensis, the preceptor of Chrysostom, who lived towards the close of the 4th century, is said to have written commentaries on the whole Old Testament, and on the Gospels, Acts, and Epistle of John. But they are all lost. He is said to have totally rejected the allegorical and mystical method, and to have received only the literal and historical sense of scripture.

Eusebius Emisenus, (bishop of Emisa) who died in the year 360, is said to have proceeded on the principles of Diodorus; that is to have rejected mysteries and allegories, and adhered to the literal sense. His writings have shared the same fate.

Theodorus Mopsuestenus (bishop of Mopsuestia in Cilicia, A. D. 429,) is said by some, to have far excelled all the commentators, who have appeared among the Latins or the Greeks. This, however, is said without sufficient evidence; for none of his writings are extant, except fragments, quoted for the purpose of convicting him of heresy. From these it appears, indeed, that he adhered to the grammatical and literal sense, in interpreting scripture; and so far he is to be commended.

The celebrated Chrysostom was a fellow student of Theodore Mopsuestenus. He was born in 354: in 397 was made bishop of Constantinople, and died in 407. His writings are extant in many volumes, are thought by some to be among the most valuable remains of antiquity. He adhered to the literal sense, more closely than most of the writers of his age; yet sometimes he turns aside to allegorical expositions. According to him, some things are to be taken in their proper sense, and some in an improper meaning; while others again have a double sense. He also sometimes indulged in conjecture, when he could explain historical difficulties in no other way. He was ignorant of Hebrew, but used the most literal translations of the Old Testament; and thus often arrived at the true meaning. His skill in Greek was eminent, and his writings are very useful in the explanation of the

words of the New Testament. On the whole, he may be read with greater profit, than almost any ancient commentator. But allowance is always to be made for his prejudices respecting the authority of fathers and councils, the sanctity of monks, and other superstitions of his age.

On the whole, the science of interpretation made progress, but not very great, from the days of Origen to those of Chrysostom, among the Greeks.—One reason why it advanced no more, was the ignorance of the Greek fathers, of Hebrew learning—Another was, their undue regard to authority, and great respect for tradition, by which freedom of thought and vigor of investigation were greatly restrained. Having given an imperfect sketch of the History of Interpretation from Origen to Chrysostom, let us now turn to the Latin fathers, and examine the progress of this important branch of learning, from Cyprian to Augustine.

The first writer to be mentioned in this series is Lanctantius, a rhetorician of Nicomedia. He lived in the Court of Constantine the Great, and died about 325. He was acquainted with Greek, but entirely ignorant of Hebrew, and followed the allegorizing spirit of his age. The same remark may be made on Hilary bishop of Pictau in France, who died in the year 368; and on Ambrose of Mediolanum, who died in 398.

The writer next in order is the celebrated Jerome. He died in the year 420. All his contemporaries almost were inferior to him in learning and taste. And although he was much given to superstition and to party zeal, and thus injured his usefulness, yet his labours were great, and his services have been highly valued by succeeding ages. He was not ignorant of Hebrew, Chaldean, Greek, and Latin, and was a laborious student.

His first critical labour was the correction of the version of the New and Old Testaments, which we learn that he did by collecting and collating the most ancient manuscripts, and bringing the Latin version to a conformity with them. [See Mill's Proleg. Michaelis Int. Horne and al.]

After this, Jerome wrote Commentaries on parts of the Old Testament, and also of the New. He also wrote a book explaining Hebrew names; another, concerning Hebrew places; and another of Hebrew questions on Genesis. It is difficult in few words to give the character of Jerome as an interpreter. Many passages are well explained by him; and in many others, he trifles most egregiously. On the whole, he is greatly overrated by some, and as much undervalued by others.

His works may be read with advantage by a judicious student; but not so great as his learning, would lead one to expect.

The celebrated Augustine, bishop of Hippo, was a contemporary with Jerome, but younger. Born 354. Died 430.—From the days of the Apostle Paul to those of Calvin, perhaps there has not lived a more famous man than Augustine. Very different views of his character however, have been given by different writers. Augustine held and zealously maintained a system of doctrine similar to that, which now goes under the name of Calvinism; and hence he has been greatly praised and greatly censured according to the prejudices of those who have mentioned him. He was certainly a man of great ability, and many of his works well deserve diligent study. But at the same time it must be admitted that he runs much into mystical interpretations, and indulges in allegories. He also was ignorant of Hebrew, and knew little, if any thing, of Greek. Hence, he is not greatly to be valued as a commentator.

Contemporary with Augustine were Pelagius, and Julianus his disciple. This is not the place to notice the doctrinal errors of Pelagius and his followers. He was certainly an acute and learned man, and less given to mystical interpretations than his more orthodox contemporaries. The same may be said of Julianus.

Evidently, the science of interpretation made no great progress among the Latin writers, and that for reasons similar to those given when speaking of the Greeks.—*(To be continued.)*

AN ELEGY

On the Death of PATRICK HENRY, Esq. *by the late* Mrs Tapscot, *of Botetourt County.*

My muse unfurl'd her airy wings,
And took a tow'ring flight;
Her plaintive notes proclaimed her course,
And led my wand'ring sight.

To Fame's high dome with fixed design,
Aloft she gently raised;
And humbly sought the loudest trump
To sound forth Henry's praise.

The goddess smiled and thus replied;
"The trump's already blown,
In loudest, clearest, shrillest, notes,
To make great Henry known."

"From land to sea, from sea to land,
The echo did resound;
And Henry's fame has long been sung,
Through half the world around."

My muse her lowest homage paid,
Before the gilded throne,
Then raised her wings and slowly moved,
In thoughtful silence on.

A moment I revolving stood;
And thus made my address,
Art thou a vot'ry to the shrine?
Can fame make mortals blest?

'Tis true her trumpet long has rung,
With notes both sweet and high;
But Fame alas! though much ador'd,
Must like her vot'ries die.

When Death's strong mandate sternly comes,
In terrors all array'd,
Can Fame, with all her hundred mouths,
Revive us from the dead?

Could wisdom, honour, wealth or fame,
The awful summons wave,
The matchless Henry had not fell,
A victim to the grave.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Academy of Natural Sciences at Philadelphia.—This institution has been in existence several years, and combines a considerable number of persons of great talent, industry, and zeal. The annual report for 1824, recently published, gives an encouraging view of the prospects of the Society. At its regular meetings, scientific communications are read, or lectures delivered on scientific subjects. Thirty-seven communications were read, during the year 1824, and twenty-five lectures delivered. The Academy published also, in the same period two half volumes of the Journal of their transactions.

Cocoa Nut Juice.—From some experiments made by the President of the Royal Patriotic Society of Cuba, it appears that the Cocoa Nut, possesses dissolvent qualities which have not, heretofore, been attributed to it. Into a portion of its juice, deposited in a glazed earthen vessel, he threw a piece of marble stained with ink, and so discoloured by spots, that its whiteness was entirely destroyed, and in three days it was removed perfectly cleaned, with evident marks upon it, of the powerful action of the liquid. He afterwards subjected to the action of the same liquid, a piece of silver which had acquired the colour of lead, of copper that had become very black, the lock of a pistol, and a pair of compasses, that were covered with oxyd; and in 24 hours they were perfectly cleaned, and restored to their original colour.

Ancient Chronicles.—In the Royal Library, and in other collections at Copenhagen, are to be found *Sagas* or Chronicles, in the language of Iceland. It is believed that their publication would greatly illustrate the history of the North of Europe. Three Icelandic *literati* have united with M. Rafu, in the task of publishing these remains of antiquity. This gentleman has already published a work entitled "The Chronicle of the Warriors of Ioonsberg," from a manuscript of the 12th century, as a specimen. The intended publication is to be made in the original Icelandic language, together with a translation in Danish, and in Latin. This work is to be commenced during the present year.

Mouth of the Niger.—A Glasgow paper says, "The Dumfries Courier contains and conveys this satisfactory, this pleasing, but to us certainly not unexpected intelligence: Lieut. Clapperton of the R. N. a native of Annan, *one*, and we believe the only survivor of the four individuals, lately sent to explore central Africa, has reached Mourzook, the Capital of Fezzan, on his return from the interior. In a hasty letter written to his relatives, and dated in the town mentioned, on the 25th December last, he states the important facts, namely, that the Niger is not evaporated in burning sands, or in low swamps; that it does not flow into, and is lost in an interior lake; but that it pursues its course to, and terminates in the sea."

University of Buenos Ayres.—Mr. Brigham, a Missionary from the United States in Buenos Ayres, gives some account of the efforts made there to establish a University. The law for this establishment was passed in 1822, the first article of which gives a view of the design. It requires the University to be divided into six departments—the first being styled the department of First Letters; the second, of Preparatory studies; the third, of Exact Sciences; the fourth, of Medicine; the fifth, of Jurisprudence; the sixth, of Sacred Sciences. Under the department of First Letters, are included all the small schools of the city and province, which amount to about twenty in the city, and ten or twelve in the village, supported some of them wholly by the Government. The department of Preparatory Studies answers to a common college. It has two Professors of Latin, one of French, one of Logic, Metaphysics, and Rhetoric; one of Mathematics; and one of Political Economy. Its present number of students is 77. In the department of Exact Sciences are taught Geometry and Drawing by two Professors. Four Professors preside over the Medical Department. The salaries of the officers are from 600 to 1000 dollars a year, the annual appropriation of the Government to the uses of this Institution is Ten Thousand dollars.

Schools in Greece.—By our late Magazines from London we learn that the British Foreign School Society have taken up the subject of education in Greece with much spirit. The Society have eleven Grecian youths to educate and prepare to return as instructors. Of these, two have already completed their education, and one of them has returned with a benevolent English gentleman who has gone to establish a school in the Capital of Greece on the British system. The Society contemplates establishing schools in all the principal towns of that suffering country, and has issued a circular inviting the British public to aid them in funds. They have opened a correspondence with the Government of Greece, and their proposal has been received with great cordiality. The Society has already printed portions of Scripture for their schools in modern Greek, and propose as soon as their funds will allow, to print a variety of school books. We cannot believe a plan so beneficial to the interesting country of Greece, and proposed by so respectable and efficient society as is this, will long need funds to aid them in their truly benevolent undertaking.—*Rec. and Tel.*

French Bible.—A new translation of the Bible by M. Genonde, has lately made its appearance in twenty-five volumes, at Paris. The work consists principally of notes, which are designed to refute all the various objections of Infidels of the last century, derived from History, Geography, Chronology, Physics, Mathematics, &c.

Quarterly Review.—The 61st Number of the Quarterly Review, which has been reprinted in this country is the last which will be published under the direction of Mr Gifford. Mr John Coleridge, a brother of the poet of that name, will hereafter be the editor. We have recently seen a letter from one of the principal contributors to the Review, who expresses

strong disapprobation of the feelings which Mr Gifford has always discovered towards America. A better spirit is promised in the new editor; and the next number will probably contain a review of American literature, written with more liberality than Mr Gifford was willing to countenance, while the work was under his control.—*Ports. Jour.*

Alexander's Evidences.—Mr D. A. Borenstein of Princeton, N. J. has recently published "A Brief Outline of the Evidences of the Christian Religion, by Archibald Alexander, D.D. Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J." We are gratified to learn that Mr Borenstein, has already in the press a second edition of this interesting work.

The Husbandman.—The prospectus, of a weekly paper, to be devoted to agriculture, and the various subjects connected with it, has lately been issued in this city. Its form and terms, &c. will be the same with those of the *American Farmer.* It will be edited by John H. Smith, Esq. to whom, it is understood, many gentlemen whose intelligence and experience will render them valuable coadjutors in such an undertaking, have promised their aid. The publication will commence, as soon as sufficient patronage to justify it shall be secured. To the cultivator of the soil, such a paper, well conducted, and carefully accommodated to the condition of the country in which it circulates, must be highly useful.

Medical Students in the United States.—The following statement of the number of students attending lectures in the Medical colleges of the United States is from the Medical Recorder.

Dartmouth Medical College, N. H. - - - -	80
Berkshire Medical Institution at Pittsfield, Mass. -	100
Massachusetts Medical College, - - - - -	130
Castleton do. Vt. - - - -	130
Western District Medical College, N. Y. - - -	100
New-Haven do. do. Conn. - -	110
University of New-York, - - - - - - -	220
Do. Pennsylvania, - - - - - -	480
Do. Maryland, - - - - - - -	250
Do. Transylvania, Ky. - - - - - -	200
Charleston Medical College, S. C. - - - -	50
Cincinnati, Ohio, do. do - - - -	40
	1890

REVIEW OF RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The Ninth Anniversary of the American Bible Society was held in the City of New-York on the 12th day of May. We have received a copy of the Report presented on that occasion; and offer to our readers some extracts from it.

"The Board of Managers of the American Bible Society present to you their Ninth Annual Report, with mingled emotions of sorrow and joy. While they mourn over the loss they have sustained, in the death of some of their associates, dearly and deservedly beloved, they rejoice in that infinite goodness which has spared, and brought again from the borders of the grave, others of their associates, whose lives and labours seem so essential to the extension and success of the Society's operations."

"The continual advancement of the Bible cause—the increasing disposition to aid its labours—the practical influence of the Bible on the hearts of thousands—the almost total extinction of systematic opposition—the uninterrupted love and harmony, the zeal and diligence of the Officers, Managers, and Members of the Society, fill the hearts of your board with sentiments of admiration and gratitude to God for the past, and of hope and confidence for the future. At the close of the Ninth year of most interesting and eventful labours, the Society may set up its Ebenezer, 'thank God, and take courage.'"

"The receipts into the Treasury, and the number of Bibles and Testaments, issued during the last year, exceed the issues and receipts of the year preceding: as may be seen in their proper places; and the balance is encouraging."

"The Board of Managers are fully aware that there is an opinion very currently circulated, and generally received, that the receipts into the treasury, of free donations and subscriptions, unbalanced by any returns of value to the donors and subscribers, are very great! amounting to almost the whole annual income. This opinion is both *unfounded* and *injurious*, and should be fully examined, and well considered by every friend of the Bible Society. It is *unfounded*, because the Society returns in value almost all that it receives in money. This may be fully understood by a reference to the account of receipts into the Treasury, compared with the account of sales, and donations from the Society. It is *injurious*, as it makes a false impression on the minds both of the friends and enemies of the Bible, in relation to our annual income, and countenances a belief that the Society has no necessity for increased resources. This impression relaxes the efforts of the benevolent, turns the benefactions of many into other channels, misleads some auxiliaries, so far as to invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; it induces others to neglect the collection of their annual dues, and some to cease from all operations!"

"During the last year, there have been printed at your Depository,

Bibles in English - - - - - - - - - -	22,750	
Bibles in Spanish - - - - - - - - -	2,000	
New Testaments in English - - - - - - -	23,000	
	Total,	47,750
There have been purchased, German Testaments - - - -		800
		48,550
Which, added to the amount stated in the eighth report, - -		403,352

Make a total of FOUR HUNDRED AND FIFTY ONE THOUSAND NINE HUNDRED AND TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and in Lexington, Kentucky, or otherwise obtained for distribution, during the first nine years of the Society's labours."

"The important communications received from different provinces of South America are well calculated to animate the hearts and hopes of all the friends of Bible holiness. The ardour with which the Bible is sought for—and the gratitude with which it is received—the free introduction of the New Testament, or parts of it, into some of the most important schools—the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces—the gradual decline of prejudice and opposition—and the cordial and affectionate co-operation of many of the most influential clergymen and laymen—are encouraging in the highest degree. In addition to all this, the translation of the whole of the New Testament into the Quichua, or Peruvian language spoken by more than *a million* of intelligent people—the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimara and Moxa languages, spoken by more than two hundred thousand people,—and the formation of a Bible Society in Caraccas, by the united exertions of the priests and the laity of that place—cannot fail to gladden the heart of every one who longs for the spiritual emancipation of all South America. Toward hastening on this glorious result, your Board of Managers have voted five hundred dollars in aid of the above-mentioned translations."

"Your Board of Managers have information that the Bible is received gladly in Patagonia, in the provinces on both sides of the Parana, in Monte Video, Bahia, in the Brazils, in Valparaiso, Chili, across the Andes, into Mendoza, and through all Mexico."

"Surely this must be the commencement of the promised time, when 'the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness; the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.'"

"The twilight of the Gospel morning begins to make visible the darkness which broods over the whole world; and we are surprised to see that, after

all the efforts which have been made for years by so many benevolent Christians, to supply the perishing world with the Bread of Life, even our own fellow-citizens appear to be very partially supplied; and surely if they are yet destitute, or only partially supplied, other nations are much more so. In one of our Western States it is represented that more than sixty thousand readers are destitute of the Holy Bible; and in many districts of that State it is almost wholly unknown. Nor does it appear that the wants of that State are greater than the wants of some other States. But a detailed account of the wants of every district, which have been spread out before us, would swell this report to a forbidden extent, and cast a gloom over the exercises of his hallowed morning. Yet still there are a few cases which may not be omitted. The State of Missouri, possessing a population of more than eighty thousand, has not in circulation ten thousand Bibles; and the State of Illinois, containing nearly an equal population, does not possess an equal number of Bibles."

"In one district in Madison county, in the State of Alabama, containing 655 white inhabitants, there were found but 69 Bibles, and more than 2000 were necessary to supply the wants of that county. The Bible Society of that place were taking measures to ascertain and supply the necessities of the whole county, and several of the Auxiliaries of the Connecticut Reserve Bible Society are pursuing the same course in their respective districts."

"Nor is this scarcity of the Holy Scriptures confined to the Western States. In the State of New-Jersey, and almost within sight of your Society's House, in that region called *the Pines*, in Camden, Haddonfield, Clemington, Speedwell, &c., as we learn from the last Report of the Nassau-Hall Bible Society, whose Agents have lately examined that district, many families were found who did not possess the Bible, and not a few *who had never seen one!* and whole neighbourhoods in which there was not a single copy to be found! In all that part of the southeastern section of the State there were very few copies of the Scriptures."

"The number of Societies auxiliary to the National Society is still increasing, and during the past year a goodly number* have been recognised by the Parent Institution, especially in the Western States, where many have become not only sensible of their wants, but also of the privilege of partaking in the glorious work of spreading the knowledge of the Lord over all the earth."

"Of the Societies not Auxiliary to the American Bible Society, your Board would state, that on the whole, they do not think their operations are any way materially injurious, but rather helpful to your labours; and the Managers most cordially rejoice with them in the joy of their prosperity, believing that they are doing as well as Societies so situated can do. Of these the Philadelphia Bible Society is the most important. By a letter just received from a gentleman in Philadelphia, dated 4th May, 1825, we learn that, during the past year, there had been printed by the Society 6410

* Forty five, whole number of auxiliaries 452

copies of the Scriptures, and that, during the same period, 10,088 copies had been put in circulation."

"It must gladden the heart of every Christian to learn that two versions of the whole Bible in the Chinese language have been completed, and are now in circulation—one by Dr Marshman, and the other by Dr Morrison and Dr Milne. Thus, 240,000,000 of perishing sinners, in China, and Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.

"Throughout Asia Minor, and Turkey in Europe, the Bible is beginning to shed its light, and diffuse its love; and even at Constantinople there has been something of importance effected in the holy work. Facilities are given to the circulation of the Scriptures, in the Turkish language, through many of the surrounding countries. How far the Firman of the Sultan may affect the spread of the Bible, remains to be known."

"Through the Ionian Bible Society, the Isles of the Sea have received a small supply of the law of God."

"In Russia, it is hoped, the Bible is still gaining ground. The national Institution had nearly three hundred auxiliaries and branches. They were circulating the Bible in 23 different languages. The Riga Society alone had sent out the Bible in eleven different languages; and, in New Pebalz, a branch of the Riga Society had no less than 2340 members."

"There is a noble spirit of benevolence kindled up in Germany. The Bible Institutions through the whole of that great empire are generally doing well, and increasing both in zeal and usefulness. The Hamburg-Altona Society has distributed already between twenty and thirty thousand copies of the Scriptures. The Hanoverian, Saxon, Leipzic, Weimar, Eisenach, Hesse-Cassel, Marburg, Hanau, Hesse-Darmstadt, Giessen, Worms, Heidelberg, Frankfort, and Wurtemberg Societies, and others, are all worthy of particular notice, did our limits allow of it. They are flourishing, and are cherished and fostered by the clergy and the laity, by the peasant and the prince. They are protected and patronized by royal munificence, authority, and influence."

"While Protestant Germany is thus associated to revive the world with the waters of life, Roman Catholic Germany is turning its eye to the guidance of a single individual as Israel to Moses, expecting from his hand an abundance of water to follow them through the wilderness. The Roman Catholic students in the various universities, the youth in the elementary seminaries, the travelling mechanics, the military and multitudes of the peasantry, look to Dr Leander Van Ess, a Roman Catholic priest, of primitive holiness, for a supply of their wants. The War Department of the Grand Dutchy of Hesse-Darmstadt has encouraged his exertions, and much good has already resulted from his labours. During a single year, he has put in circulation 50,000 copies of the Scriptures, and more than 500,000 copies since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labours, and aid him with all their influence. One of them took from him, at one time, 2,300 copies, and afterward sent an order

for 5000 more, observing that the tears of the starving multitude kept constantly telling him of their hunger and thirst for the bread and water of life."

"In France the Bible cause is flourishing in a most unexampled manner. The Protestant Society of Paris had an income, during its fifth year, of 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations. Their activity and usefulness bear full proportion to their income and encouragement. There can be no lover of the salvation of men whose heart will not beat high with sacred emotion while he contemplates the astonishing progress of the sacred work, under the enlightened management of the societies established at Lyons, Bourdeaux, Nismes, Montauban, Marseilles, Montpelier, Toulouse, Rouen, Orleans, Caen, and other places of note and interest; and, above all, the Society formed at *Ferney*, formerly the residence of VOLTAIRE! O, "Star of the Morning," how art thou fallen before the Sun of Righteousness! The Society of Ferney will flourish when the memory of the wicked shall have perished for ever."

"The British and Foreign Bible Society have given an impulse to the world, and waked up the slumbering energies of Christendom. By its instrumentality God has united in holy combination the hearts of millions, 'as the heart of one man,' to give to every nation under Heaven the Book of Life. Nearly 5000 Societies and Associations are already harmoniously and profitably pursuing this hallowed work."

"Thus the cause of the Bible appears prosperous in the highest degree—gradually, but irresistably overcoming the impediments placed in its way—making a rapid advancement into the empire of ignorance, idolatry, and paganism—reducing many to the faith and obedience of Christ, and exciting and cherishing the heavenly hope that the world will soon be covered with the knowledge of the Lord."

"Go onward then ye benefactors of the world! The Lord, your God and Redeemer, is with you! You have done much, but you have still much to do, and 'in due time you shall reap, if you faint not.'"

"Even now the eye of faith can see the inhabitants of the world enriched with the salvation of that Book of God, given for the guidance of men in the pilgrimage of life, the divinity of which appears in the accomplishment of its prophecies, in the splendour of its miracles, in the constancy of its martyrs, the purity of its doctrines, the preciousness of its promises, and the abundance of its consolations."

"May the Lord hasten it in its time! Amen."

AMERICAN TRACT SOCIETY.—In a former Number we announced the plan of forming a General Tract Society in New-York. We can now state, that this measure has been carried into effect, under very encouraging circumstances. On the 10th of May a number of delegates from different Tract Societies in the United States, met in New-York, discussed the Constitution adopted in March, and made some amendments to it. At a public meeting, held for the purpose, on the following day, a full history of the

proceedings in regard to this Society was given; the incipient measures which had been taken were sanctioned, and a number of resolutions offered which were accompanied by appropriate addresses. After the public exercises were over, the Society proceeded to witness the laying of the corner stone of an edifice, for its use, for which upwards of $20,000 had been contributed. The design of the Society is to concentrate the resources and efforts of Evangelical Christians of different denominations, in the distribution of religious tracts. The publishing committee, any member of which, may forbid the publication of a particular tract, are, the Rev. James Milnor, D.D. of the Episcopal Church, Rev. Gardiner Spring, D.D. of the Presbyterian Church, Rev. John Knox, D.D. of the Reformed Dutch Church, Rev. Justin Edwards, of the Congregational Church, Rev. Charles G. Sommers of the Baptist Church, and Rev. John Summerfield,* of the Methodist Church. The committee, appointed for the purpose, have issued, an address on the subject, to the Christian public, from which we extract the following paragraphs.

"It has long been a doubtful point, whether Christians of different denominations could unite their efforts beyond the single endeavour of distributing the Holy Scriptures "without note or comment." And yet the "body of Christ" is one. In all that pertains to the essential principles of Christianity, it cannot be otherwise than that there exists a union of affection and sentiment among all good men, by whatever name they may be called: and we are persuaded this harmony exists to a degree, beyond the anticipations not only of the more vigilant and cautious, but of the more indulgent and liberal. All good men receive the Holy Scriptures as containing a complete and entire system of divine truth, by whose unerring standard every opinion is to be tried and decided. So long as they love the Bible, they cannot be at war with one another. And so long as they believe the truths of the Bible, are they united in their religious sentiments. We do not mean by this to become the abettors of that *modern liberality* which discovers no difference between the precious and the vile, and which consists in a virtual indifference to all religious opinions. To us it appears, that the authority of the divine legislator extends to the understandings of men, as well as to their conduct, and that they have no more right to believe what is false, than to practise what is wrong. But we do believe, that if good men beheld each other's goodness through a nearer medium, and one less obscured, they would be more under the direction of a reciprocated confidence, and their prejudices and fears would melt away before the benignant influence of holy love. And we do mean to affirm, that were there a more scrupulous regard to the infallible judgment of God, and a less scrupulous regard to the fallible judgment of men; if the rivalship of denomination were merged in the rivalship of benevolent enterprise; if the fear of God and the love of Jesus Christ, if a tender compassion for the salvation of sinners, and a tender affection toward all the friends of the Redeemer, were the paramount principles of action; chilling alienations would pass away, heartburn-

* Since Dead.

ing suspicions would find no place, mutual criminations would be suppressed, more importance would be attached to the things in which we agree, and less to those in which we differ; there would be more of the soul of union; and while the enemies of our religion would be again constrained to bear the honourable testimony, "See how these Christians love one another," we ourselves should sing, "Behold how good and how pleasant it is, for brethren to dwell together in unity!" It is obvious that the only difficulty in forming a Tract Society upon these enlarged principles, lies in the doctrinal character of the Tracts to be circulated. On this subject, the most full and liberal provision is made in the Constitution of the AMERICAN TRACT SOCIETY. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation, to be each the protector of his own peculiarities; and in this labour of mercy to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness—the purity and obligation of the law of God—the true and proper divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards and punishments beyond the grave:—these are doctrines dear to our hearts, and constitute the basis of our union. And who does not see, that in the present state of our own country and the world, there is a wide sphere of successful operations, in simply diffusing these and other kindred truths in which we agree. It is hoped that the publishing committee, agreeably to the suggestion of the esteemed President of the Society, in his first official address, will "ever bear in mind the high responsibility of their office; and always feel that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the Depository of this Society, which does not contain, should it find its way where a Bible was never seen, nor the Gospel ever heard, enough of divine truth to guide the ignorant and the inquiring sinner into the path of eternal life.'"

"If in any instance we should hesitate about the terms in which any truth should be expressed, we may always be relieved from our embarrassment by resorting to the terms of the Bible, and adopting the very language of the Spirit of all truth. The committee cannot feel that this is a visionary enterprise. They no longer regard it as a doubtful experiment. On the most matured view of all the difficulties they can anticipate, they are persuaded it is a practicable and high-born undertaking. The indications of Divine Providence have so manifestly led to it, that though they have all admitted some anxious speculations, they dare not hesitate. It is with deep felt gratitude and delight, that they have watched the superintendence of the Holy Spirit over this novel and hopeful attempt; and already do they indulge the expectation, that under the same refreshing influence the riches of the harvest will correspond with the splendour of this early promise. Who can tell, but the time is drawing near, when the different sections of

the church of God on the earth, shall be perfectly joined together in the same mind and same judgment;" and that, without either embracing or propagating error or suppressing the truth, and without withholding their censure from all who believe "another Gospel," they shall imbibe that amiable and conciliating temper, whose attractive influence shall allure them to concentrated efforts in every labour of love? Who can tell but the present is an instance of harmony and co-operation which will prepare the way for other and more important instances, when in unity of faith and unity of spirit, no benevolent enterprise shall fail through the discordancy of Christians; and when in every cause that demands prompt and extended co-operation, the friends of the Redeemer shall know how to combine their energies, against the common foe? Who will not say 'The Lord hasten it in his time!' 'Thy watchmen shall lift up the voice; with the voice *together* shall they sing; for they shall see *eye to eye, when the Lord shall bring against Zion.*'"

American Sunday School Union.—The First Anniversary of this Society was celebrated on the 24th of May, at Philadelphia. The Managers say in their Report,

"Having alluded to the extent to which your enterprise proposes to exert itself, it is natural on the first anniversary of the American Sunday School Union, to advert to the circumstances connected with the recent organization of this Institution. The idea of a National Society had for several years engaged the thoughts of the friends of Sunday Schools in various parts of the country, and after correspondence on the subject, and a printed plan had been distributed for consideration, and the attendance of delegates from various and distant societies had been solicited, a meeting was held on the 11th of December, 1823, in the city of Philadelphia, when the expediency of forming a National Society was determined on; and the whole subject referred to the ensuing Annual Meeting of the Philadelphia Sunday and Adult School Union. Accordingly, on the 25th of May, 1824, after the celebration of the Seventh Anniversary of the Sunday and Adult School Union, the Constitution of the American Sunday School Union was considered and adopted, and all the property of the Sunday and Adult School Union, amounting to upwards of five thousand dollars, was transferred by unanimous vote to the new Institution.

The infancy of this Society has thus far liberally enjoyed His gracious protection, whose wisdom and goodness gave it birth. During the lapse of the year, not a single circumstance has occurred to discourage your most exalted hope, or in the least abate the ardour of your zeal. The plans which have been projected for the advancement of the cause, have, to a great extent, received the prompt and efficient approbation of the public; and as far as we have ascertained, the voice of the nation is unanimous in your favour. Some schools indeed have been hindered by circumstances from attaching themselves to the Society; but for the most part, these circumstances they themselves lament: and we think it cannot be long before the advantages of a connexion with the American Sunday School Union will be solicited by every Sabbath school in the land."

Besides the "American Sunday School Magazine," and the "Teacher's Offering," two periodical works, the Board have published, "42,500 Reward books, 51,000 Tracts, 10,000 Decalogue, 500 Minute Books, 4,000 Catechisms, 10,000 Christian Almanacs, 10,000 Spelling Books, 726,000 Tickets, 25,000 Hymn Books, 1,000 Plan of Proceeding, 2,000 Hymns in sheets, 650 Receiving Books, 11,000 Alphabetical Cards, 3,500 Seventh Annual Report of the Sunday and Adult School Union, amounting in all to 1,082,650. In regard to the publications of the past year, it may be proper to state; that the Board at their first meeting appointed a COMMITTEE OF PUBLICATION consisting of five persons of different christian denominations, and that all the works which have been issued from the Society's press, have passed under their careful revision."

"Impressed with the importance of well directed missionary labours, and the formation of a separate missionary fund, having from the beginning entered into their scheme of operations, your Board during the year, have had in their employ for different portions of time, six missionaries, whose instructions required them to establish new Sabbath schools, visit old ones, revive, animate and encourage such as *were languishing*, organize auxiliary unions, explain the objects of the Society, and by all proper means extend its influence and usefulness. And in proportion to the money and labour expended, no measure has been adopted by your Board with more signal success than these missionary appointments."

"On the whole, according to the information received by your Board, at the time of preparing this report there are in connexion with this Society *three hundred and twenty-one* auxiliaries, *one thousand one hundred and fifty* schools, *eleven thousaud two hundred and ninety-five* teachers, and *eighty-two thousand six hundred and ninety-seven* scholars. The whole amount of teachers and scholars who have become hopefully pious during the year has not been ascertained; many of the reports having omitted to give the numbers; but we have authority to announce more than two thousand of the former, and more than one thousand of the latter, as having joined the church since their connexion with the Sunday schools. Of Sunday scholars not connected with the American Sunday School Union, there are in our country, according to the best estimate we have been able to form, about forty-five thousand, which added to the eighty-two thousand under your care, make the total amount *one hundred and twenty-seven thousand* Sunday scholars in the United States of America."

After a brief sketch of the state of Sabbath School instruction, without the boundary of the United States, the Report says that "the number of Sunday scholars on whom the system is at this moment exerting a direct influence, may be safely estimated at more than one million."

In conclusion, the Report thus speaks of this mode of doing good.

"Enjoying decisively the high patronage of God, it has peculiar claims to the countenance and co-operation of men; and its claims begin to be extensively acknowledged. Among the benevolent institutions of this interesting age, Sunday schools are admitted to an honourable rank, and their cause is eloquently pleaded by patriots, philanthropists, statesmen, and ministers of relig-

ion. But they more successfully plead their own cause. Their usefulness is ascertained by their fruits. They have restrained and banished immorality; they have introduced order and happiness into families, where discord and vice once reigned: of thousands they have instrumentally effected the eternal salvation:—upon them the influences of the Holy Spirit have descended, and are resting at this moment with power and great glory:—they are laying obligations on generations to be born: and are contributing in no imperceptible degree to the bringing to pass that promised day, when they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall know me, from the least of them to the greatest of them, saith the Lord." WHEREFORE, BELOVED BRETHREN, LET US BE STEADFAST, IMMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS WE KNOW THAT OUR LABOUR IS NOT IN VAIN IN THE LORD.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.—The following extracts from the Report of the Board of Missions for 1825 were published in connexion with the narrative of the state of religion.

From a review of the missionary appointments for the last year, it appears that they amounted to *fifty-four*, embracing 168 months; exclusive of the stated supply on the Sabbath in the region along the Delaware; and exclusive of what has been done by auxiliary societies,

Reports have been received from 46 missionaries.

The result of Missionary labour has been encouraging. Your Missionaries have organized nine or ten new churches; they have formed Sunday Schools, Bible Classes, and praying meetings. They have aroused professing Christians from their slumbers, and excited them to greater activity, in the service of their Lord and Master. They have been instrumental in awakening and converting a number of careless sinners, and have admitted many to the communion of the church.

In consequence of their missions, four of your missionaries have been settled as Pastors over congregations living in their respective missionary fields.

The applications for Missionary appointments are so numerous, that the funds of the Assembly will be very inadequate to meet them. It is to be regretted, that the funds are so small, and that so few congregations take up collections to aid them. The stream which ought to flow into your treasury, is diverted from it, in too many cases. Local Missions are important. But, in supporting these, the congregations should not forget the extensive fields which this assembly have to cultivate. While churches are maintained in the settled parts of our country, by Missionary aid, the inhabitants of the destitute regions in which churches are yet to be formed, and the attention to religion kept up by occasional preaching, are not to be neglected. The Board are desirous of contracting the limits prescribed to their Missionaries; and they have been in the habit of aiding feeble congregations, who have stated pastors, by employing their pastors as Missionaries on Missionary ground for a part of their time. In this manner not a few have been assisted. But the Board cannot resist the calls for relief

that are directed to them from these infant settlements where the people are poor and widely scattered. There the inhabitants are in danger of falling into a state of heathenism. By occasional preaching, the people are taught to remember that the gospel is desirable, and its ordinances to be sought. Germs of churches are discovered; and in the course of a few years, as the population increases, churches may be formed, and the way prepared for the regular settlement of the gospel ministry.

It is all important that the Missionary funds of this assembly should be increased.

In concluding this report, the Board would state that *very few* Presbyteries have reported on Missionary subjects.

Toleration in Buenos Ayres.—A treaty has lately been concluded between Great Britain, and the United Provinces of the Rio de la Plata, which contains the following provision:

The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy perfect liberty of conscience being allowed to perform divine worship either in their own houses or in their own private churches and chapels which they shall be permitted to build and maintain in convenient situations approved of by the government of the said provinces; and the subjects of H. B. Majesty who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain.

Mr Parvin, an American Missionary at Buenos Ayres, writes that he has been informed on good authority that the same privilege would be extended to the Americans; and adds "I see no reason to doubt, that, if application should immediately be made to government, to build a Protestant church here, it would be granted." This subject assumes the more importance, since it is estimated, that there are at Buenos Ayres, exclusive of the numerous seamen who touch at that Port, about 4,000 Protestants.

Edict Respecting the Jews.—A foreign correspondent informs us, that the Bavarian Government, amongst other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect. All the present rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for the children of both sexes, who has been regularly educated and approved, but also a *Preacher*, in lieu of the rabbin, whose duty shall be, to superintend the instruction of the youth, and to preach in the German language every Saturday in the synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that such Preachers shall have studied at the University, and shall pass a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked, and sealed up those synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us

that he visited twelve villages where the synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregations petitioned the Government shortly before the day of atonement, to allow them, at least, to open their synagogues for that day, on account of its importance and solemnity; but it was refused.—*Lon. Jew. Ex. for April.*

Bible Society and Christian Churches at Ferney.—A Bible Society was established not long since at Ferney, once the residence of Voltaire, by the Baron de Stael, and other friends zealous for the propagation of true religion. It is certainly one of the most memorable events in the history of Bible Societies that the antidote should thus issue from the very spot from which the poison of infidelity was so long disseminated; and that the advocates of Christianity should confidently trust to the circulation of the sacred volume itself, as a sufficient shield against the misrepresentations and sophistry with which, in this very place, it was formerly assailed.

It is intended to erect a Protestant church at Ferney, which will be at the same time a monument of the triumph of Christian principles, and of the progress of religious liberty. The French government has granted one hundred Napoleons for that purpose. The king of the Netherlands has given a donation of fifty Napoleons, to promote the object. About £300 sterling have been collected in Great Britain, in addition to the sums raised by the Protestant inhabitants of the district, who have contributed to the utmost extent of their scanty means. The sum of £200 however, is still wanting to complete the church.

Since it has been announced that a Protestant church is in progress at Ferney, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that, without the aid of British Christians, the completion of the Catholic church will reprove the tardiness and indifference of the Protestants.—*Lon. Christ. Observer.*

Revival in Ceylon.—In a former number we mentioned that there had been a revival of religion at the Missionary stations in Ceylon. A letter from one of the missionaries, which we have not room at present to insert, is thus noticed in the Recorder and Telegraph.

By Mr Winslow's letter, dated Jan. 10th, 1825, we have the pleasing intelligence, that the revival at all the stations in Ceylon, had re-commenced. This was preceded by great fervency of prayer among the hopefully pious. Those who had previously been serious, but whose convictions had been stifled, were re-awakened, and many who were careless in sin were convicted. Eight or ten native schoolmasters give evidence of seriousness, and more than 30 have professed some concern for their souls. After a trial of eight months, the missionaries were about to admit the first fruits of the revival to their little church. They were soon to have a great meeting for this purpose. A temporary building, which would contain 3000 or more persons, had been provided, and the new converts were to be admitted to the solemn ordinances of Baptism and the Lord's Supper, in the view of thousands of heathens. It was expected that 44 would then

for the first time sit down at the communion, making the whole number of native church members about 70. [It is presumed that others are hereafter to be admitted, but who for the purpose of further instruction, are now delayed.] The Monthly Concert is well attended, and the mission enjoys the peculiar smiles of God.

British and Foreign Bible Society.—This important institution held its Annual Meeting in the month of May. We copy from a paper before us, the following brief notice of its progress:—

The Report gave a succinct account of the progress of the Society during the past year, and adverted to the increased distribution of the Scriptures in France, Germany, and the Netherlands, under the auspices of the Society. The King of Wirtemburg was stated to have contributed 500 florins in furtherance of the circulation of the Bible. In Russia many difficulties impeded the progress of the Bible. But its friends had not been inactive or discouraged, for in the last year they had distributed 450,000 copies of the Sacred Scriptures. In Greece and the Ionian Islands the Society had distributed large quantities of Bibles, and the Greeks were known to have employed themselves in the study of the word of God in the intervals of warfare, and while awaiting the attacks of their enemies. (Cheers.) Looking to another quarter of the globe in our East Indian possessions, there had been a decided increase in the distribution of Bibles, and the Scriptures had been translated into many new dialects; among others into the Parée, which was only inferior to the Sanscrit in universality. In various States of South America 15,000 copies of the Scriptures had been distributed at the expense of the Society. Corresponding exertions had been made with most satisfactory effect in North America; and even the Esquimaux had profited by the efforts of the Society, and had now an opportunity of reading the Sacred Scriptures translated into their own tongue. In Ireland a great increase had taken place in the distribution of the Scriptures, which were now translated into the vernacular language. (Cheers.) A desire had been manifested among the Jews for the possession of the Hebrew Scriptures, which had been met by the Society; and many Spaniards in this metropolis were furnished with the word of God in their own language, by means of the Society. A grant had been made to that excellent institution, the Seamen's Hospital, of Bibles in no less than eight different languages, for the use of its inmates. His Majesty has been graciously pleased to accept a complete set of the Society's translations of the Bible into all the different languages and dialects, and allow them a place in his private library. (Hear.) On the whole, notwithstanding some deficiency in the receipts of the year, compared with that which had preceded it, and the existence of some difficulties and checks upon their exertions upon the continent of Europe, the Society did not feel discouraged, but, on the contrary, was resolved to go on its way, whether those difficulties should subside or increase. In some instances they had experienced opposition; in others the noble of the earth had fostered and encouraged their exertions. Various openings and combinations of events over which they could have no control, had operated in their favour in innumerable instances. Merchants and soldiers, statesmen and literary travellers, had in many cases, while merely pursuing their own proper avocations, made a way for the operations and progress of the Society, and opened for it a way in the desert. The Committee would conclude with telling them that they might still look forward and expect the accomplishment of much greater things, as the period approached "when every mountain should become a plain, and every valley be filled up," and "blessing, and honour, and power, should be to Him that sitteth upon the throne, and to the Lamb forever."

—o—

ERRATUM.

Number for June, page 289, 18th and 19th lines, for *stones* read *atoms*.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER XI.

This consistency incomprehensible to us—but so are many other things which yet we believe.

PROBABLY before this time you are anxious to propose the question of Nicodemus—*How can these things be?* Could you receive the answer from Him who taught Nicodemus, it would, no doubt, be satisfactory. Without claiming, or desiring to be any thing but an humble disciple at the feet of that teacher, may I not reply, in his language, adapted to this case—Art thou a student of the Bible, of the character and government of God, and knowest not these things? Do you not read of many undoubted instances of the divine purpose being accomplished through the agency of men, without in the least impairing or suspending their moral agency? If you find but even one such instance, this proves the fact, and solves the difficulty. For if the determinations of God are consistent with the moral agency of man, in the case of one individual, they may be, and are consistent with the moral agency of all the human family. That Teacher has already given us all that he considered useful, and therefore, all that is necessary, on the subject. This ought to satisfy every candid mind.—When on earth, he never gratified the idle curiosity of any man; were he to converse again with men, he would, no doubt, act in the same manner.

The power of human language may be utterly insufficient to convey, to our minds, definite ideas any farther than to teach the fact. This, I conceive, is done, both in the Bible, and in the providence of God. The use of words which convey no definite ideas, is altogether vain. Our minds may be far too limited to comprehend this consistency. The attempt, therefore, to make us comprehend it would be fruitless: and God makes no fruitless attempts. If our capacities were sufficiently enlarged to grasp the magnitude of this subject, we would cease to be men; or if the subject was brought down to the present limits of our capacities, then it would cease to be the subject which it is. All that can be done is, to make us acquainted with so much, with such parts of the subject, as are comprehensible, and of course, useful to us. This, in my opinion, has been done. With this we ought to be satisfied; for this we ought to be grateful. That curiosity which

pushes its inquiries farther, is, in my opinion, of at least a suspicious character. We are not satisfied with the information which God has given us, unless it were extended farther than divine wisdom has deemed proper and useful for us. We will not admit the existence of facts, unless we can comprehend the consistency and harmony of these facts. We will not receive truths suited to our own comprehension, unless we can receive those suited to superior intelligences: that is, unless we are raised to a higher grade in the scale of being. We will not be contented and thankful that we are men; we must be angels. Well, suppose we were elevated to the rank of angels: there are perfections in the character of Deity which even they cannot comprehend. *Can they by searching find out God? Can they find out the Almighty to perfection?* The same curiosity might lead them to desire capacities sufficiently enlarged to comprehend these perfections; that is to be gods. If this curiosity were not gratified, they might be discontented; and all discontent, of this kind, is rebellion against the Most High. If it be wrong in them to indulge this curiosity, it must, at least, be suspicious in us. If they ought to be thankful for what they can comprehend of the works and character of God, so ought we; if they ought to be thankful and contented that they are angels, so ought we, that we are men.

I am far from charging, with these consequences, all who make this and similar inquiries; and because they do not receive answers, satisfactory, in their view, reject the doctrine which I maintain: but I candidly think they have not duly considered the tendency of that curiosity, or of that spirit, from which this inquiry proceeds.

If, however, they will urge the inquiry; how can the purposes of God be consistent with the moral agency of man; I freely confess that I do not know: nor do I ever expect, in this life, to comprehend this subject. Men of greater research, of greater talents, and of much greater piety than I possess, have left the world, making the same confession. The man, therefore, who can seriously make the inquiry, must wait for the clearer light of futurity.

There are many other subjects respecting which the same inquiry might be made, to which the same confession of ignorance could only be given. How did God create the world? By his almighty power, it might be answered. But should the inquirer renew the attack, and ask, how could divine power operate, when there was nothing to operate on, nothing on which this power could terminate? I confess, as freely as in the other case, I do not know. How can, or how does God

govern the world? I do not know. Shall we, therefore, refuse to believe that the world was created, and is governed by Jehovah? We may, it appears to me, just with the same consistency and truth with which we refuse to believe in the wise and holy purpose of God, according to which he created and governs the world.

The love of Jesus Christ, to guilty sinners, which surrounds the divine character with its brightest and mildest splendours, which animates the universe with new joys and new glories, is perfectly incomprehensible to us. Its height we cannot reach; its depth we cannot fathom; its length and its breadth we cannot grasp. Of this love it is said with perfect truth that it *passeth knowledge.* Thanks to the divine Saviour! his love is infinitely greater than our comprehension. Shall we then ask, how can this love exist; or how can it be exercised? and until we have this difficulty removed; until it is brought down to our capacity, or our capacity is enlarged to its dimensions, shall we hesitate to rejoice in it? Because this explanation cannot be given; or if given, cannot be comprehended by us; shall we refuse to believe in the reality of this love; that angels ever beheld and adored its exhibition; that the heart of a sinner ever felt its life-giving touch; shall we drive from our hearts the hopes which it inspires, and shut against ourselves the heaven to which it invites, and for which it prepares us? The man who would act thus would declare his own incorrigible wickedness, stamp his own character with the basest ingratitude, and fix on his own soul the seal of perdition. We have abundant evidence to support our belief in the reality and greatness of this love; yet this evidence does not render it comprehensible to us. The more we know of it, the more deeply are we convinced that it passeth our knowledge. Yet no man ever thought of alleging this as a reason why he would not receive and rejoice in it. Its greatness, on the contrary, is the ground of his joys and his hopes. Why we should not feel and act, in the same manner, respecting other truths of the Bible, I cannot tell.

That God is not the author of sin, I most firmly believe.—Nothing in his character, in his word, or in his works, will justify such a belief. On the contrary, he declares that it is odious in his sight, and dangerous to us. As the righteous Governor of the universe he has most plainly, and positively forbidden and condemned it; as our affectionate Father, he has warned us of its deceitful and ruinous tendency, and furnished us with the very strongest inducements to avoid it,—And yet, that this is a sinful world, is a melancholy fact,

which none, or very few at least, have been disposed to question. That we are sinners is a plain proof that we are subjects of the moral government of God: for sin is a transgression of those laws, by which we ought to be governed. In the Bible, those laws are contained, which shew us what we ought to be. But the Bible is adapted to us as sinners; miserable, helpless sinners. Therefore, in addition to the moral law, it contains a revelation of mercy; a glorious plan of redemption, through the atoning blood of a crucified Saviour. It contains all that is necessary for us to know, in order to escape the consequences of sin, and regain the favour of God. That we are also under the government of divine providence is, in my opinion, as certain, as that we are under the moral government of God. That these two governments are perfectly consistent with each other is evident; because they are both conducted by the same wise, good and Almighty Being, whose perfections and designs perfectly harmonize. But although they are connected, and in harmony with each other, yet there is in many respects, a difference. The government of providence is subservient to the moral government: the one is administered for the sake of the other. In proof of this, it may be observed, that the laws of providence, or as they are generally called, the laws of nature, have frequently been suspended to promote the designs of the moral government; but no instance occurs of a moral law being suspended, to promote the designs of providence. The life of man is preserved by providence, that he may, as a moral agent, enjoy and glorify God. They differ also in this; none but intelligent creatures are subjects of the moral government; but all creatures, animate and inanimate, rational and irrational, are subject to the control of providence. They differ also in this: the laws of the moral government, as far, at least, as we are concerned, are fully made known; but the laws by which the government of providence is conducted, never have been, except in a few instances, made known to man. The exceptions to which I refer, are those events which have been predicted by the prophets, or secured in the promises of God. In both cases the laws of providence, respecting the events to which they relate, were made known to man, before they occurred. Respecting all other events, we have no such certainty; *we know not what will be on the morrow; we know not what a day will bring forth.* In this difference both the wisdom and goodness of God appear. It is all important that we should know the moral law, according to which, our eternal state is soon to be unalterably fixed; but a full and perfect knowl-

edge of future events could do us no good; and in most cases would add to our misery. It is enough for us to know that a life of sin, of impenitence and unbelief, will lead to eternal misery and disgrace; that a life of holiness and faith in the Son of God, will conduct to happiness and glory. Whether our life is too long or short, spent in sickness or in health, in affluence or in indigence, we do not know: we may cheerfully leave the dispensations of providence to Him who worketh all things after the counsel of his own wisdom. The laws of providence being unknown to us, cannot, for this reason, be the rule of our conduct. There is no reward promised to those who fulfil these designs; nor any threatenings uttered against those who, if they could, would disobey those laws, and frustrate these designs. Things inanimate, of course, incapable of rewards or punishment, obey the will of God, in the great work of providence. When the agency of man is employed, no reward is promised, no reward is bestowed, for this agency. In this respect man is like the hail, the snow, and the vapour. The only difference is that man, being a rational creature, of course, a moral agent, the wisdom of God has to secure his instrumentality, without impairing or suspending this reason, or this moral agency. To accomplish this, with certainty, and to any considerable degree, would be difficult and even impossible to man. And yet something like it is often attempted, and in some degree effected, by judicious and affectionate parents, in the management of their children: without positive restraint or coercion, by observing their disposition, by skilful arrangements, children are often induced to act that part which is agreeable to the will of their parents. In such instances, children are not sensible of the influence of parental authority; to themselves they appear to act, and in fact do act, according to their own choice; when it is certain that without this parental influence, they would have acted a different part. Now, that which parents can effect, in some degree, in their children, we think it neither impossible or even difficult for the wisdom of God to effect in men, with absolute certainty, and in any degree which the designs of his providence may require. He who formed the rational soul, knows how to reach and influence that soul, without destroying its rationality, and without its being sensible of that influence; and yet without this, it would have thought and designed, and acted differently. That this was the case with Cyrus, is undeniable; and I repeat it again; what has been effected in one individual may, and no doubt is effected in all others.

The great laws of the moral government are all certain, fixed and immutable. They are, with propriety, said to be a transcript of the moral perfections of the Lawgiver. Man, whose knowledge is very limited, and who may become wiser by experience, may, and ought to change his laws when he discovers their imperfection: but the wisdom and goodness of God are no greater now than they were from the beginning. The conduct of his moral subjects has not taught him to make the slightest change. It was, from all eternity, immutably certain, that sin of every kind and degree would be condemned; and that holiness would be approved. The finally impenitent transgressor has no more reason to expect that he will escape the righteous judgments of God, nor the sincere penitent any more reason to fear that his hopes will be disappointed, than that the divine perfections will change. These laws are the wise and holy decrees, according to which the great Sovereign will express his approbation and condemnation, and distribute rewards and punishments to his moral subjects. If these laws are thus certain and immutable, shall we not conclude that the laws of providence are equally so? The providence of God is subservient to his moral designs; the one is the end, the other is, in part, the means. Is all that relates to the end unalterably fixed, and yet the means for the accomplishment of that end left vague, uncertain and mutable? As the events of providence take place, or approach their birth, does he receive new ideas? does he become wiser, and therefore more competent to decide what will be expedient in future? Before he determines the events of one century, year or day, does he wait to observe the success of his plans during the century, year or day, immediately preceding? Is he merely making experiments for his own improvement in wisdom, to ascertain the best manner of conducting his providence? In short, is he a man? or is he the Allwise and Almighty God? If he is God, and not man who manages the vast concerns of providence, then the laws of that providence, equally with those of the moral government, are eternal, fixed and immutable. These laws are the wise and holy DECREES according to which all events, without one single mistake or failure, ever have been, and ever will be regulated.

LETTER XII.

Moral Government—Salvation by Grace.

A FEW remarks will now be offered respecting the Moral Government of God; or rather respecting the redemption of man through a divine Saviour; the renovation of his heart; his restoration to the favour of God; and his preparation for eternal glory. May the Holy Spirit enlighten and assist both the writer, and the reader!

By grace ye are saved, may be the basis of these remarks. Grace, in this passage, means the free, unmerited favour of God. Salvation is an unmerited favour. Not one of the human race either does, or can deserve it; nor can they, by all that they can do, or suffer, have the shadow of a claim to it. If they could, it would then be merited; if merited, it would be a just debt; and if a debt, it would be no more grace; and if not of grace, then the passage just quoted, together with many others, should be stricken from the sacred pages. If it were a debt, then the sinner need no longer assume the attitude of an humble suppliant, humbly begging for salvation as a favour; he might approach his Judge with all the confidence of a claimant and boldly demand what was his right; he need no longer apply to the mercy of God, but to his justice. If it were a debt, or deserved, then God is bound to pay it; for *the Judge of all the earth will do right;* then it would be no longer free, but the result of obligation. He who brings another under obligation, must confer some favour, or in some way or other, be profitable to him who is laid under obligation: but what favour can a sinner bestow; in what way can he be profitable to his Maker? He who induces another to act differently from what was intended, must present reasons of greater wisdom, and greater weight, than those possessed by him whose intention is changed: who then can induce the Almighty to act differently from his own free and sovereign pleasure? The truth is, which we will all soon feel and acknowledge, in the sincere penitence of our hearts, or in the anguish and despair of our eternal existence, that so far from deserving salvation, we deserve the righteous indignation of God, just in proportion to our guilt: for *the wages of sin is death.* "Every sin deserves God's wrath and curse, both in this life, and that which is to come."—Now, as we have all sinned, we all deserve to perish. This is the miserable and helpless state in which all mankind are by nature. Was it otherwise, we would not need a Saviour; salvation in the evangelical sense, would be impossible.—

Every sin, therefore, that is forgiven, must be forgiven through grace; every sinner that is saved, must be saved by grace: not one of them does, or can deserve it.

Of the same import is another declaration of the Apostle Paul; *Eternal life is the gift of God.* The disciples of Christ are now in possession of this gift; for *he who believeth on the son hath everlasting life.* Therefore this gift includes every thing pertaining to our salvation—the means and the agency by which we are united to Christ, and reconciled to God; the character, the dispositions and affections, and all the qualifications which fit us for the service of God here, and for the enjoyment of him hereafter—all are the gift of God. Accordingly we find from scripture that all these things, in detail, are explicitly ascribed to God as his gift. The Saviour himself is the gift of God; and in him are included all things else, necessary to salvation. The holy spirit, including all his influences, is given of God, to those who ask him. The Bible itself, with all its threatenings, admonitions and warnings; with all its promises and invitations, its doctrines and precepts, its examples of obedience and rebellion, of holiness and sin; by which we are enlightened, impressed and governed; by which we are wounded, and healed, alarmed and comforted—the Bible is the gift of God to an ignorant, sinful and perishing world. The holy sabbath, so conducive to the existence and progress of vital godliness, is the ordinance of Heaven. Public worship, family and private devotion, are institutions of infinite wisdom, for the perfecting of the saints. Prayer is not only an important duty, but a precious privilege, granted to us by the Father of mercies. Are we convinced of sin? it is by the Spirit, the Comforter, who is the gift of God; it is by the law which God has given us. Are we enabled to exercise faith in Christ? that faith is a divine gift. Do we love God? that love is shed abroad in our hearts by the holy spirit, who is given unto us. Do we sincerely repent? that repentance is given by our exalted Prince and Saviour. Are we pardoned and accepted of God? that righteousness, on account of which we are accepted, is a gift. Are we adopted into the family of heaven? that spirit of adoption we have received. Do we enjoy peace? that peace is the legacy of Christ. Have we good hope? it is given us through grace. Do we gain the victory? thanks be unto God, who giveth us the victory. All the means of grace, as they are generally called, together with all the effects which these means are made instrumental in producing on our hearts, and on our lives, are distinctly ascribed to God as his gift.

Gratitude is a sentiment awakened in the mind by the reception of favours which we esteem valuable, and which we do not deserve. Unless some favour is received, or expected, the human heart cannot feel grateful. Gratitude cannot be called into exercise by a mere act of volition, as we can raise our hand; it must have its appropriate cause. Accordingly, wherever you witness a heart expanding with its delightful emotions, you may be sure some valuable favour is either expected, or has been received. Now where is the christian who does not feel thankful to God for causing him to differ from others; for those convictions of guilt and danger which led him to inquire what he must do to be saved; for that heavenly light which guided him safely through his perplexities and distresses, and taught him how to believe; for that gracious aid, by which he was enabled, guilty, helpless and polluted as he was to cast himself on the merits of Jesus Christ; for that joy and peace which he found in believing; for that new heart which habitually inclines him to repent of sin, to abhor himself on account of it, to watch against and avoid it; for that relish for spiritual things, by which he is enabled to delight in communion with God, and in cheerful obedience to his will? Who is not thankful for those spiritual and devout affections which adorn the character, give the thoughts an heavenly direction, warm, elevate and purify the soul; for that power by which he is kept through faith unto salvation? The man who is not thankful for these blessings proclaims his own ignorance of them, and proves himself unworthy the name of christian. The grateful heart believes and acknowledges that all these are good and perfect gifts from the father of lights.

All the blessings for which we are directed and permitted to pray, are bestowed according to the good pleasure of God. the very petitions which we offer up, imply that we have no right to claim them; and that when received, they must be received as free and unmerited favours. Careless sinners should pray that they might be impressed and awakened; the awakened should pray that they might be preserved from all the errors and delusions which beset their path, and enabled to believe in Christ with a heart unto righteousness; christians should pray for a clean heart and a right spirit, for strength to persevere and increase in the ways of holiness; or rather, every person should pray without ceasing, for these and for all other blessings. Now prayer has no meaning, it is mockery, unless it flows from a deep and thorough conviction that we do not possess that for which we pray; that we need it; and that we do not deserve it. I can conceive of no motive to

pray for that which we already possess, or that which we do not need, or that which we deserve: for this we would not ask as a suppliant; we would demand it as our right. If we we pray with the understanding, we know and feel at the moment, that we do not merit the blessings for which we pray; that God is under no obligation, of course, to bestow them. Was this conviction more deeply wrought in our hearts, our prayers would be mingled with more reverence, more humility, and more earnestness than they sometimes are. When God bestows the blessing, it is not as the payment of a debt, or a compensation for services which we have rendered, but freely and graciously.

These remarks are forcibly, and affectionately exemplified in the case of the publican. His consciousness of misery, guilt and unworthiness are clearly indicated by the distance at which he stands; by his downcast eye; and by smiting on his breast. He mentions no debt that is due him; no services, on account of which he ought to be heard, and rewarded. He confesses himself to be a sinner. Knowing that mercy was his only plea, though even this he did not deserve, with reverence, humility and earnestness, he prays—*God be merciful to me a sinner!*

Again; the whole work of regenerating and purifying the heart of man, from the first quickening touch, through every intervening stage of its progress, to the most triumphant assurance of faith, ever attained in this world, is directly ascribed to God, as his peculiar work. When *dead in trespasses and in sins;* when *children of wrath*, it is *God who quickeneth us.* From the context it would appear that this *quickening* marks the first impression which changes the heart from a state of death-like insensibility, to serious reflection and feeling. Of the same import is the language of the Apostle James; *Of his own will begat he us with the word of truth.* Regeneration, with all that it implies, is ascribed to God; *we are his workmanship.* Those who believe in Christ, are *born of God.* Those who are called, are *called of God.* It is *God who justifieth.* It is God who works in the hearts of his people the *work of faith with power;* who makes a way for their escape when tempted; who comforts, strengthens and upholds them. If they work out their own salvation, *it is God, of his good pleasure, who worketh in them, both to will and to do.* Other passages to the same effect, need not be mentioned; for no christian, I presume is disposed to deny that all that is good, in the heart of man, is the work of the Spirit.

Let me ask you now, are these things so? Are we, indeed, saved by grace? Is our salvation, with all that it includes, a free, unmerited favour? Is our regeneration, and progress in holiness, from the first serious thought, to the last exercise of faith in this world the peculiar work of the Spirit? I cannot deny myself the pleasure of believing that you reply in the affirmative. You not only admit that these things may be true, as you would admit respecting things with which you were not acquainted, or which you had not carefully examined; but on the testimony of your own experience, and of the word of God, examined with prayerful attention, you affirm that they are true. Then, my friend, you are a genuine Calvinist. This is the very essence of that system of doctrines called, sometimes by its advocates, and sometimes by its opponents, Calvinism. It is a matter of little importance, however, by what name any system of doctrine is called; if it is according to scripture, it ought to be received; if it is not, it ought to be rejected. It ought to be neither defended, nor opposed, merely on account of the name which men have given it; but solely on account of its truth, or its falsehood. Had this been kept habitually in view, half the disputes in the religious world would never have taken place; and the greater part of the other half would have been much shorter, been conducted with more meekness of wisdom, of course, been more profitable than they have been. By those who keep this rule in view, the Bible, understood in its plain and obvious meaning, is revered as the highest authority; as the only infallible guide. They imitate the noble Bereans, *searching the scriptures daily, whether these things are so;* if so, if found in the scripture, they are *received with all readiness of mind.*

However, as I have mentioned the conclusion which, in my opinion, follows unavoidably from the above premises, I will give you permission, and even request you to review this letter, with greater attention, and with a reference, if you please to this very conclusion. What the result of such a review may be on your mind I cannot tell; on my own mind it only strengthens the conviction that the preceding statements are abundantly supported by scripture; that they are the plain doctrines of the Bible. Until I know to the contrary, I will suppose this is also your deliberate conviction. Then I repeat it; you are a Calvinist; you believe as they do.

For the Lit. and Evan. Magazine.

ON MINISTERIAL SUPPORT.—Concluded.

I will now in a cursory manner examine some of the objections which are urged against this doctrine. These are generally founded upon certain expressions in scripture which seem to oppose it.

In the Jewish dispensation the avaricious and mercenary disposition of the prophets and priests was a frequent topic of complaint with the Almighty. In Micah iii. 11. The Lord, by his prophet complains that the heads thereof judge for reward, the Priests teach for hire, and the prophets thereof divine for money. A similar charge is brought against them in Malachi i. 10. This was indeed a deplorable corruption in the Church. God had provided for their maintenance and they notwithstanding made merchandize of their office, and judged, and taught, and prophesied, not with a desire of serving and benefiting his creatures, but for the sake of the wages —and these probably were wages which they contrived to obtain as special rewards for their services, aside from the maintenance which, he had assigned them. The conduct of such we all reprobate. While we contend, that a minister ought to be maintained, we believe, that he ought to receive his maintenance with a sincere desire of spiritually benefiting his people.

In Mat. x. 8, our Saviour said to his disciples, "freely ye have received, freely give." It is obvious from the context that he here referred to the spirit in which they should exercise the miraculous powers which he had conferred upon them. "Heal the sick, cleanse the lepers, cast out devils, freely ye have received, freely give." This is the 8th verse. But in the 9th and 10th he says, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves: (for the workman is worthy of his meat.")

In Acts xx. 33—34, St. Paul says to the Elders of Ephesus, "I have coveted no man's silver or gold or apparel. Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." We must recollect that St. Paul had found the Ephesians *heathen*, and had ministered to them as such. They must first be converted to the christian faith, before they could be taught christian duties. Avarice was the prevailing passion of that people, and they would have been exceedingly jealous, of any attempt

to obtain their money. He wisely dealt with them as our Missionaries to the heathen now do: give them no occasion to suppose, that the introduction of christianity among them is a money making scheme: taking every prudent and honest measure to wipe away their prejudices. Yet it was among these same Ephesians, that Timothy was left to ordain Elders and was specially directed, to "account the elders that rule well worthy of double honour." While they were in a heathenish state, St. Paul avoided all cause of offence; when they were sufficiently instructed he took measures for the establishment of churches among them, and for the maintenance of their minister.

Paul pursued the same course at Corinth. Yet, when they were sufficiently instructed, he wrote to them, what we have already selected from the 9th chapter of the 1st Epistle, where he plainly taught them, that this ought no longer to be the case.

But there is a passage in 2d Thess. iii. 8, which compared with Phil. iv. 16, casts a bright beam of light upon all such passages. To the Thessalonians St. Paul says, "Neither did we eat any man's bread for nought, but wrought with labour and travail, night and day, that we might not be chargeable to any of you." Yet in his Epistle to the Philippians, he commends their liberality and says, "For even in Thessalonica ye sent once and again to my necessity." Thus, it seems, that though from prudential motives, he would not make himself chargeable to the Thessalonians, while he resided among them, yet he thankfully received donations from the Philippians and was in part supported by them. This circumstance can easily be accounted for, by recollecting that the Philippian church was first planted and better instructed. Those who infer from such passages that ministers should never receive a support from their people use this very illogical argument, "Because it is inexpedient for missionaries among the heathen to claim of them a maintenance, therefore ministers labouring in established and christian congregations, must not be maintained." Is any one so blind as not to see the fallacy of the reasoning? Do not missionaries in the present day imitate Paul in avoiding all occasion of offence to the people, among whom they labour? Such virtually renounce their christian character and claim the privileges and immunities of heathen.

It is obvious from the preceding remarks, why it is an ordinance of God, that they who preach the gospel, should live of the gospel, it is that they may be exclusively devoted to

their work, and in established churches, scripture seems to anticipate no other preachers, than those who are thus disentangled from other pursuits. If he enter upon the gospel ministry not constrained by the love of God and the Saviour, without feeling any necessity laid upon him, so that he can sympathize with St. Paul, when he says, "Woe is unto me if I preach not the gospel," he has rushed into his labour without a call and has reason to believe, that like Nadab and Abihu, he is offering sacrifices with strange fire. If he engaged in the ministry for the sake of the wages or the honours, or the ease, which an indolent discharge of his duties may afford him, he does it at the peril of his soul, and must answer to his God for his base and mercenary motives. But that some preach the gospel for the sake of the wages, and make it a mere traffic, is no reason, why faithful preachers should not be maintained.

III. I will now inquire, what is a maintenance for a minister.

Before I attempt to settle the principles, by which this ought to be regulated, I must be permitted to remark, that there seems to be a wide spread and prevailing error in the community respecting the ministerial character—and that he who undertakes this office, at once strips himself of all his affinities to the rest of his species and has no longer any claim, scarcely to the common comforts and conveniences of life, but from the sacredness of his office, is to become himself more holy than others.

I acknowledge that the minister of the gospel takes a conspicuous station and is bound to become an example to others. An awful responsibility is imposed upon him, which ought to excite him to prayer and watchfulness. But still, the relation which a minister sustains to his God, differs much less than is commonly supposed from that of his hearers. Is he luxurious in his living, extravagant in his dress, and disposed to self-indulgence? It is obvious, that these things are more conspicuous in him than in others, and they may exist to such a degree as to disgrace the cause and disqualify him for his office. But in any degree they are sins in him, and more aggravated than in others. But they are sins, likewise, in others. Is he bound to deny himself,—to take up his cross —to seek first the kingdom of God and his righteousness, in all that he does? so is each individual of his people. We ought to recollect that ministers are flesh and blood, and subject to the same infirmities and temptations as others.

Another notion which appears to me erroneous, is entertained by many who acknowledge the right and propriety of ministerial support. It is that they ought to have *very little.* Any small sum which the people please to give them, ought to satisfy them. But whence is this notion derived? By what authority, is it maintained? We are supposing him to be what scripture directs him to be "given wholly to his work," either preaching, performing pastoral duties, or in his study meditating upon these things, that his profiting may appear to all. He then has no other source of subsistence. But when St. Paul said "Even so hath the Lord ordained, that they which preach the gospel, should *live* of the gospel," did he mean that they which preach the gospel should starve of the gospel? or did he mean that they should have a *decent* and *comfortable* maintenance? Surely *living*, in this passage, does not mean famishing.

No one who reads his Bible, or is acquainted with the history of the church, will favour large salaries, for ministers of the gospel. The evils of such provisions for the Clergy have been sufficiently demonstrated in the Roman Catholic Church, and splendid livings seem to involve ministers in the same evils and temptations as secular concerns. Experience will testify, that the most useful ministers have been found of that class, who are in the condition in which Agur prayed to be, "Give me neither poverty nor riches, but give me food convenient for me."

With respect to dress and equipage there is a medium of style, which it seems proper for a minister of the Gospel to maintain. In these respects, he should no doubt be an example. While the plainness and simplicity of his dress should be such as not to awe the poorest of his parishoners, nor excite their envy, nor even if possible, attract their notice—that he may approach them with the ease of a friend and the familiarity of a companion, yet it is certainly proper for him so to dress, that he may associate with dignity, with the highest class of his hearers and flock. His influence and his usefulness demand this. The same thing may be said of every department of his living. This and nothing short of this can deserve to be denominated a *living.* Hence the amount of his salary ought to be regulated by the condition and circumstances of the people, and if he be in a field of usefulness, where they are unable to provide liberally, he and his flock ought to make mutual sacrifices until this mediocrity is attained.

It is as much his duty to make some prudent provision for his family, if he have one, as it is the duty of any of his people. I

would inquire here, if he have not a right and if it be not his duty likewise to devote some of the avails of his labours to charitable objects, as well as his hearers? Or will it be contended, that though he ought to be given to hospitality yet he ought not to be provided with the means?—It is not then the means of living in luxury, or leading in the fashions, for which the minister has a claim, but the means of maintaining a respectable and exemplary mediocrity of style and at the same time, of setting a proper example of hospitality and munificence before his people. Were he a labourer, a soldier or a shepherd, the presumption is, that the avails of his industry would enable him to do this.

The question might arise here, whether those ministers ought to receive a maintenance, who are possessed of sufficient estates of their own to maintain them.—Such ought no doubt to preach the gospel—be instant in season and out of season, whether they receive a maintenance or not; but I cannot see, that St. Paul would not assert their right to a maintenance from the people among whom they labour. In the present state of the world, no doubt they ought to use their salary in such a manner as to save the cause from reproach. Perhaps they ought either to go and preach to those who are quite unable to maintain them, or else devote their income to the support of those who are labouring in such places. But this would be rather a prudential, than an equitable measure.

Their reasoning, who think, that such should preach without remuneration, seems to amount to this, that since as private citizens, they are able to support themselves, it is their duty to do so, while their hearers, though able to reward them for their labours, are to be excused from all burthens—Is this consistent with St. Paul's reasoning, when he says in the words of our Saviour, that "the labourer is worthy of his reward?" The minister possesses his estate, not as a minister, but as a private citizen, and both he and they ought to use their estates as stewards, accountable for the use which they make of them.

IV. What are the duties of the people?

The plain inference from all that has been said is, that it is their duty to maintain their ministers. Paul repeatedly confirms this doctrine by recurring to the law, or the Old Testament. May we not do the same?

It seems from the 3d chap. of Malachi, that the avarice of Priests, was not the only subject of complaint with the Lord against his chosen people. Says the prophet, in the name of the Lord, "Will a man rob God? yet ye have robbed me.

But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." The withholding those tithes and offerings which went to the support of religion among the Jews, is here branded, as a robbery of God—withholding that which was his due—a portion of their estates which he claimed as his own peculiar property. See Leviticus xxvii. 30.

The question which is most important on this subject is, what sacrifices ought any people to make for the benefit of Gospel privileges? I answer that no sacrifice of temporal things is too great, until we have sacrificed something which is more valuable than the spiritual privileges which they are given to procure. But God has so ordered, that it is rarely necessary for any people to sacrifice any of their comforts to procure the blessings of a devoted ministry. Perhaps no people since the establishment of Christianity have ever been burthened as the Jews were. And did they pay too dear for their privileges? Would it not be better to retrench from our luxuries than live destitute of the labours of those whose business it is to watch for our souls?

Such, my candid reader, I believe to be the mutual duties of the minister and his people. There is a sacred responsibility resting upon both. It is impossible to separate them.

In reviewing this subject I cannot see, why it should be esteemed so delicate a matter to be treated, or any aversion should be felt to an open and candid discussion of it. The minister cannot bring it before his people without exposing all his conduct and even the texture of his apparel to their scrutiny. Every blow which he aims at them rebounds with redoubled force upon his own face. He cannot claim any thing of them only on the ground of his own faithfulness—And who will not rather confess himself an unprofitable servant? He may, by a specious show of faithfulness, obtain their money, but if he watch not sincerely and prayerfully for their souls, and if he cease to endeavour by every means, to promote their best interests, he is guilty of sacrilege and stands condemned in the sight of God—While people ought not to grudge to give of their carnal things to those who minister to them in spiritual things, he who enters the ministry, greedy of filthy lucre and covetous of their money or possessions, deserves not the maintenance which they give him. I cheerfully confess that a careful examination of this subject has led me to a somewhat different view of it, from what I at first anticipated. Rarely have I investigated any subject connected with the duties of the ministry, which has led me

to a more humiliating and awful sense of the account, which I have to render at the bar of God.

Before I close my remarks. I would invite the attention of the reader to two inferences.

First. It is the minister's duty to preach this doctrine.

1. Because it is a part of those gospel truths, which are contained in those "Scriptures which are all given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness." The minister of the gospel has no authority for withholding from his people any thing which he finds clearly revealed. But by the very commission, on the authority of which he enters upon this work, he is bound "not to shun to declare unto them, all the counsel of God." He is not at liberty to select the smooth things of the gospel and omit the rest out of regard to the feelings of his people, lest the blood of souls be found in his skirts.

2. Because he has the example both of our Saviour and St. Paul before him. He is to imitate our Saviour in all his imitable perfections and be a follower of St. Paul even as he was a follower of Christ. That they both preached it, is sufficiently manifest from the preceding observations.

3. Because it is a useful doctrine. Had it not been so, our Saviour who regards his church as the apple of his eye, never would have taught it. He does nothing without sufficient reasons. What some of these are, may be gathered from the preceding observations. Let ministers of the Gospel seriously consider this matter. Who can determine with certainty, how much his usefulness may be abridged by deliberately omitting any doctrine which is designed to influence the moral conduct of mankind. Duties stand not alone. The performance of one, paves the way for the right performance of others.

But you may object that, it will only excite opposition and injure the cause of religion. So may opposition arise to the way of salvation prescribed in the Gospel. It may, and has been excited by all the self-denying and humbling doctrines of Christianity. Has not the sovereignty of God excited opposition? Has not the doctrine of salvation by grace without the works of the Law, met with opposition? Shall they therefore be hushed in silence? St. Paul was driven from city to city by the scourge of persecution, on account of the doctrines he preached, and St. Peter informs us in his 2d Ep. iii. 15, 16, that some that were unlearned and unstable wrested them to their own destruction. Ought he to have

omitted these doctrines? Ought he to have concealed them? And can we infer, that since so much opposition was excited by his doctrines he did no good by preaching them? From what he wrote to the Corinthians, this very doctrine seems to have excited some opposition among them. But instead of withholding, he explained and defended it. Let ministers study the "Suaviter in modo, et fortiter in re," which characterizes St. Paul and then proceed to declare the whole truth whether men, will hear, or whether they will forbear.

But whence does this opposition arise? Generally, we may answer, from ignorance, from misapprehension of its nature, for were it better understood, it would rarely be controverted. But how is ignorance of scripture truths to be dispelled? How, unless those whose business it is to teach the people, perform their duty? It may be said that people may learn this duty from their Bibles. So they might as soon and would as certainly every other doctrine. This is little less than asserting that all preaching is unnecessary. If what has been said be true, ignorance and misapprehension of this subject have begotten a strong prejudice, which must be removed by the combined power of instruction and example. But if ministers of the gospel shrink from doing their duty, these prejudices will remain and strengthen.

But you say that it will give occasion for multitudes to say, that the minister preaches for money. I reply with respect to his duty of preaching it, "Cursed be the man that doeth the work of the Lord deceitfully," and with respect to their judging, "Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets,"

When we reflect that our Saviour was called a gluttonous man and a winebibber, and his miracles were ascribed to Beelzebub, the Prince of Devils, there is very little expectation of escaping the hard speeches of opposers and calumniators. They might bring the same charge against St. Paul and our Saviour himself, for they both preached it.

But must not ministers be proved guilty of this charge by other means? If they are *misers* in the use of their money, —or sharpers in their dealings—if they obtain it only to spend it upon their pleasures or aggrandizement, then let the charge be esteemed good against them. By these tests and by no other, can they be tried with the least shadow of equity. It is ungenerous to condemn them on any other ground.

Secondly. It is as much the duty of the people to hear this as any other doctrine of the Bible. They ought not to shrink from any doctrine which is authorized in the word of God.

To its authority all our opinions and prejudices and feelings must bow in humble obedience. By it as the standard of duty, must both ministers and people be tried in the day of judgment. The minister of the gospel is never worse prepared to benefit his people than when he fears to preach the truth, and is studying rather to please than to profit the people. On the other hand, they are never worse prepared to be benefited by his preaching, than when they are determined to receive no truths, which are not agreeable to them.

Thus my reader, I have plainly and ingenuously, laid open for your consideration, what I conceive to be the scriptural relation of ministers and their people. I have besought divine assistance, and searched the oracles of God. I would hold no secret opinions. I would frankly expose my opinions to your scrutiny and candid examination. Let me, beseech you to imitate the noble Bereans, who "searched the scriptures daily, to see if these things are so." If the sentiments advanced do not correspond with what is written by inspiration, let them not for a moment be entertained! If they do, the controversy is not between man and his fellow-man, but between man and his God. In his hands I most cheerfully leave it, and to the great Head of the Church, who cometh to judge the world in righteousness, commit it—to whom be glory forever. Amen.

COROMIS.

For the Lit. and Evan. Magazine.

THE WISDOM OF GOD IN A MYSTERY.

ACCORDING to the remarks of Dr Campbell the word *mystery* does not mean something incomprehensible, but something not yet revealed, of course, unknown; something that does not according to our views, belong to the subject, or make a part of the system which may be under consideration. Understood in this sense, there have been, and still are mysteries in the christian system. In the dispensations of providence there are mysteries without number; events distinctly known to God, because determined in the counsels of his infinite wisdom, but which we neither do, nor can know until they take place. We *know not what a day may bring forth.* If we understand the Apostle Paul correctly, the wisdom of God is manifested thus, or by these mysteries. This wisdom, in many instances, is obvious to our minds.

Of all the mysteries belonging to the dispensation of mercy, *without controversy* this is the greatest, *God was manifest in*

the flesh. When the Word became incarnate, when the Son of God appeared on earth, his true character was a mystery, or was unknown, not only to the rulers of the Jews, but also to the *powers of darkness.* His design, or the manner in which he was to accomplish the work for which he came, was also mysterious or unknown. When, or by what means the first idea of man's redemption entered the mind of Satan, we cannot tell. That fallen spirit seems to have understood by the birth of Christ, that some grand movement against his kingdom was intended, and that in Emmanuel he was to find a powerful antagonist. It is a proof of military skill when the commander of an army can conceal from his opponent his designs and his power. This opponent, left in doubt or in ignorance on these subjects, may take the very step, and make the very movement which will ruin his own interest, and give an easy and certain victory to his rival. The character of the Son of God was a mystery to Satan, who understood neither the designs, the wisdom nor the power with which he had to contend: he was, therefore, left to form his plans of opposition and defence in the dark. One grand object of Satan seems to have been to accomplish the death of the Redeemer; supposing, no doubt, that if this could be effected, this mysterious enemy would be completely vanquished, and his own kingdom be relieved from all apprehension from this quarter. The plan, no doubt was, arranged according to the best knowledge and wisdom possessed at the time; it was put in operation, and was completely successful. He *put it into the heart of Judas Iscariot to betray him;* Judas delivered him to the rulers of the Jews; these rulers obtained his condemnation from Pilate: according to this sentence, he expired on the cross, was buried in a tomb, *hewn out of a rock,* sealed and guarded by a band of Roman soldiers. But now the mystery is revealed; Satan is convinced of his mistake. Jesus rises from the dead; and by his resurrection, is *declared to be the Son of God with power;* to this disappointed enemy at least, the divinity of his character is clearly known. This death, the object of his own desire, and the result of his own plan, is the destruction of his power, the overthrow of his kingdom, and the means of delivering countless millions of mankind from his control and restoring them to the favour of God. By the death of the cross the Saviour made an atonement for human guilt, and commanded the glad tidings to be proclaimed to every creature, with the assurance, that whosoever believeth in the Lord Jesus Christ shall be saved.

Now, from the wisdom and knowledge which Satan displays in attempting to effect the destruction of man, there is abundant reason to believe that if he had known the true character and designs of the Saviour, he would have arranged his plans accordingly, would have put something very different from what he did into the heart of Judas, would have exerted his utmost power to prevent this tragical event. His intention certainly was to oppose and frustrate the designs of Christ; but being left to act in ignorance, the measures which he adopted for this purpose established the Redeemer's kingdom and proved ruinous to his own. In this mystery, therefore, we may clearly perceive the wisdom of God.

Another part of the mystery of godliness was, that Christ should be *preached unto the Gentiles;* or, *that the Gentiles should be fellow-heirs* with the Jews, *and partakers of his promise in Christ by the gospel.* This had been *kept secret since the world began,* and *in other ages was not made known to the sons of men.* For some time after the day of Pentecost this was a mystery even to the Apostles themselves, who, in accordance with the views they then had, considered it an unlawful thing for them to keep company, or come unto one of another nation; of course, they *preached the word to none but Jews only.* This mystery was revealed to Peter by a vision from heaven, after which he cheerfully ministered the gospel to the Gentiles, and received them into the church: it was made known to Paul also by immediate revelation, and he was distinguished as the Apostle to the Gentiles. The rulers of the Jews were the bitter enemies of Christ and his gospel, and still more so, if possible, to the admission of the Gentiles to equal rights and privileges with themselves, unless they submitted to the precepts of Moses. In their zeal that the gospel should *spread no further among the people,* the measures which they adopted spread the word not only throughout the regions of Judea and Samaria, but, there is reason to believe, to many parts of the Gentile world. It certainly was not their intention to extend the Redeemer's kingdom, yet the persecution which they raised dispersed the disciples from Jerusalem; and *they that were scattered abroad went every where preaching the word.*

Such, indeed, has been the result of persecution in all ages; it has been overruled, by the Great Head of the Church, to promote the cause which it was intended to crush. Take an instance of this from Spotswood's History of the Church of Scotland. Patrick Hamilton was the first Martyr to the cause of the Reformation in that kingdom. He was condemn-

ed for believing and teaching, among other things; "That the corruption of sin remains in children after baptism; That a man is not justified by works, but by faith only; That there is no Purgatory; That the holy Patriarchs were in heaven before Christ's passion." "On the 5th of *March* 1527, sentence was passed on the young gentleman, declaring him an Heretic: and giving him over in the hands of the secular power to suffer punishment due to Heresie." The same day in the afternoon he was tied to the stake, and "closed his speeches with these words, *Lord Jesus receive my spirit.* His body was quickly consumed (for the fire was vehement) but the patience and constancy he shewed in his dying, stirred up such compassion in the beholders, as many of them doubted not to say, that he suffered an innocent, and was indeed a true Martyr of Christ. The rumour of this execution stirred up some in all quarters of the Kingdom to inquire of the reasons of his suffering, and what the articles were for which he was condemned; by the inquisition whereof, many were brought to understand, and apprehend otherwise of the truth of things, then formerly they did. In the University itself was left so deep an impression of his Doctrine, as could not afterwards be extinguished; yea divers of the Friars fell after this time openly in their sermons to condemn the errors, and abuses of the clergy." Thus, the *counsel of the froward was carried headlong.* By the cruelty of this death it was intended to strike terror to the hearts of others, and prevent them from embracing the truth; but it drew together a multitude, excited in them a spirit of inquiry, and thus gave an extent to the doctrines for which the young gentleman suffered, which nothing else probably could have done. Thus the Lord *taketh the wise in their own craftiness. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*

Once more; it is but a few years since the Bible Society was organized and brought into operation. It has already gained an extent and produced an amount of good greatly exceeding the most sanguine hopes of its warmest friends at the commencement of its labours. This success was then as great a mystery to them, as the admission of the Gentiles to the christian church was to the disciples, at the day of Pentecost. The fundamental principle of this Institution has been, from the first, opposed by some, distinguished for their talents, their learning and their station in the church. This opposition was intended to check its progress by preventing others from giving it their aid; but it has produced a contrary effect.

The friends of the Bible, "without note or comment," have been led to investigate the soundness of this principle, and have defended it with a force of argument and a power of eloquence, never surpassed by uninspired men. If these opposers have prevented *one* from joining in this enterprise of christian benevolence, these friends have gained a *thousand* zealous and active co-operators in the cause. Surely, if these opponents had known the result of their opposition, they would have given their zeal a different direction; they would not have advanced the cause which they intended to retard, perhaps to destroy. Could they have seen how vain their efforts would prove, could they have anticipated but half the glorious elevation which the Society has already attained, they would not have made them. Opposition is now too late; it might as well be made against the progress of the sun towards the meridian. The friends of this noble institution are determined that their efforts shall never cease till the world is supplied with the *word of life.*

There is a striking similarity, in certain respects, between the opposition made to Christ and the Gospel, and that made to the Bible Society: in both cases, it is made, not by the people, but by their Rulers. They were the *kings of the earth who set themselves;* they were *the rulers who took counsel together, against the Lord and his anointed.* The Jewish people would never have raised the cry for the crucifixion of Christ if *the chief priests had not moved them;* if the *chief priests and elders had not persuaded the multitude that they should ask Barrabas, and destroy Jesus.* When opposition was made to the Gospel, it came from the rulers of the Jews, from Emperors and Governors, and from the priests of Pagan temples. *The common people heard* the Saviour *gladly;* so, there is reason to believe, if they cannot obtain the Bible *with,* they would *gladly* receive it *without* note or comment: they do not oppose this principle. But the Sultan issues his Firman, prohibiting the distribution of the Bible in his dominions; the Pope, in his twofold character of temporal prince and head of the church, issues his Bull, anathematizing alike those who would give and those who would receive and read the writings of Peter, the inspired Apostle, whose successor he claims to be considered; the Bishop, *ex cathedra,* publishes his opinion to the clergy of his diocess; some of the clergy, choosing, in this particular, to *obey him who has the rule over them,* become the echo of their superior, telling the people, what it would seem they did not know before, that they cannot understand the Bible, that, without note or com-

ment, it is a dangerous book, subversive of the best interests of the church and of the community. This opposition to the Bible Society did not originate with the people; it is not continued by them. Among the laity, as they are called, are found some of the most able and eloquent defenders of the cause. Through the influence of Bible Societies, not less than *five million* copies of the scripture have been distributed, to as many individuals; every one of whom received the precious treasure willingly, and, it may be safely affirmed, most of them received it *gladly*. While the prayers of the poor ascend for the blessings of Heaven on this society; while their penitential tears proclaim the good effect of its labours, it has nothing to fear; it will advance in defiance of opposition from *any* quarter, and from *all* quarters. With joyful triumph the truth of this declaration will be witnessed by those who shall celebrate its anniversary in May, 1925. N. S.

For the Lit. and Evan. Magazine.

THE RISE AND EFFECTS OF POPERY.

THOUGH in our Protestant country Popery has a limited extent and but little influence, yet it is a subject on which our thoughts must often dwell. The friend of humanity recollects with horror those cruelties and murders which have stained its annals; the philosopher views the tendency of its doctrines to degrade his species, and to enslave both their minds and their bodies; the Christian thanks God, that he is not under its dominion, and deducing his splendid hopes from the divine prophecies, anticipates the period when the "man of sin" shall fall, "never to rise again."

A subject so generally interesting deserves some consideration; and the object of the present essay is to show the means by which the Pope attained that unlimited power which he once possessed, and the effects which its exercise has produced upon the world.

The Bishop of Rome enjoyed from his situation many advantages for extending his prerogative. Living in a city which was lately the mistress of the world, and was still the place of general resort, surrounded by that splendour with which the misguided zeal of Constantine had enriched the church, the head of an opulent clergy and people, and possessed of coffers which overflowed with liberal donations, he had every opportunity for acquiring respect. A voluntary deference was paid to him by the clergy of other countries; his advice

was sought for in every difficulty; and the precedence was given to him in all their general meetings. An acquaintance with history and the human heart will teach us that honour alone is not sufficient to satisfy mankind: and that it not only aids in the attempt to procure authority, but incites strongly to the pursuit of it.—Thus it was with the successor of St. Peter. "That freely-proffered respect which he had been in the habit of receiving at last appeared to him to be his due. He supposed it an unsubstantial shadow which might be wrested from him by every variation of popular opinion; and profiting by those advantages which he enjoyed, he hastened to guard it by the strong arm of power. This course of conduct would perhaps have been adopted by a good man; much more so, by those profligate monsters, who, by violence, corruption, or imposture, obtained the Papal chair.

The internal dissentions which rent the church in the first ages of Christianity greatly assisted the Pope in the prosecution of his ambitious designs while the passions of men were highly inflamed, and their prejudices strongly excited, he touched with an adroit hand the springs of action and directed his obedient machines according to his inclination. The Arians, the Pelagians and a thousand other sects, early ranged themselves against the real doctrines of the gospel. The Bishop of Rome joined the opposite party, and headed them until they had entirely discomfited their adversaries. Animated by the same principle which enabled Cæsar to destroy the liberties of his country, the desire of increasing the glory and reputation of their leader, the Christians granted him privileges which he was careful not to relinquish when the urgencies on account of which they were given him, had ceased; and unhappily, new dissentions arising, gave continually new accessions to his strength.

Each encroachment thus made paved the way for the next, and rendered it much less difficult; not only because it might be produced as a precedent, but because it gave greater personal power, and increased the number of his dependents, who sharing in the privileges which he enjoyed, would be anxious to support his usurpations, and incite him to aim at new acquisitions.

The wars between neighbouring princes were another cause of the increase of the Pope's power. His treasures being always well replenished, he frequently assisted weaker princes on condition of their submission to his authority. Having excited discord in kingdoms, by joining one party, he would extend his prerogative. Both in France, and in Germany he

inspirited the son against the father; he promoted their enterprises, and then satisfied their consciences with respect to their titles. The same policy was pursued towards all the surrounding states; and it is not astonishing that the conjoined motives of interest, and gratitude, should induce the princes thus established by him to acknowledge those privileges which he claimed. Indeed if they ever renounced them, they would be forced to confess themselves traitors and usurpers.

The ignorance and servile spirit which prevailed in the age when he commenced his usurpations, and which the doctrines he inculcated tended to increase, were highly favourable to the Bishop of Rome. The little knowledge which was then in the world was almost exclusively possessed by the clergy; and engaging these in his interests, he was benefitted not only by their learning, but likewise by that influence which this class of men has always enjoyed with the people.

The Pope derived additional advantages from that peculiar species of power which he assumed, and which at first was acknowledged by only a small part of Europe. It was such as could not be overcome by stratagem, or resisted by bravery. It was such as would strongly affect the weak, and check the fury of the most courageous. The belief that he could dispense the rewards of heaven, or inflict the tortures of hell, cast an awe upon the mind which no outrage or insult committed by him could eradicate. This consideration alone caused the haughtiest monarchs to stifle the indignation which glowed in their breasts, and to bend with submission before his throne. He claimed the right (and it was thoughtlessly granted to him) to absolve subjects from their oath of allegiance. When a prince in the smallest degree resisted his authority, the thunder of an anathema was directed against all who should continue faithful to their king, and the view of endless felicity was proffered to him who should bathe his hands in the blood of his sovereign. The force of this in an ignorant age was astonishing. By its secret and irresistible energy it would paralyze the heart of the hero who had braved death in its most terrific forms: it would unnerve the arm of the veteran who unmindful of the greatest dangers had leaped with ardour upon the hostile battlements. This truth was experienced by many kings who after a faint resistance in which they were supported only by the heartless efforts of a few trembling subjects, were obliged to submit to whatever terms the Pope pleased to dictate. Each instance of opposition, instead of diminishing, augmented his power, and displayed their weakness.

The removal of the Roman court from Italy to Constantinople had probably some effect in producing the Papal supremacy. The Italians accustomed to the splendour and despotism of the court in their own country, desired no other state, and when deprived of the seat of Royalty, transferred to the Pope that respect and power with which their sovereign had been clothed; they not only endured, but assisted his temporal advancement. This effect was greater, because while the Emperor was engaged in Asia, the Lombards had made an irruption into the Western Empire. Pepin of France, who owed his crown to the Pope was called to its assistance, and having expelled the invaders he bestowed upon the See of Rome a considerable part of those possessions which he held by right of conquest.

The nature of his adulterations of Christianity was such as to gain the Pope many proselytes. Pure and undefiled religion cannot flourish among a luxurious and corrupted people. The spiritual worship must be exchanged for a gaudy and pompous ceremonial, which will dazzle and excite admiration. Thus instead of the simplicity of the gospel worship, there were introduced the tiara and the mitre, the golden vase and the splendid altar.—The invocation and worship of saints and images, however it may shock us; is a corruption which is easily adopted. We view with pleasure any memorial of an absent friend; we hang with rapture over the portrait or bust of one who was dear to us, but is now separated by death, we forget all his failings, and remember with gratitude all his virtues. These feelings when improperly directed and carried to an excess, would lead us to the invocation of the beloved object: and I am persuaded that this, when believed to be a duty, would to a tender mind afford the sweetest pleasure.—But the doctrine which most tended to establish the Bishop of Rome was that which asserted his power to grant indulgences. The wretch who was loaded with crimes, the adulterer, the profligate, and the assassin who could not renounce all thoughts of heaven, would prefer this easy road to salvation to the narrow way which required repentance and reformation. They would unite to support the man who by such agreeable tenets consoled them with the prospects of felicity, and preserved them from the stings of an uneasy conscience.—This doctrine was advantageous in another respect. It greatly increased the riches of the Pope; and riches, in the hands of an ambitious man, can always procure power from an ignorant and corrupted people. How fruitful a source of wealth this was, we may judge from the circumstance that at one time, in

the barren and inhospitable Switzerland, a single friar, by the sale of indulgences, collected 120,000 crowns.

Such were the causes which, operating either unitedly or singly, advanced the Bishop of Rome to that power and grandeur which he once possessed. And we shall not wonder at their effects, if we consider that the good men who marked its increase with sorrow, and dreaded the pernicious consequences which would result from its maturity, were by no means so active in endeavouring to check his authority as the interested bad were in favouring his usurpations. Like the thoughtless peasant upon the Nile, they neglected to crush in the egg the future devastator of the country. Besides, the monster did not rise at once ; it never added another feature of deformity until the people had became habituated to those which it had previously adopted : and the kings and priests who at first made small concessions to him could not conceive the enormous abuses which succeeded them, nor suppose that his power should proceed from Rome as a centre, and like the tremendous tornado carry desolation through the earth.

From the prerogatives seized by the Pope have proceeded some good and some bad effects. Let us examine what they were.

It has been justly remarked that in the 11th, 12th, and 13th, centuries when the feudal system was spread over Europe there needed some power from whose decisions there was no appeal, to coerce the barons, and restrain their too frequent attacks upon each other. The mild system of pure Christianity was not sufficient for this object; but the collected energies of temporal and spiritual dominion, which were united in the Pope, could fully effect it. He restrained in a great degree those wars which romantic ideas of honour, the ebullitions of pride, or the prevalence of chivalry, would otherwise have more frequently caused. This he would do in many instances from a regard to his own interest. The quarrels of neighbouring barons who acknowledged his authority, would, by weakening their strength, diminish his power ; and their obedience to his commands, when he ordered them to sheathe the sword afforded new precedents for his ambitious projects. If after his interference, either party continued obstinate, it afforded a pretext for assisting the other, of whose spoils he liberally shared. The knowledge of this would incline the barons to sacrifice their resentments, when he commanded them to lay down their instruments of war.

Another beneficial consequence was the preservation of the languages and writings of antiquity. In those periods of

bloodshed, confusion, and war, these would probably have been entirely lost, had there not been some persons respected by both parties who had leisure to cultivate them. These were found within the walls of the monasteries. The person of a monk was considered as inviolate, and in a calm retreat, removed from the bustle of the world, he had every opportunity of prosecuting his studies in quiet. He had strong incentives to attend to this species of literature. The bulls, the decretals, and the canons were all written in the language of ancient Rome. The Scriptures were forbidden to be read in the vulgar tongue, and he whose erudition led him to discover a decree of a council or taught him to wrest a text of Scripture to favour the power of the Pope was certain of being liberally rewarded. The monks were likewise the sole instructors of youth; and in this employment they must have devoted much attention to the writings of antiquity. The monasteries, then, were that ark, which amidst the convulsions of nations, preserved those languages, by the study of which, the taste of modern Europe was formed, and their respective tongues brought to that degree of perfection which they now possess.

The effects resulting from the Croisades may likewise be ascribed to Popery. No power less than that possessed by the Roman See could have excited men to undertake such unjust and hopeless expeditions. But barbarous and impious as they were, they produced consequences which greatly improved the situation of Europe. The feudal system was then in its vigour, and teemed with the most dreadful calamities. The Barons participating in the general enthusiasm, wished to assist in rescuing Palestine from the infidels; but as their revenues were not sufficiently extensive to accomplish these wishes, they were obliged to grant their vassals certain privileges, on condition of their advancing them a sum of money sufficient for their uses. These privileges, by gentle and imperceptible degrees, wore away the foundation of this system; it tottered and fell. The Croisades were likewise of advantage by transplanting into Europe, from the more civilized Asia, those arts which were before unknown to her, and those sciences to which she had long been a stranger.

To the genius of the Papal religion we may in a degree attribute the revival of literature. When "darkness covered the earth, and thick darkness the people," when scholastic wrangles, monkish legends, and absurd tenets constituted the science of the age; when taste and elegance were entirely unknown, an exalted and opulent patron was necessary to

dispel the gloom. The arts will not flourish, much less will they revive in a country where property is equally divided, and where each one, while he has sufficient to supply his wants, has no superfluity with which to animate the artist, or reward the man of science. The situation of the Popes was widely different. In Leo X. learning found a man possessed of power less only than that of the Deity; enjoying immense riches, and blessed with a cultivated taste. From these circumstances he was able to encourage every effort of genius, and to draw it forth from that shade in which it had hitherto pined "unnoticed and unknown." Under his protection the arts and sciences revived. Painting gave life and animation to the canvass; architecture reared the spacious dome; the song of the poet resounded from one extremity of the empire to the other; the people laid aside their ferocity and rage, and became cultivated and polished.

"And see! each muse in Leo's golden days
Starts from her trance, and trims her wither'd bays;
Rome's ancient genius, o'er its ruins spread,
Shakes off the dust, and rears his rev'rend head.
Then Sculpture, and her sister arts revive;
Stones leap to form, and rocks begin to live;
With sweeter notes each rising temple rung;
A Raphael painted, and a Vida sung."

Such were the blessings produced by Popery. We shall next contemplate the miseries of which she was the fruitful mother.—*(To be continued.)*

SERMONS,

Collected from the Manuscripts of the late Rev. John D. Blair. Richmond, 1825. 8vo. pp. 355.

We are not singular in the opinion, that a taste for reading, and especially, for religious reading, is, by no means, so prevalent amongst us, as it should be. This may be owing, in part, to the fact, that much less has been done to excite, and to sustain it, than might have been expected. The stimulus applied by the reading, to the writing portion of any community, is for the most part, the reaction of the influence, which the latter, have exerted on the former.—But instead of expatiating in this wide field, it is more to our purpose to remark, that the friends of religion, have been remiss in availing themselves of the powerful aid, which the press has proffered them, for extending its holy and blissful influence. Even our

clergy, we doubt not, would, in many instances, find the sphere of their usefulness enlarged, by a more liberal use of the pen. We have no design, in this place, to discuss at large the question, whether a minister of the gospel, should address his audience, in a pre-composed, or an extemporaneous discourse. In either case, it is indispensable that he should understand his subject well; and this point being secured, let him adopt that mode of preaching which suits him best. Some can write better than they can speak; others can speak better than they can write. Why should not every one be allowed to execute his commission in the best way he can? We see no reason why those who addict themselves, to what is called, extemporaneous preaching, should not, sometimes at least, write out their sermons fully, and with care. It is to be regretted that such men as Graham, and Smith, and Waddel, to mention no others, have left behind them few or no memorials of that consecrated eloquence, which in their day produced such powerful impressions. We feel assured that there are amongst us, at present, many ministers of the gospel, who are accustomed to deliver from Sabbath to Sabbath, discourses which, at some future period, would be regarded as highly favourable specimens of the piety, the talent, the acquirement of this age; who, nevertheless, are likely to be commemorated by no monument but the affectionate regard of those who personally knew their worth, and profited by their ministry.

We are pleased that the venerable author of these discourses, when released from his ministry on earth, left behind him adequate materials for a volume of sermons. We should have been better pleased, if the whole task of preparing them for the press, could have been executed by himself. We do not object to the publication, because this is not the case. On the contrary we assent to the views expressed in the preface, which contains a brief explanation of the circumstances, under which the publication has been made. This we insert for the satisfaction of our readers.

"In compliance with the wish of a number of the friends of the Reverend Mr Blair, his family have selected from his manuscripts, the Sermons which compose the ensuing volume. They would, doubtless, have appeared much more advantageously, if they had been prepared for the press by his own hand. They are less perfect, too, than they would have been, in consequence of his habit of enlarging before the public, what he had written more briefly in private. Some of them appear to be among his earliest compositions of that

kind, while others belong to a later period. Although they are less fully and less carefully written out than they would have been, had their author composed them for publication, yet they are deemed not unworthy of being read, and are commended to that blessing of Heaven, which alone can render them extensively useful."

This volume contains XXXI Discourses. Of these, the last is a funeral sermon, on occasion of the death of Mr Blair, which, it does not fall within our scope particularly to notice. In looking over it, we observed several little mistakes, manifestly of the type or the pen, such as "losts," for "toils," "ex*coriated* victim," for "execrated victim," "*quenched* the fountain," for "stanched the fountain," &c. It would not have been worth while, to specify these errors, were they not mere exceptions, to the general correctness of the execution of the work.

The materials for this volume, must have been chosen, not so much on account of the subjects which they embrace, as of their comparative readiness for publication. Notwithstanding this circumstance, it will be found to contain a considerable variety of matter. If few of the discourses, are devoted to a minute, and extended elucidation, of the peculiar doctrines of the gospel, these doctrines are by no means overlooked. In some, they occupy a much more prominent place than in others; but throughout them all, we have either implied, or distinctly expressed, the great truths of human depravity, and helplessness; justification by faith in the Lord Jesus Christ, the righteousness and strength of the believer; sanctification by the grace of the Holy Spirit: while obedience to the will of God, is represented as an indispensable test of christian character, and an indispensable qualification for heavenly felicity.—These discourses evince in their author much knowledge of the heart and character of man. They are generally short. This, however, if a fault, is one which most hearers, and we presume most readers too, are quite predisposed to pardon. Some of them are written out fully, and, of course, contain all that the preacher proposed to deliver to his audience. The composition of others seems to have been interrupted, before they had entirely reached the conclusion. While others again are complete; that is, they want none of the parts belonging to that view of the subject which he proposed to take: but they were, doubtless, intended to be expanded in the delivery, to dimensions somewhat larger, than they occupy on paper. The style too, though it has been, manifestly, an object of more attention, in some instances, than

in others, is in general simple, perspicuous, neat, and when the subject requires it, nervous. We have made these statements as necessary to a just estimation of the merits of the work. Undoubtedly, we repeat, it would have had a higher claim on public attention, if it had been prepared for the press, by the amiable author: but we feel assured that his numerous friends, would be reluctant to part with these relics of his mind, and his heart, because, from the nature of the case, they are less perfect than they might have been.

But we had no design to extend our remarks thus far. We took up this volume, less with the view of expressing any opinion of our own respecting it, than of giving our readers some opportunity of forming one for themselves. Accordingly we proceed to offer them a few specimens.

Sermon I. was delivered on occasion of the death of General Washington, by appointment of the Legislature of Virginia, the author, *then, being Chaplain to the House of Delegates.* The text is Psalm xii. 1. For the whole character which it gives of Washington, we have not room; and it would suffer by division. We select the following paragraphs, because, more easily disjoined from their connexion, than many others.

"On this memorable day, the whole representatives of the people of his native State, by whose appointment these funeral honors are paid, appear in the sable badge of mourning in testimony of their grief for the loss of this illustrious, faithful man; and every individual citizen sympathises in responsive sorrow.

"It is no wonder; he was the 'hero of liberty, the father of his country, the first of patriots, and the friend of man.'* Great is the worth of men of piety and virtue to every community; but when these are found to adorn conspicuous and important stations, it is wholly incalculable. The Godly and the faithful man is not only the most respectable in his private character; he is not only an honor to the State that gave him birth, and to the race from which he sprang, but he is the brightest ornament, and the most extensive benefactor to the world at large.

"Virtue is not only necessary to the peace and happiness of private life, but it is that alone by which a nation can rise to greatness, or enjoy any lasting prosperity.

"This, in a greater or less degree, is true of all nations; but to those which, like ours, are blessed with free republican forms of government, of which virtue is the leading principle, it is of still the greater usefulness, and the more indispensable necessity. It not only reflects upon them their greatest lustre, but is, in truth, their only sure defence.

*Mr. Madison's eulogium in the Assembly.

"When vice and licentiousness, by an injudicious choice, or any unfortunate accident, are advanced to important and influential stations of honor or profit, or of power, they do not confine themselves within the immediate circle of the court, but they diffuse their baneful influence all around, and gradually pervade and corrupt all parts of the community. Encouraged by the practice, instead of being suppressed by the influence of those who are in authority, they stalk abroad with hardy front, until finally they triumph over the honor, the dignity, the liberties, nay, the very existence of the people. Hence the saying of the wise man in the Proverbs, 'when the wicked beareth rule, the people mourn.'

"In contrast with this, let us view the Godly and faithful man, in a like situation, and learn hence to estimate the infinite superiority of his character, and his worth to society.

"Walking in the 'paths of truth and grace,' he is not only himself a most dignified and venerable character, but becomes to others a pattern worthy of all imitation. He exhibits virtue in its native comeliness and purity, and from the eminence of his station he spreads a glory around it. He recommends religion by his example: he restrains vice by his authority. That prevails and rejoices under the patronage of his smiles; this flies from his presence, or shrinks at his approach with all the pusillanimity of conscious guilt. 'When the righteous man is exalted, the people rejoice.' In him virtue is personified as their representative, and to him their interests, as far as this is necessary, are cheerfully entrusted. The amiable excellence of his character acquires their confidence, and his integrity renders the deposit safe.

"Surely the death of such a man is justly to be regretted as a great public loss; and with affecting propriety has it been made the subject of the Psalmist's lamentations in the passage before us. Such a man, my brethren, was the dear friend whom we have lost."

The subject of Sermon V. is Infidelity. Several other discourses in the volume, seem to have been written, when open infidelity was fashionable. The author spares neither its advocates, nor itself; but contends boldly for the faith once delivered to the saints. The text is Heb. iii. 12. After a suitable introduction, he says,

"This is an age of general and anxious inquiry in the Christian world. The Scriptures of the Old and New Testament, purport to be of sacred authority, and to contain a revelation of the will of God to man. The judgment we pass upon this book, will, no doubt, involve the most important consequences. Our final happiness may depend upon our embracing it: and to reject it, may involve us in everlasting ruin. It is not my object now to examine the evidences which accompany it, for this has often been done already, by eminently wise and virtuous men; but only to submit some considerations which should administer caution in the inves-

tigation of the subject, and also point out the dangerous consequences of a wrong decision."

The considerations by which he enforces a careful and impartial investigation of this subject, are, 1. The high authority on which it claims our attention. 2. The importance of its matter. 3. The danger of prejudice. 4. The bias of apparent interest. 5. The course which we adopt in regard to other systems—Under the fourth of these particulars, after an allusion to "a late Infidel," probably Thomas Paine, we have the following passage.

"But, that I may not seem, which, indeed, is not my intention, to draw any advantage from the very vulnerable character to which I have just now alluded, it is but fair to acknowledge, that there are, also, men of good moral character who think unfavorably of the authenticity of the Scriptures. Yet, this is a matter of no moment to those whose duty it is to examine for themselves. If the Scriptures be false, we can only reject them with safety; that is, without guilt, when we know them to be so; and if they be true, the authority of their opinions will afford us no protection. But, it may be asked, what could induce men of good character to reject the Scriptures, but a conviction, upon sufficient evidence, that they are spurious? To this I answer, that the question proceeds from a misconception of the doctrines which are contained in the Gospel. The pride of those who call themselves Philosophers, by no means tallies with that humility which is so characteristic of the Christian temper. He who would be wise to salvation, must be clothed with humility, and be contented to sit, like Mary, at the feet of Jesus, and hear his words. You may judge, then, that this would be received as a hard saying by those who are ever wise in their own conceit, and that of course, they would be as much disposed as any description of men whatever, to discredit, or at least to reject, a system of discipline which would so effectually mortify their pride and rob them of all their glory. This is the reason why true knowledge is represented, in Scripture, as hidden from the wise and prudent, and revealed unto babes. Another consideration is, that if the scriptures be true, these men who thus reject them, are to be considered only as persons devoted to destruction. There is an ignominy in punishment, which always changes pity into contempt for the sufferers. What consideration, more powerfully than this, could excite enmity against the gospel, which denounces such punishment on men, who are too proud to bear the yoke of a crucified Saviour, and too wise to be instructed in the things which belong to their peace. These considerations are suggested, only to caution against the influence of particular names, which have probably made more infidels than all the sophistical arguments which made infidels of themselves."

From Sermon VI. on Exhortation against Sin, Heb. iii, 13, we are desirous of making the following extract.

"The mutual exhortations of religious men are of great advantage to themselves, inasmuch as they respect the most important objects, and propose to their ambition the highest honors and the most refined and exalted pleasures. Religion, like every other attainment, requires care and cultivation.—Converse with the world, and an attention to the necessary demands of the present life, together with a becoming deference to the opinions and sentiments of others, are apt, generally, to produce a conformity to their principles and maxims. If these, then, as is too much the case in the present day, happen to savor but little or nothing of the spirit of religion, it will, in all probability, decay. There is a contagion in example, whether it be good or bad, with which we become infected before we are aware: it insensibly creeps upon us: by degrees we insensibly imbibe the principles and become assimilated to the manners of those with whom we converse. It is, therefore, of much importance, and of the greatest use, that those who profess the religion of Christ, and are solicitous to work out their salvation, should be guarded at this point; that they should maintain communion together; that they should exhort one another to walk worthily of the high vocation wherewith they are called; that motives to constancy and perseverance should be proposed, and mutual assistance given. These considerations will appear to be of the greater usefulness, and the more indispensable necessity, if it be taken into the account, that it is not from the world only that religion is assailed. The temptations of Satan, and the corruptions of the human heart, occasion many conflicts and difficulties in the progress of the Christian life, with which none but religious men are fully acquainted, and in which they alone are qualified to instruct. Yet, there is hardly any situation, in which some one or other, in the small circle of religious men, has not at some time or other, found himself placed, and from which he has not been delivered, through the assistance of divine grace. Such cases very frequently occur, and one can hardly estimate the advantage that is to be derived from the experience of each, and from the encouragement and exhortations of all. Besides, it is a great pleasure and satisfaction to every good man, to perceive, that there are others who are walking in the same road, and engaged in the same pursuits with himself. Mutual exhortations, making for one thing, this discovery, afford a consolation to the mind, when religion is flourishing, and still more so when it declines. The followers of Christ, like those of Eneas, on the sacking of Troy, (if I may be permitted such a comparison,) rejoice to find, here and there, a cluster of their friends, however small their number, or however fallen their hopes. They find themselves, in some sense to be in an enemy's country, where their interest is small; where it seems to

be borne down by a torrent of vice; where they themselves are considered as a sort of spies, and are obliged, in some measure, to observe as much caution and reserve, as if they really were so; but, when they meet together, their hopes revive. They are a little band of friends, which stick closer than a brother; they encourage and support one another; they bear each other's burdens, dispel their doubts, encourage their hopes and dissipate their fears; they assist the weak and cheer the disconsolate. In this lamentable age of reason, for instance, he who pursues the road to Heaven, must consider himself almost as a solitary pilgrim: but if he, perchance, meet with others by the way, and they are permitted to commune together, he feels as if surrounded by a cloud of witnesses, and is encouraged to run, with patience, the race that is set before him."

We make an extract too, from Sermon VII. on the deceitfulness of the heart. Jer. xvii. 9.

"All these grounds of security, it cunningly suggests. It admonishes them, too, that their hill is still unshaken: they have yet a sound and vigorous constitution, and their strength is unimpaired. This being the case, it is with no great reluctance that they are again persuaded to put off the evil day; and the deceitful, wicked heart, still cheers them up, through the succeeding period. With this, then, it must be presumed, that its good offices will end. Its deceitfulness must, surely, be detected. In their old age, the dream begins to vanish; their strength fails them; their bodies are worn out; the brawny muscles are shrivelled away; every nerve unstrung; and the hoary lock admonishes them that their race is over. By what possible artifice are their spirits now to be supported, when they stand on the verge of eternity, and look back on a mis-spent life? It would seem, that they cannot now be buoyed up by distant hope, and one would think that the wily heart itself would not presume on flattering them. But, for this last, concluding scene, it has reserved its master-piece of fraud. Those evil days have come, when they may truly say, they see no pleasure in them; their desire fails, and they have no more fuel to re-kindle it; and when they have outlived their vices, they are persuaded to believe that they have abandoned them. They would fondly flatter themselves, that they have forsaken their vices, when, in truth, their vices have forsaken them. This is the subterfuge to which they are driven.—O, this wicked heart of our's! It deceives us from first to last."

Sermon XX. is a brief, but clear and convincing defence of the doctrine of "Salvation by Grace," founded on Eph. ii. 8. Notwithstanding the importance of this doctrine, the preacher says, there seems to be no one, more frequently misunderstood, or misrepresented. It is contended that it super-

cedes the necessity of good works, and supplies an incentive to all manner of sin. This objection originates in the pride of human nature, which refuses a scheme, that denies to man, all merit in the affair of his salvation; and it is countenanced by the glaring inconsistencies too often perceived between the professions and the practice of some of its advocates. As to the pride of the heart, the preacher leaves it where it is, persuaded that nothing but grace, can remove opposition to grace. And as to the evil conduct of the advocates of this doctrine, he admits that if the doctrine were justly chargeable with it, it would be indefensible. To vindicate it from such an imputation, he proposes, first, to state precisely the scriptural doctrine; and secondly, to point out its natural and necessary tendency to produce a holy life.

Under the first division, he says, "The doctrine of the gospel, then, upon this subject, is, that we are saved by divine grace, and that alone, without the deeds of the law; but that our obligations to obedience, on that account are not diminished, but increased." Having sustained this statement, by an appeal to the Scriptures, he proceeds to the second division of the discourse. And here he argues,

1. That the goodness of God in the pardon of sin, must have a powerful influence, in producing gratitude, and devotion, &c. Take the following specimen.

"If the sense of obligation can provoke to love and gratitude to God in any instance, it must ever bear a proportion to the greatness of the favour received. The common bounties of life will have a claim upon it; but it will exert itself most powerfully of all, for the richer blessings of Divine Grace. This was the sentiment of the Apostle, when he said, 'the love of Christ constraineth us.' Through the sovereign mercy of God, who hath mercy on whom he will, they are delivered from the condemnation of his law: their sins are pardoned, through the abundant riches of Grace, and themselves are made heirs, according to the promise of eternal life. It cannot be supposed to diminish, but rather to increase these obligations, that the favor was entirely free and wholly undeserved. The subjects of it cannot immediately forget their former situation. —They cannot fail to recollect, that not only their righteousness could not ascend to God, but in truth, that they had none; that they were aforetime workers of iniquity and children of wrath, even as others. To a person, then, just delivered from this unhappy situation, could it be any objection to the Grace of God, that it was free; or, would it lessen it in his estimation, that he did not deserve it? The greatness of the favor received, combined with the consciousness of his own unworthiness, to fill him with gratitude and love. Under the first impression, it would be the lan-

guage of his heart, 'What shall I render unto the Lord, for all his benefits?'"

2. That grace in the heart is a principle of holiness. Having alluded to certain Scriptural representations, he adds,

"If he be correct in this, then where is the tendency of this doctrine to give encouragement to sin? Is this the effect of the renewing of the Holy Ghost? Does the washing of regeneration make men more unclean? Or, is human nature, of itself, so extremely pure, that the Grace of God would prove an alloy? If this be not true, but the contrary, then certainly in proportion as this Grace is communicated, it produces an aversion from sin, and a propensity to holiness; and according to the degree of these, their necessary influence will be to produce a correspondent life of righteousness. Our Saviour surely was not chargeable with any inconsistency, when, upon this principle, he said to his disciples, 'If ye love me, keep my commandments.' It is perfectly natural, that men should pursue those objects to which their hearts incline them. If they devote themselves to the practice of sin, it is not because it is safe, but because it is agreeable. When Divine Grace, then, takes possession of the heart, and produces a change in the affections, what else is reasonably to be expected, than a change, also, of the objects of pursuit? The requisitions of the Gospel are, of themselves, not grievous; it is the depravity of human nature only, that deprives us of the ability, as well as the inclination, to comply with them. It would be a hard case indeed, then; it would argue a very extraordinary perverseness in religion, and would forever exclude us from the kingdom of Heaven, if the removal of that depravity, by the Grace of God, should only serve to increase the difficulty. In such a case, well might we ask, with the disciples of our Lord, 'Who, then, can be saved?' On the contrary, the Grace of God inclines our hearts to keep his Law; it removes the opposition which there is by nature, between our duty and our inclinations, and makes his service perfect freedom."

3. That the reputation of their master in the world is another security for the exemplary lives of true believers. In illustrating this particular he remarks,

"Notwithstanding the objections raised against the doctrine in question, it is observable, I think, that those who oppose it, are very watchful over those who profess it, and seem to expect more of religion from them than from others. This seems to be rather unreasonable, when, at the same time, they charge them with a scheme of doctrine, which has a tendency directly opposite. If sifted to the bottom, however, it is a relinquishment of their objection as groundless, since they themselves are unable to give it credit."

4. "After the same manner it might be demonstrated, that the same principle which inspires love, and insures obedience, as we have seen, to God, diffuses its influence through the whole circle of duties, of man to man," &c.

Such is the plan of the discourse, and these, a few extracts from it.

Sermon XXVII, "On the Vision of Jesus," partakes more of what is called, the experimental style of preaching, than perhaps any other in the volume. We would gladly make some extracts from it, and indeed, from several other discourses, probably as worthy of notice, as those to which we have attended; but we are aware, that we have already occupied all the space, which can be allowed to this article, in the present number of the Magazine. We close with the prayer, that, by the blessing of God, the preacher though dead, may yet, from these pages, speak effectually to every reader!

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

New Voyage of Discovery.—On Thursday the 19th of May, his Britannic Majesty's ship Blossom, Capt. F. W. Beechy, sailed from England upon her interesting voyage of discovery and survey in the Pacific.—After visiting Pitcairn Island, Otaheite, Easter, and Friendly Islands, and settling, indisputably, the position of all the Islands with which that neighbourhood abounds, the Blossom is to proceed to Behring's Straits, and if the season admit of it, to proceed around Icy Cape, (which has not been effected since Captain Cook's discovery,) along the northern shores of America towards Hecla and Fury Strait, for the purpose of falling in with Capt. Franklin, or Capt. Parry. The Blossom is also to complete the survey of the coast of America in such parts about Behring's Straits, as are imperfectly known; and after rendering Capt. Franklin the assistance he may require, she is to proceed entirely upon discovery, directing her route for such purpose towards those parts of the Pacific which are least known or frequented. She is furnished with a large supply of presents for the purpose of bartering with the islanders, and has on board a handsome present for the king of Otaheite and the king of the Sandwich Islands.

Steam Engines.—It has been estimated that the steam engines employed in England for various useful purposes, are equal to the power of 320,000 horses, and 1,920,000 men. But as these engines are managed by 36,000 men, they add, in reality to the power of the population 1,884,000 men.

Writing on Boards Covered with Sand.—This method of teaching writing has usually been ascribed to Lancaster and Bell, as first employed by them. It appears however, that the Lamas of the tribe of Bouriaates on the banks

of the Salenga, have been in the habit of using, for a long time, this method of teaching Arithmetic; and that they profess to have derived it from Thibet.

Extent and Population of India.—It is believed that the British possessions in India, may be calculated at 553,000 square miles, and including recent acquisitions, at 83,000,000 of inhabitants. Bengal may be estimated at 523,000 square miles, and 57,500,000 inhabitants: Madras 154,000 square miles, and 15,000,000 of inhabitants; and Bombay at 11,000 square miles, and 2,500,000 inhabitants. The total of English possessions, and those of their allies have been computed at 1,103,000 square miles, and 123,000,000 inhabitants. The grand total of Hindostan, at 1,280,000 square miles, and 134,000,000 inhabitants.

Dictionary of Ancient and Modern Greek.—We perceive that a gentleman in England is preparing for publication a Dictionary of Ancient and Modern Greek, to unite the two languages, distinguishing the words purely ancient and the modern terms. Also a compendium of the Modern words, to be used as a Supplement to all existing Greek Lexicons.

Rokol.—This singular rock, standing alone in the Ocean, 10 degrees West of the nearest point in Scotland, was seen by Capt. Bennet, of the ship New York, on his last passage from Liverpool to New York. From his run by a direct course, and from the difference of time by two chronometers which were compared by bearings of known points previous to leaving the land, and by a good meridian altitude, he deduced its longitude and latitude to be 15, 6, W. lon. and 57, 26, N. lat. This differs in lon. 1, 35, in lat. 00 13 miles from the best English tables. M. Vlugel, master of a ship in 1772, differs one mile in longitude from Capt. Bennet, whose position is probably most correct. It agreed in appearance with most of the former descriptions, rising like a cone at first seen from the eastward, and changing to a haycock, and appearing inclined to the horizon as they passed it. Its probable height 40 or 50 feet, with breakers extending 2 or 3 miles S. E.

Singular Fish.—At a late sitting of French Academy of Sciences, Baron Cuvier read a memoir on a certain species of fish found in the equatorial regions, and which have the singular property of living for a considerable time out of water. These fishes are found in fresh water, and their flesh has a very agreeable flavour. When cut up into small pieces, each fragment continues to palpitate for a considerable time after it has been separated from the rest of the body; and this quality renders them very useful to the Indian Jugglers, who exhibit them as a curiosity to their spectators. *Some of them have been found to the height of ten feet from the ground on palm trees,* on the borders of certain ponds and lakes!

Stereotype Printing.—The process of Stereotyping books is an art of comparatively recent invention, and has been practised in America but a short time. About two years since a Foundry was established in Boston by Messrs T. H. Carter, & Co. which has sent forth several works executed in handsome style; they have lately completed the Stereotype plates of

Scott's Family Bible for Messrs Armstrong, & Co.; this work is comprised in six royal 8vo. volumes, in all 4550 pages, about six times as much as is contained in both the Old and New Testament, and cost nearly 14,000 dollars. It is believed to be the largest work that has ever been submitted to the process of Stereotyping in this or any other country: and from the specimens exhibited it appears to be executed in a very neat and accurate manner, highly creditable to the Foundry. The edition is Stereotyped from the London edition published since the death of the author; and contains all the marginal references as well as the other late corrections of the author, and is a *complete* work of the kind.—*Cent.*

Journal of Mungo Park.—Lieut. Clapperton, whose testimony respecting the mouth of the Niger was inserted in our last Number, has recently returned from his tour in the interior of Africa, and is said by an English paper, to have discovered a Journal, kept by Mungo Park, when attempting to explore the source of the river just mentioned. The following is an extract from the paper.

"How this treasure was obtained, we have not heard, but if we are correctly informed, the MS. has been preserved with care, probably by those who were ignorant of its true value, and who it is to be feared, by their culpable rapacity or murderous resentment, prevented the author from bringing it to that conclusion which he contemplated, and which science desired. A relic so interesting, will be regarded with no common anxiety; and we trust, little time will elapse, before every thing which the gallant Lieutenant may have learned relative to his daring predecessor, will be published."

REVIEW OF RELIGIOUS INTELLIGENCE.

American Colonization Society.—The appeal which we insert of the Managers of this Society, is addressed to the people of the United States, and our readers are, of course, included. Many of them will feel, particularly, interested in the resolutions which follow it.

Appeal.—The Board of Managers of the American Colonization Society have the pleasure to announce to the public, that the late accounts from Liberia, by the Hunter, represent their colony to be in very prosperous circumstances. It cannot fail to gratify the friends of this cause to learn, that the colonists continue to enjoy excellent health, and are highly spoken of by the Agent, as industrious and enterprising. During the past year, they have made very considerable and important improvements in building, and in clearing and enclosing lands. Their schools are also flourishing. In short, more than the most sanguine members of the Board had ventured to anticipate has been already realized. When we review the many discouragements, and difficulties against which we have struggled from the very commencement of our labours, and the almost unprecedented success which has, notwith-

standing, crowned our humble efforts, we are animated to look forward to the certain and complete accomplishment of all our hopes. Yet it is not to be denied that we have still much to encounter. Those who have already been sent out to Africa are in want of many articles which are necessary to their comfort, and almost indispensable to their health. For a supply of these articles they look to this Board, and we have exhausted our funds. There are hundreds more who are ready and anxious to join their brethren in the land of their fathers, but we have scarce a dollar in our treasury to furnish them the means of transportation. We trust, however, that it is necessary only to make our situation known to an enlightened, benevolent, and liberal public, to secure their efficient aid. We publish, therefore, our intention of sending out early in the fall a vessel to carry emigrants and supplies to Liberia, and apply with confidence to our friends throughout our country for means to accomplish our design.

Is it necessary to add another word? That vast advantages would result to this country from the colonization in Africa of the free people of colour, among us, if such an event could be brought about, no one has ever denied. That such a measure is practicable, no one can now entertain a reasonable doubt. The experiment has been made, and the success of it has exceeded even our warmest hopes. A colony is planted in Africa, and when the means are compared with the object, is flourishing beyond example. Shall this colony perish? Shall this noble enterprise be foiled? Is there an American citizen who will not feel deeply for injured and benighted Africa? Our appeal will not, cannot be resisted. With the utmost confidence that we shall not be disappointed in our expectations, we leave our cause with the people of the United States. It is the cause of the Patriot, of the Philanthropist, of the Christian. By order of the Society,

R. R. GURLEY, *Agent.*

Resolutions.—The following resolutions have been adopted by the Board of Managers of the American Colonization Society:

Resolved, That it is expedient to despatch a vessel, with emigrants and merchandize for the use of the Colony from Norfolk, on or before the 1st day of September next.

Resolved, That any society, congregation, or individual, contributing to the funds of this Society a sum not less than ten dollars, shall have the privilege of nominating some free person of colour, of good character, and industrious habits, to whom a passage will be given in the next vessel which shall be despatched to Liberia.

Resolved, That all Auxiliary Societies, be requested, by public notice, to transmit their funds directly to the Treasurer of the Parent Institution, (Richard Smith, Esq. of this city) unless otherwise specially authorized by the Board of Managers.

Resolved, That the Auxiliary Societies be respectfully invited to send Delegates to the next Annual Meeting of the Society.

R. R. GURLEY, *Resident Agent.*

HAMPDEN SYDNEY COLONIZATION SOCIETY.—We copy from a paper before us, a notice of the organization of a Colonization Society, by Students of Hampden Sydney College.

A number of the Students of Hampden Sydney College conscious of the important results, which must eventuate from the extensive establishment of Colonization Societies, and anxious to throw the small mite of their influence into the scale of this benevolent and humane institution, have lately organized a Society, auxiliary to the American Colonization Society.

It cannot be other than a source of much gratification to the patriot and philanthropist, to witness that spirit of humanity as well as policy, by which the formation of such associations as this is prompted, so universally diffusing itself through our whole country. We are naturally pleased to see the first men in the country at the helm of institutions so essential for its welfare. We feel assured that under the guidance of such eminent characters no association can languish; indeed, we feel a generous pride, at the manifest inclination, on the part of those, into whose hands the administration of our government is entrusted, to promote and advance that association, which alone can ever remove the most grievous curse that was ever entailed on any country. But while the manifestation of such sentiments on the part of our most illustrious citizens is thus warmly approved by us, how much more should the same generous feelings command our admiration—when they emanate from the youth of our country, those into whose hands the management of the affairs of this great republic must soon come?

NEW JERSEY COLONIZATION SOCIETY.—On Monday of last week, the anniversary of this institution was celebrated in Princeton. A number of gentlemen were present from various parts of the state, who, together with the inhabitants of the village and its vicinity, made up a respectable assembly. The reading of that highly appropriate and striking passage of Isaiah, beginning at the LXth chapter, was the first exercise on the occasion. The immediate business of the meeting was introduced by the President, Robert F. Stockton, Esq. in a very animated address. The Report of the Society was then read, of which the most remarkable particular was, the re-annunciation of the design of the Board of Managers to charter, if possible a vessel for the purpose of conveying a company of emigrants to Liberia. To raise funds for this purpose, the assessors of taxes in all parts of the state have been commissioned to solicit and receive contributions. Lucius Q. C. Elmer, Esq. presented a full and fair exposition of the Colonization enterprise, in a speech of considerable length; the publication and circulation of which we cannot but think would greatly promote an understanding of the undertaking in this state. There were several other addresses delivered, which we had not the pleasure of hearing [*Amer. Jour.*

UNITED DOMESTIC MISSIONARY OF NEW YORK.—We cannot pass over the last report of this important Society without calling the attention of our readers, both to its efforts and its success. This will be best done by a few

selections from it. After the introduction, and a catalogue of missionaries employed and of churches aided, it proceeds.

"It will be perceived that the whole number of Missionaries employed the last year is 123—the number of churches aided, 130.

"The Missionaries are mostly located in this State; 2 are in New Jersey —4 in Pennsylvania—2 in Ohio—1 in Indiana—1 in Michigan—4 in Missouri.

"We believe that this institution has brought more than 80,000 of our fellow-citizens under the wholesome influences of the Gospel in its permanent character; and that more than 600 souls have experienced its saving virtue.

"The Treasurer's account exhibits the receipt of a total of $11,262:40.

"From this condensed view, it will be remarked that our field of labour is greatly enlarged during the past year. We know that many of the best friends of the missionary cause looked with deep solicitude upon the great experiment, unexampled, we believe in any country, of a society which should in its first year employ 57 Missionaries—in its second 78. They scarcely dared to desire more than that we should hold fast what we have so speedily acquired. But we have gone beyond the hopes of many, and feel that efforts need only be made, under the blessing of God, with steadiness and judgment, to find a ready and efficient co-operation in the members of the one household of faith.

"We rejoice that our eyes see the cross set up in all the purity of an honest preaching of its doctrines by the men that go out from us, among our injured and half extinct Indian tribes, among the Islands of Australasia, in the villages of Ceylon, and on the hills of Palestine. No one will suspect us of depreciating comparisons—these must be done, and the other not left undone. But our system is so simple, so economical, so efficient, that the least offering to increase our funds is big with the greatest results. Except in peculiar cases, our Missionaries are supported for one whole year, some upon fifty dollars, many upon 75 dollars, few upon more than one hundred dollars. This is performed by leaving to the towns and congregations helped, the selection of their own ministers, and by adding our gift to what their utmost efforts can effect for his temporal maintenance. Abandoning the system of itineracy, which is comparatively very expensive and obviously little effectual, this society seeks to build up permanent Churches which the Lord Jesus Christ may inhabit. It has been found to be the result of the experiments made upon a large scale by the Connecticut Missionary Society, and the Board of Missions of the General Assembly of the Presbyterian Church in the United States, (of both of which institutions, we would speak with due veneration,) that to send a minister to itinerate through a destitute region, is like carrying a petty stream into the parched desert. It quenches for a moment the thirst of a few, and like a summer brook, disappoints the hope of the many, who with eyes anxious as Hagar's pant after the living fountain. With considerable means of information, this committee can learn of but very few of the hundreds who have been

sent out to traverse the waste places of our land, who have set themselves fairly to work by continuous exercise of their ministerial gifts to convert the forest into a garden. The Apostles went from city to city, it is true, but they left converts when they removed their dwelling—they ordained elders in every city, they taught men to do all things which the Lord commanded, they set up regular churches, and established the ordinances of grace and proved that the Kingdom of God had come with power. In our country, unhappily, in the experiments we speak of, the interests of error and of sin have often been strengthened by the passing impression of one Sabbath's service by the itinerant Presbyterian or Congregationalist, rather than the body of Christ enlarged and edified. Influence is the growth of time; character, a matter of acquisition. The minister who does not take his place among the daily operating causes of improvement, ought not to hope to be regarded with the affection which converts bear to their spiritual parent, and with the honour with which the church militant and triumphant greet him who builds a resting place for the ark of the Lord. It is, therefore, with deliberate purpose, and after much observation, that this Society has resolved to employ, for the most part only those ministers who desire to settle, who go to their several locations with the devotion with which their brethren go upon a foreign mission with the intention of being faithful unto death. Whether the undertaking be to build up a church in city or village, or new peopling county, or on the frontier of the howling wilderness, we desire that our missionaries should go, with a mind averse from change—praying that God will enable them to hold fast what they gain, until a little one becomes a thousand, and a weak one a strong nation.

"Indiana, Illinois, Missouri, Louisiana, with the States which are clustering fast upon our Union, by which a mass of human beings are to be consolidated from the Mississippi to the Pacific, into one scene of life, and duty, and responsibility—all call loudly for the authentic embassage of peace from the lips of the well instructed and duly authorized herald of the Cross. Upon that scene of life which the patriot prophet dwells on, the Gospel must triumph, the Christian Prophet expatiate, the Son of God rule, else all that we hold dear for this world, and all we hope for in the next are endangered. The political destiny of our native and loved land are soon to be gathered up from the whole surface of this northern continent; the old States are to be weighed in the balance with their vigorous offspring; the elements of dominion are to rise from universal suffrage from this vast territory—and if we do not endeavour to impregnate the seeds of empire with divine life, if we do not circulate the Gospel in the families which are to expand into this general government, out of a cloud not larger than our hand, may come a mist thick enough to obscure the sun, and a tempest fierce enough to shatter and submerge the precious institutions of our Republic.

"The Church has an interest in these republican institutions dearer than infidels have confessed. If the Gospel had not been here when they were set up, they could not have existed; nor will they continue to exist if the

Gospel do not propagate itself where the precious right of self-government is to be confided to a people. At our present ratio of increase, we are to be in 1850, twentytwo millions of people; and in 1875, fortyfour millions. Let any man calculate what ought to be the ratio in the increase of the ministers which the Church should train for this teeming population. Let the thrilling question pass from one watchman of Israel to another, until it reach every one who can bring help to the cause of the Lord; where are the fortyfour thousand Ministers of the Gospel to come from who in fifty years hence are to supply the fortyfour millions of our countrymen?

State of Religion in Connecticut.—The following statements are taken from the Report of the Committee of the General Association of Connecticut, respecting the state of religion within their bounds, during the last year.

Clergymen deceased. God in his righteous displeasure for our sins, is laying a heavy hand upon the Ministry of reconciliation. No less than eleven of our Fathers and Brethren in the ministry have, within the year past, and several in the midst of their usefulness, been called away by death.

Missionary Societies. The Missionary Society of Connecticut, venerable for its years and extensive usefulness, is still continuing its operations, though with restricted means.

The Domestic Missionary Society continues to receive the singular smiles of heaven. Through its aid, churches have been revived pastors given to those who otherwise must have long been desolate, and the spirit of life imparted to many dead in trespasses and sins. May her calls receive the attention, the prayers, and the charities of this Christian community.

Cornwall School. The Foreign Mission School at Cornwall is on the whole continuing prosperous under able and faithful instruction. It has thirtyfive students, most of whom are hopefully pious, and they are from ten or twelve different heathen nations. The streams issuing from this fountain are already causing the wilderness to blossom, and the islands to rejoice.

Yale College. Yale College continues to enjoy not only the smiles of divine providence, but the renewing grace of God. Notwithstanding its pecuniary embarrassments, the skill and fidelity of its officers are gaining for it a continually increasing share of the public patronage. And we could believe that its hold on the affections of a Christian community is becoming closer and stronger. From thirty to forty of the students there are beneficiaries of the Connecticut Education Society.

Revivals of Religion. Amid our declensions and the appalling apathy that extensively prevails, God has been pleased to visit several of our churches with the refreshing influence of his grace. The revival that existed in Harwinton, at our last session, has since resulted in the addition of one hundred and fifty to the church. The influences of the Holy Spirit have been granted in greater or less measures to the churches in Darien, Norfield, Danbury, Brookfield, New Milford, Bethlem, Washington, New Preston, Watertown, Litchfield, New Haven, Meriden, Ashford, Eastford, Westford, Brooklyn, Gilead, Hebron, Tolland, and Willington.

In most of these places a considerable number have been added to the churches, while many others are rejoicing in hope. In some of these places the work has recently commenced, and we cannot but indulge the hope, that God is about to pour his blessings upon us, as in days that are past. Additions though small, have to some amount been made to several of the other churches.

General Association of Massachusetts.—The General Association of Massachusetts convened in Boston on Tuesday afternoon, June 28th, at 5 o'clock. The number of clergymen present, either this day or subsequently, was between 90 and 100. Among others were the Rev. Mr Brace, and Rev. Mr Robbins, Delegates from the General Association of Connecticut—Rev. Mr Burt, Delegate from the General Association of New Hampshire—Rev. Mr Smith and Rev. Mr Newton, Delegates from the General Convention of Vermont—Rev. Dr Patten, Delegate from the Consociation of Rhode Island—Rev. Mr Hoge of Ohio, and Rev. Dr Ely, Delegates from the General Assembly of the Presbyterian Church.—*Rec. & Tel.*

State of Religion.—The following abstract of the Narrative of the State of Religion, within the bounds of the General Association of Massachusetts, is taken from the Religious Intelligencer.

Berkshire Association.—The past year has been a season of unusual coldness in the Religious Societies connected with this Association. There have been no revivals. A great degree of harmony has prevailed; Sunday Schools are generally supported, and the means of grace faithfully dispensed.—Recently there have been more favourable appearances in some of the congregations, and Christians are beginning to hope for better things.

Mountain Association.—A time of general coldness. But few added to the churches. There has been no revival during the year, except in the town of Chester; where more than 60 individuals have been hopefully converted. Two ministers have been settled,—harmony generally prevails.—The Monthly Concert, Sabbath Schools and Bible Classes, receive a good degree of attention.

Franklin Association.—No important change in the moral condition of the people. No revival. In every Society but one, Sabbath Schools have been established; Bible Classes in three or four.

Hampshire Association.—The Churches in connexion with this Association are generally united in sentiment and affection. Sabbath Schools are established in every town; and Bible Classes in several. In Granby a revival has very recently commenced, with encouraging prospects. The College at Amherst is flourishing, especially since the charter of corporation was obtained,—and is generally regarded with approbation.

Brookfield Association.—In this Association there are 16 churches, most of which are supplied with pastors. The Monthly Concert and Sabbath Schools are maintained in almost every parish, and in some, a system of Pastoral Visiting has been introduced with beneficial results.

Hamden Association.—This Association embraces 17 churches, all of which but one are supplied with pastors. The Monthly Concert and Sabbath Schools are maintained in nearly all the congregations; and in seven or eight, Bible Classes have been established. In Granville, about 30 converts are numbered as the fruits of a revival. A similar blessing is now enjoyed in a part of the town of Munson. A few have found hope in the Saviour, and many others are anxious. Among the former is one of the two Greek youths who a few months since resorted to that Academy for the purposes of Education.

Worcester Central Association.—Nothing peculiar in the state of the churches. All are supplied with pastors. In Holden 15 have been received into communion—in West Boylston 14. The Monthly Concert is observed in every Society; Sabbath Schools are maintained in nearly all; Bible Classes in several.

Worcester North Association.—This Association embraces the pastors of eight churches. Peace and quietness have prevailed among them through the year. The Monthly Concert and Sabbath Schools are supported in every Society. Bible Classes in several. The town of Westminster has been blessed with a revival of religion, as the fruits of which are numbered about 50 converts.

Andover Association.—This Association embraces 11 churches, all of which are provided with pastors. The Monthly Concert, Sunday Schools, and Bible Classes are generally well attended. In the South parish of Andover, 50 or 60 cases of hopeful conversion have occurred during the year. The Bible Class in this parish has been an instrument of much good, being attended by numbers, not only of the young, but of persons more advanced. In several instances, prayerless families have erected the family altar. There are still encouraging appearances.

Association of Salem and Vicinity.—This Association includes 14 ministers. In the town of Salem a precious revival has been enjoyed. For two years previous to its commencement, Christians had manifested a more than usual engagedness in prayer, as well as faithfulness in duty. In the month of April 1824, the sudden death of an amiable young man, with the fairest worldly prospects before him, awakened a deep solemnity in the minds of many youth, and led them to inquire whether they also were prepared to meet the king of terrors. In May following, Christians were much encouraged in the hope of a general revival; and in June, they began to realize this blessing in a remarkable manner. Religious meetings became frequent in different parts of the town,—were crowded and solemn.

The whole number of persons hopefully converted, is nearly 300;—the whole number of admissions to the several orthodox churches about 240.

In the 1st Society of Marblehead, a revival commenced near the beginning of the present year, and still continues. For more than two years past, this church has observed quarterly, a day of Fasting and Prayer. The blessing for which they prayed has been bestowed. From 50 to 60 are already numbered as its fruits.

Suffolk Association.—In this Association God has not left himself entirely without a witness. A few of the churches have enjoyed seasons of special refreshing, and most of them can say with peculiar appropriateness, Hitherto hath the Lord helped us. The Monthly Concert and Sabbath Schools are uniformly encouraged; and with very few exceptions Bible Classes have been introduced.—The Old South Church in Boston has received into communion during the year, 43 individuals; 13 by certificate, and 30 by profession. The whole number of communicants is thought to exceed 400;—though, in consequence of remissness in keeping the records of some former years, the exact number is not known. The Bible class embraces 175 members.—Park-street Church contains at present 389 communicants. Eighteen have been added during the year; and notwithstanding the absence of the stated pastor, the congregation has not at all diminshed.—The church worshipping in Essex-street, under the pastoral care of the Rev. Mr Green, contains 131 members; of which 44 have been admitted during the past year. The congregation is large and fast increasing.—The Mission-house church, under the pastoral care of Rev. Mr Jenks, embraces 28 members. Several have been added during the past year, and there are now some inquirers.—At the Chapel in Charter-street, public worship has been kept up on the Sabbath through the year; and generally a third service in the evening.—Among the people who usually worship at this place, there have been many instances of seriousness; and a few it is hoped of conversion.—Cases of real penitence are also believed to have occurred at the Penitent Female's Refuge in the same vicinity.—A large and commodious house of worship is now erecting in Hanover Street, by the benefactions of individuals connected with the existing Orthodox Societies; and a church will be organized soon.—The church in South Boston, of which Rev. Mr Hawes is pastor, was organized Dec. 1823, consisting of thirteen members. It now contains 28 members.—The church in Charlestown under the pastoral charge of Rev. Mr. Fay, has enjoyed a great degree of harmony, and at least the usual tokens of divine favour. It consists of about 300 members; of which 13 have been admitted during the past year.—The church in Dedham, which by a decision of the Supreme Court was a few years since deprived of its funds, &c. embraces about 200 members. The number at the time of the separation was about 100.

The number of churches composing this Association is 13; all of which are supplied with pastors. The number of communicants exceeds 1700. One hundred and seventy eight are reported as added the past year.

Union Association.—This Association includes eleven churches. The events of the year respecting them, afford occasion both for humility and rejoicing. In some Societies unhappy divisions have existed; which however are now generally healed. The enemies of the cross have made great and unprecedented efforts. God has caused the churches to feel their dependence on his almighty arm. The Monthly Concert, Sabbath Schools and Bible Classes, are maintained in almost every Society connected with the Association. In Braintree, North Bridgewater, and the second parish of

Randolph, there has existed some special attention to religion. In Abington and Easton revivals have been enjoyed; as the fruits of which are reckoned in the former place, about 50 converts; and a still greater number in the latter. What is very remarkable concerning the revival in Easton—it commenced, so far as is known, among the impenitent. Christians could scarcely believe it, when they were told that hardened sinners at the Forge were weeping under a sense of their sins. Yet such was the fact.

Old Colony Association.—The state of religion in this Association is represented, in general, to be prosperous. Sunday Schools and Bible Classes have been generally instituted, and are found to produce a happy effect. Missions excite more interest than formerly, and receive a greater degree of patronage.

Haverhill Association.—The Haverhill Association embraces 9 churches and 7 pastors. Harmony of sentiment has very generally prevailed during the year; public worship has been attended much as usual; Sabbath Schools and Bible Classes have received a good degree of attention.

Dutch Reformed Church.—The following is an extract from the Report on the state of Religion within the bounds of the Dutch Reformed Church.

We are happy to state also for the information of our churches, and to cheer the hearts of our christian friends, that during the past year various sections of the Presbyterian Church, and of the sister churches, have been graciously favoured of the Lord with the outpourings of his Holy Spirit, and many have been added to them of such as, it is hoped, will eventually be saved, and we are happy to add that the church with which we are more immediately connected, has not been forgotten by the Lord and Saviour. Several of our congregations have experienced the special tokens of the Divine presence, and the special blessings of his peace, and among these we would particularly make mention of Niskeuna, in the classis of Albany; Pompton, in the classis of Bergen, where 41 were lately added to the church; as the fruit of a revival of religion which, we have reason to hope, still continues; and the churches of Saratoga, Northumberland, Union village, and Easton, in the classis of Washington, to which we are informed about 200 souls have been added during the past year.

But notwithstanding these encouraging things, of which we desire to make mention, with gratitude and praise, we have much room for humiliation and prayer. We hear that many iniquities prevail. Horse racing has met with a very alarming encouragement in various places, and especially on Long Island, and connects with it many abominations, and every species of dissipation; and the sins of intemperance and Sabbath-breaking especially, constitute matter of complaint from every direction. Professors of religion are represented in many parts as cold and prayerless and worldly, and to a very large extent inactive in the most important duties and exercises of the Christian vocation. Religion has declined, there is reason to fear, in the hearts of many professing christians, and we are called to mourn over a sad reverse of what a few years since was presented to bless our eyes and to gladden and revive our hearts.

Still we would put our trust in the great Redeemer of sinners, who is faithful to his word, and whose grace is powerful, and whose tender mercies are great; and while we would urge upon our own hearts, and upon the church under our care solicitously to inquire into the cause of the evils which we experience, we would urge also the importance of the exercise of christian and brotherly love, daily religious and christian fellowship and converse, and fervent, united, and persevering prayer to the Great Head of the church that he would visit and revive us again; and bestow upon us his rich blessing to the quickening and sanctification of his people, and to the conversion and salvation of many sinners.

Religious Prospects in Upper Canada.—The Rev. Isaac Purkis, who is stationed at Laprairie, a very flourishing village near Montreal, on the main road leading from that city to the United States, gives a very encouraging account of the prospects of religion in that part of Lower Canada. He states, that the last annual meeting of the Montreal Bible Society was attended by at least three times as many persons as the meeting of the preceding year; that the receipts of the Laprairie Branch Bible Society had more than quadrupled in the course of one year: the amount at the first anniversary having been only $ 20, and at the second more than 90; and at the third, Mr. P. thinks it will be nearly $ 200. The Society is cordially patronised by several Catholics, and its receipts have been much augmented by an association of ladies, who have engaged in the cause with great spirit. A Sunday School has been established, and is in a very prosperous state, and an effort is about to be made for the establishment of a Lancasterian School, for one hundred children. The meetings for public worship are at present held in a large room fitted up for the occasion, but Mr. P. thinks it probable that attempts will soon be made to build a church. The following extracts from his letter contain additional information, which will be found interesting.

"In all the places which I have visited, the people appear to feel more deeply interested in the great subject of religion. The number of names subscribed to the constitution of our Christian society has been very much augmented. Our last quarterly meeting was fully attended, and many came from places sixteen and eighteen miles distant. I am not, indeed, able to inform you of numerous and striking conversions. God has his own time and his own manner of favouring Zion: but in the view of an attentive observer, the truth evidently prevails, not indeed with the noise of a mountain torrent, but with the gradual swellings of the peaceful lake, fed without observation by a thousand tributary streams: not supplied by the rushing storm or the pouring shower, but by the melting snow dissolved by the gentle rays of an April sun; and long before cold calculating reason is aware, Canada shall be full of the knowledge of the Lord as the waters cover the sea.

"Both the people and myself beg to acknowledge, with gratitude, the kindness of the committee, and at the same time humbly solicit the continuance of their assistance. It would afford me much pleasure to exchange

the blessedness of receiving for that of giving; but it is my earnest desire to do the will of my heavenly father, whether by giving or receiving; and to be thankful that by his grace, accompanying the dispensations of his Providence, he has prepared me to occupy a field of labour with gratitude and contentment, which youthful pride and false views of independence would have rendered irksome. I have learnt, I trust from the right Teacher, to lay myself, in the name of Jesus, under obligation to any who will assist me in promoting his honour and in extending his kingdom. It may possibly occur to the minds of some, that if £22 could be raised in the year for the Bible Society, that something more might be done for the support of the preaching of the gospel; but it must be remembered that several of those who contributed to the B. S. are Roman Catholics—that the B. S. is an institution peculiarly adapted to this country, and of the last importance —and that for such an object I can *personally solicit* contributions which delicacy would forbid with respect to my own support. Indeed education and the Bible are of the *utmost moment* in this country, where they have been so much neglected.

Jews in Italy.—The London Literary Gazette informs us, says the New York American, that the Pope has, after the following fashion, undertaken the conversion of the Jews: The monarch of the triple crown has lately issued an edict, of which the following is an extract:—"In order the better to spread the light of the Gospel amongst the Israelites, the measures taken; during the time of Pope Clement VII. to compel Jews to attend Catholic sermons, and which only were interrupted by the recent political events to which Italy has been a prey, are re-established from the date of 1st of March last." The edict afterwards orders "three hundred Jews to attend sermon every Saturday evening; and that, according to their turn, there shall be amongst them 100 individuals aged from 12 to 13 years, and 50 girls and women of the same age. Each time when a Jew misses sermon, when it is his turn to attend, he shall pay a fine of five paoli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined thirty scadi. The Christians who insult the Jews when they are at church shall be birched, or incur other pains, according as the circumstances are more or less grave."

Monthly Concert in the Society Islands.—Mr Ellis, after remarking [at the Monthly Concert in Boston] what an interest it gave to the occasion, to think that this same Monthly Concert was observed throughout Christendom, described the manner in which it is ordinarily conducted at the Society Islands. There, not as in England and America, *two thirds* of the adult population punctually attend;—and they come with hearts warmly engaged in the Redeemer's cause. The exercises are introduced by singing a hymn, in which the natives unite with the sincerity and devotion not easily described. Next a prayer is offered, usually by one of the natives. A native then reads a portion of divine truth, which has been previously selected for the occasion. This is followed by the narration of religious intelligence from

abroad, which the missionaries obtain through Religious Publications received from America and England. Such intelligence is listened to by the natives with the utmost interest. When the accounts are unfavourable, a gloom may be seen to come over their countenances, as if they had suffered some personal calamity. And when, on the contrary, the news of revivals and missionary success reaches their ears, they almost exult at the brightening prospect. In the prayer which is offered at the close of this narration, one of the natives usually leads. With great fervency he prays for those who have done so much to send the glad news of salvation to the long neglected Society Islands—he prays that the same light may shine upon all the Islands of the Pacific—he prays for England—he prays for America—he prays for India, and the whole world.—"Your best friends, I had almost said, are there."

The Anniversary meeting of the Auxiliary Missionary Society in these islands is a kind of Jubilee. The natives on that occasion assemble at the missionary stations, and pray that the blessings which Christianity has conferred on them, may be extended through the world. Of 16,000 or 18,000 inhabitants on the islands, about 19,000 are annual subscribers to this Society. And though they are generally poor, and obliged to procure what they give by manual labour, they have paid in support of this object during the four years past no less than 1800 dollars. The first thing, after gathering their harvest, is to set apart a portion sufficient for the payment of their annual subscriptions. The remainder of their produce they exchange, not as formerly for rum and powder and weapons of death, but for the implements of husbandry, and other articles appropriate to the reign of peace.

[*Recorder and Telegraph.*

OBITUARY.

[Intended for the July Number of the Magazine.]

Died in this city, on the 22d ult. WILLIAM MUNFORD, Esq. in the 52d year of his age. The brief notice of that gentleman, which, it is proposed, to record on this humble page, can add nothing to his worth, or its estimation; it may nevertheless, be useful to some of those who survive him.

Mr Munford received his literary, and also his legal education at the College of William and Mary, where he was regarded as a young man of much promise. After its completion, he commenced the practice of the law in his native county, Mecklenburgh. At an early period, he was elected a member of the Legislature of the State; first of the House of Delegates, and subsequently, of the Senate. While in this latter station, he was appointed a member of the Executive Council, and removed his residence to this city. On the occurrence of a vacancy, in the Clerkship of the House of Delegates, he was appointed to that office, which he retained until his death. During all this period, he maintained the reputation of an intelligent, and faithful public officer. He was also, the author of several legal publications which evince much professional research and industry.

In private life, especially in his family, his character wore a most interesting aspect. His children not only revered him as a father: they confided in him as a friend. His servants found in him more than a mere mas-

ter. He was often heard to express his deep solicitude for their present, and future welfare. In the various relations and intercourse of life, but one opinion of his character, and conduct, seems to have been entertained.

According to the standard which prevails in the world, his principles and conduct were just and liberal; his disposition peculiarly amiable; in a word, his moral character, was unblemished. Less than this satisfies many; all this, did not satisfy him. In his view, religion was *the one thing needful.* —This was not always the case. In the early part of his life, Infidelity was fashionable to no inconsiderable extent. He too was led to question the divine authority of the Bible. But he had not determined to disbelieve, at all hazards, and in the face of all evidence. The question was too momentous to be evaded. He examined it carefully. Truth prevailed; and he became a christian. After some interval, he made that public profession of religion, which he maintained through life. On the organization of the Presbyterian Church on Shockœ Hill, in this city, he became one of its members; and having been elected to the office of Ruling Elder, fulfilled its duties, to the time of his death.—He was liberal of money, and time, and labour, in the cause of benevolence. There is scarcely a charitable, or religious association amongst which he did not actively encourage. Of the Virginia Bible Society, he was for twelve years the Recording Secretary.* Of the United Domestic Missionary Society, and the Sunday School Union, he was the President. He also had an agency in establishing, and directing several other benevolent institutions. And while thus engaged in various, and zealous efforts to promote the general cause of religion, he seemed to be deeply sensible of its personal claims. It was his habit to dispense religious instruction, and to maintain the worship of God in his family, as well as to assist punctually, in the public services of the Church.

Prior to his last illness, he had given evidence that he was not afraid of death, or of its results. His confidence was founded, not on his own innocence, or virtue, for he confessed himself to be a sinner, but on the merit of the Lord Jesus Christ, to whom he had endeavoured to commit the keeping of his soul. During his illness, that confidence remained unshaken. If permitted to choose, he might have preferred to live; but his inducements to do so, he said, were not *personal.* He was ready and willing to die. Heaven appeared to him more desirable than earth. Although for some time previous to his death, the influence of his disease made it impossible to ascertain his specific views on any subject, there is every reason to believe that in this state of mind he finished his course.—*Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them.*

The life of Mr Munford was useful in various ways, and to no small extent. He is gone hence, and the place that once knew him, shall know him no more; but his memory and his example live, and may still be useful. While his friends cherish the former, let them imitate the latter. Rather, let them imitate that Saviour, in whom he trusted, and whom he strove to resemble.

* At a meeting of the Board of Managers of the Bible Society of Virginia, since this notice was written, the following resolution was adopted:

Resolved unanimously, That the Board cherish with grateful recollection the memory of the late William Munford, Esq.; that we entertain the highest sense of the Christian zeal and ability with which he discharged the laborious duties of Recording Secretary of our Society from the time of its formation, to that of his death; and that we unite our hearty condolence with his bereaved family, at that afflictive dispensation of Divine Providence by which the cause of piety and benevolence has been deprived of one of its brightest ornaments and most active supporters.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER XIII.

The favours of God, bestowed according to his own design—purpose, decree, intention, foreordination, &c. mean the same.

PERHAPS you are not quite satisfied to be called a Calvinist; and do not feel altogether certain that you are justly entitled to this distinctive appellation. It is not my wish to induce you to adopt this, or any similar name; my heart's desire, and prayer to God, for you, and for all men, is that you may be saved; and in order to this, that you may clearly understand, and cordially embrace the truth as it is in Jesus. Of one thing, however, I am certain; if you believe, as above supposed, you are as justly entitled to this appellation as I am, and as thousands of others are, to whom it is uniformly applied.

The salvation of sinners is the unmerited favour, the gracious gift of God. When he bestows this gift, he either has an intention, a design, to bestow it, or he has not. If he has no intention, then the bestowment of it must be what we call accidental. The efforts of man are frequently producing effects in this way; that is, accidentally. His efforts are intended to produce different effects; these which are produced are neither foreseen nor intended by him. That the salvation of a sinner should be an accidental effect of the divine operations; that while he was aiming to accomplish some other purpose; say, the creation of an angel; this took place unexpectedly to him, is plainly too absurd to charge on any man. Nor can I admit that the man or angel ever existed, who could believe this respecting his Maker. If he has an intention, then the gift is bestowed according to this purpose, and in consequence of it. The very reason why the gift is conferred is, the existence of this design. This intention is neither capricious, nor arbitrary. It is not like what, in men is called a mere fancy: it is deliberate; it is wise; it is holy. It is not formed and executed merely because he possesses the requisite power, and is not accountable to any creature for the exercise of that power. There is an end in view; an end infinitely worthy of his own character; an end which will justify this exercise of his power, wisdom and goodness in the view of all holy beings. This intention is according to the counsels of infinite wisdom; it is founded on reasons of infinite weight. It

must, therefore, have been formed as soon as all the reasons, on which it is founded, were perceived and felt by the divine mind; as soon as the counsels, the deliberations of wisdom were concluded. Any other inference is altogether unreasonable. But this wisdom is not increased by experience, nor are these reasons discovered by investigation. This was perfect; these reasons existed from all eternity, with precisely the same weight which they now have. Therefore this intention existed from all eternity. The bestowment of this gift, of this divine life, is in consequence of an immutable, wise, benevolent, merciful and eternal intention. All this, it appears to me, is plain and undeniable.

Now this intention is the decree of God. To say that God intended, and that he decreed, from all eternity to bestow a favour, is, in my view, the same thing. It is the same also with foreordination. This means the determining to bestow a gift, before the time arrives, when the gift is actually bestowed. This term is used in accommodation to our weakness; for with God there is neither *fore*, nor *after* ordination. What we call past, present, and future, are equally present to his infinite mind. The word election, means substantially the same thing. At first view, it may appear, more forcibly to suggest, to our mind, in connexion with the intention, an idea, either of the gift, or the person on whom it is conferred. This, however, is more owing to our inattention, than to any real difference in the meaning of these terms. If God intends to bestow a gift, that gift must as certainly be in his intention as the bestowment of it; and the person on whom it is to be conferred, as certainly as the gift and its bestowment. To say that a thing is intended, purposed or designed by the Almighty, is the same as to say, that it is decreed, or foreordained. To say that God intends to confer a favour on any particular person, is the same as to say, that this person is elected for that purpose. Of course, to say that there is neither decree, nor foreordination of God, is the same as to say, that he has no intention; and that the gifts which he bestows, are given without intention. To say that there is nothing decreed or foreordained, is the same as to say, that he never intended to do any thing. To say that no person was ever elected, is the same as to say, that God never intended any person to receive his gift. The same remarks are true respecting the terms predestination, predestinate, and predestinated; they mean the intention of God to bestow a favour, or to bring an event to pass: the favour bestowed, and the person on whom it is conferred, are predestinated for these purposes.

Any person, who reads the Bible with attention, may easily perceive that the above terms mean the same thing, when applied to God and his designs. In proof of this, permit me to refer you to a few words, in the original of the New Testament,—(Βουλη,) according to Parkhurst, signifies, design, purpose, decree, counsel. Luke vii, 30; *The Pharisees and lawyers rejected the counsel* (*την βουλην*) *of God against themselves.* Acts ii, 23; *Him, being delivered by the determinate counsel* (*βουλη*) *and foreknowledge of God, &c.* Βουλομαι signifies, to will, to design, to will with authority, to decree, to ordain, Acts xii, 4;—*intending* (*βουλομενος*) *after Easter, &c.*—1 Cor. xii, 11; *the spirit dividing to every man severally as he will* (*καθως βουλεται*) James i, 18; *of his own will* (*βουλεθεις*) *begat he us, &c.* Δογμα, derived from Δοκεω, to think, judge, to think proper, to determine—signifies a decree, ordinance, whether human or divine. It means the ordinances of the ceremonial law, as in Eph. ii, 15; Col. ii, 14; also the decree of Cæsar, Luke ii, 1, and Acts xvii, 7; also the decrees ordained by the Apostles and Elders; Acts xvi, 4, we are told, Acts xii, 4, that Herod, having apprehended Peter, put him in prison, *intending* (*βουλομενος*) after Easter to bring him forth to the people. Acts v, 28. Behold, said the high priest to the Apostles, ye have filled Jerusalem with your doctrine, and *intend* (*βουλεσθε*) to bring this man's blood upon us. The word used, in both these passages, to express the intention of man, is the same which is used respecting the Spirit, in the distribution of his gifts. 1 Cor. xii, 11; dividing to every man severally as he *will* (*βουλεται*) translated by M'Knight and Thompson *as he pleaseth.* Or with equal propriety it might be rendered, as he *intends purposes*, or *decrees*; that is, according to his own intention or decree. James i, 18; a participle of the same verb is applied to God: *Of his own will* (*βουλεθεις*) begat he us with the word of truth. M'Knight renders it thus; *Having willed* it, he hath begotten us, &c. that is, having intended, decreed or designed it; either of which would convey the same idea. Dr M'Knight's note, on these words, is worthy of remark; "The regeneration of men is not a necessary act in God, but proceeds from his own free will. All the actions of God are perfectly free." This will, this pleasure of God, according to which his own favours are bestowed, and his own works are performed, is not expressed, in the common translation by the term intention, or design; but the same word, as we have seen, in the original, respecting the will of men, translated *intending*, and

intend, is applied to the Spirit, and to God. The word *decree*, is not so often used with this view as some others. The terms *counsel, purpose, and ordinance* are those most frequently used to express the will or purpose of Jehovah. Psalm xxxiii, 11; *The counsel of the Lord standeth forever.* The same meaning would be conveyed if the word *intention* or *design* was used for *counsel.* Isaiah xlvi, 10; *My counsel shall stand and I will do all my pleasure.* My *design*, or my *decree*, shall stand, conveys the same idea. Acts xx, 27; *For I have not shunned to declare unto you the whole counsel of God.* The Apostle means that he had faithfully explained all the great and immutable principles of the gospel, the whole gracious plan of redemption through a divine Saviour. The same term is employed to express the result of those deliberations in which men are often engaged. Jer. li, 29; *Every purpose of the Lord shall be performed against Babylon.* We have already seen with what accuracy this intention, this decree of God was accomplished in the destruction of Babylon. 1 Tim. i, 9; *Who hath saved us, and called us—according to his own purpose and grace:* "In accomplishment of his own purpose and gift." The sense would be the same if the word *intention*, or *design* were used, instead of purpose.

The terms, *predestinate, predestinated*, and *predestination* are peculiarly objectionable to many pious people. I say the terms; for I hope they do not object to the meaning of these terms, when expressed in other words. Predestinate, and predestinated are both used in scripture, though predestination is not. It is, however, a word of creditable parentage, being as regularly derived from its verb, to predestinate, as intention is from the verb, to intend. If these words were correctly understood, they would cease to excite those unpleasant feelings with which, in some minds, they are uniformly associated. Permit me to introduce them to your acquaintance, not in the garb which prejudice has lent them, but in that plain and dignified dress which they wear in the sacred volume. The passages in which the word is used, are but few. Romans viii, 29, 30; *For whom he did foreknow, he also did predestinate to be conformed to the image of his son—Moreover, whom he did predestinate, them he also called, &c.* Eph. i, 5; *Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,* verse 11; *In whom also we have obtained an inheritance, being predestinated according to the pleasure of him who worketh all things after the counsel of his own will.* The word translated *predestinate*, is, in the original, προοριζω. This

verb is compounded of προ, which signifies *before;* and οριζω, which signifies to bound, limit, to determine, decree, appoint. Therefore προοριζω, signifies to determine, appoint or decree any thing before hand; that is, before it comes to pass; or, as our translators believed, to predestinate. This translation is retained also by Dr. M'Knight. That the word, in the passages just quoted, is used in connexion, with the great subject of man's redemption, is unquestionable. Those whom God predestinated, he predestinated to be conformed to the image of his Son; that is, that they should resemble the divine Saviour in their moral character; in opposition and hatred to sin; in love to God and man; in faith, zeal, and self-denial, meekness, humility, heavenly mindedness, devotion and holiness. The grand object of this predestination is, that sinners should be regenerated, made holy and enjoy everlasting happiness. That they might attain this conformity, he also called them; that is, by the preaching of the gospel, which the holy spirit rendered effectual in *turning them from darkness to light*, that they might be *sanctified through the truth.* In Ephesians, the object of predestination is substantially the same; *To the adoption of sons.* Those who bear the image of Christ, are children of God; and those are children of God, who bear the image of their Saviour. In the latter passages we are informed that this is in consequence of the mediation of Christ; *by Jesus Christ.* We have also the origin of the whole gracious plan, stated for our contemplation. It is *according to the good pleasure of his will.*

In all this I can see nothing objectionable. None will deem it objectionable that sinners should be saved; for it is a work in all respects, worthy of God. Satan, indeed, with all his malice, subtlety and power, is opposed to this work; but all the holy angels rejoice in it, and labour to promote it. If sinners are to be saved, in what manner shall this be done? Can it be objectionable that in order to their admission to heaven, they first be made holy; that their hearts should be so completely changed as to resemble the lovely and heavenly character of Jesus, the son of God; that they should be adopted into the family of their Father in heaven, and trained up in the exercise of every filial affection, in habits of humble submission, and cheerful obedience to the divine will? If they are to be made holy, by what means is this holiness to be produced? Can there be any objection to the Gospel, as the means of this happy change? Never were means better adapted to an end, than the gospel is to this. By the word of truth they are begotten, born again, sanctified, saved. By

the gospel they are called, warned, impressed, invited, enlightened, comforted, animated, governed. The gospel is the *wisdom of God*, and the *power of God unto salvation to every one who believeth.* Through whose friendship shall these means be provided; this *way of holiness* be marked out; this access to the Father be opened for sinners? Can there be any objection to the mediation of Christ? Before we object, let us see that our objections be well founded. Let us first be convinced that he neglects his disciples; that his ear is too heavy to hear their cries, his arm too short to deliver them, his righteousness too scanty to cover them, his blood without virtue to cleanse them. If no deficiency can be discovered, then, no objection can be made to his mediation: He was chosen of God to bring many sons unto glory. With whom is this plan to originate, that it may be unobjectionable to us? Would we be better pleased, if it was a plan of our own devising? We are indeed, generally fond of our own opinions, and of the productions of our own efforts. But are we, with the angels for our assistants, competent to this task? Could we grasp the mighty subject? Could we arrange in all its parts and its provisions, a system which is to embrace the world, to purify and govern the sinful, polluted heart of man, to triumph over Satan, to save the soul, reconcile the pardon of sin with the rights of the divine government, kindle in heaven its brightest glories, diffuse through the universe the sublimest joy, and operate through an endless duration? If we could not devise such a plan, let us thankfully receive it from the wisdom of Him who alone could be the author of it. If he is its author, then the whole plan must be according to his own pleasure. It cannot possibly have any other origin. It is a scheme of his own wisdom, goodness and mercy. It is, therefore, free, in the strictest sense. As he alone could devise this plan, so he alone can execute it. Men and angels are as absolutely unable to accomplish this merciful design as they are to devise it. If it is accomplished, it must be done by divine power. If sinners are saved, they must be saved by grace. The whole, from first to last, is according to his good pleasure, to the counsel of his will. If he saves sinners, it must be according to his own intention or according to the intention of others, or it must be without intention.—The absurdity of this last supposition, we have already seen. It is equally absurd to suppose that in saving sinners, he works according to the plan, the intention or pleasure of others, who of course, must be his creatures, and who can exercise no wisdom but what he was pleased to give them. There is no

escaping therefore, from the conclusion, that in the salvation of sinners, he works according to his own design; and that this design existed from all eternity. This is the predestination of the New Testament. Eternal life is the gift of God. He could not bestow this gift without an intention to do so. If such was his intention, he must also have intended some person, or persons to receive this gift. Now, as far as I can see, it will convey precisely the same idea, to say that these persons were *destinated* to this end. The verb, to destinate, according to Dr Johnson, signifies to design for any particular end. And if the destination of these persons existed in the divine mind, before they received this gift, as it most unquestionably did; then no word in the English language can express more clearly that act of God, by which they were marked out, than the word, predestinate. Like the word in the original, of which this is a correct translation, it is compounded of *pre*, which, though not used separately in our language, signifies, *before* generally adding to the word to which it is prefixed the idea of priority of time and *destinate* which is to design to a particular end. Predestinate, therefore, signifies to design beforehand, any person or thing to a particular end. Can we suppose that the intention to bestow eternal life, was fixed on the divine mind from all eternity, but that the persons who were to receive this gift were left undetermined, till the very moment when the gift was bestowed? Could his wisdom or knowledge be greater at that moment than they were before? If not, he could be no better qualified to make the most proper determination, than he was before; of course, he could have no reasons for doing it, at this moment, which were not present to his mind before the foundation of the world. And neither men nor angels can conceive a motive for delaying this determination after all the reasons on which it is founded are fully possessed.

Such are my views of truth, clearly taught in the Bible, respecting the salvation of sinners. All who believe that God bestows his favours in consequence of an intention, previously existing in his mind; and that this intention embraces not only the gifts bestowed, but also the persons on whom they are conferred are Predestinarians and Calvinists. Those who deny the doctrine of predestination, of course, deny, in my opinion, that God ever bestowed any favours on the human race; or affirm that, if he has conferred any favours, he has done it without an intention of doing so. To say that God has bestowed no favours, is to deny that any of the human race have been, or will be saved; for if saved, it must

be by grace, which is unmerited favour. To say that this grace is given without design, is to say that when God saves sinners, he does not intend to do it; of course, it must be, what is generally called, accidental. From such a work, effected without design, could he either expect, or derive glory, honour and praise? But the Lord Jesus Christ did not come into this world, did not suffer and die, did not rise from the dead and ascend to heaven; the holy spirit does not enlighten, impress and change the heart; the Bible was not given, and is not preserved; God does not pardon, preserve, and glorify his people by accident. The whole is from design; and that design is eternal.

LETTER XIV.

The number to be saved depends entirely on the will of God.

Let me, for the sake of farther illustration, suppose that the whole human race consisted of *one thousand* individuals. They are all sinners against God; are under sentence of condemnation, and deserve to perish. They are naturally and strongly inclined to sin; their hearts being governed by an active opposition to the moral character and government of God, which prompts them to transgress his law. According to their view, the law of God is contrary to their interest; because it forbids those pleasures which they love, and are endeavouring to enjoy. They delight in those things which this law condemns, and hate those which it enjoins. They therefore hate, not only this law itself, but also the government to which it belongs, and the perfections of God from which it flows. They desire not the knowledge of his ways; they forget and rebel against him habitually. This is their nature, their employment, and their delight. Now, to my mind, it is as clear as mathematical demonstration that the scheme of Redemption never could have originated with them; not only because they are utterly incapable of devising the plan, but also because they are utterly and decidedly opposed to it. The very thing from which the Gospel proposes to save them, is the very thing which they love; of course, if they could, they would not devise any means of deliverance from it. In proportion to their love of sin, which is very sincere, they will object to such a plan being devised and brought into operation by another. It is undeniable, therefore, that if they are saved, the plan must originate with God. But he cannot be under any obligation to devise this plan; it must, therefore, be free; all the motives leading to it, and all

the reasons on which it is founded, must exist in his own nature. Unless it is according to his own pleasure, it cannot be at all. Whether he will save or destroy them, depends solely on his own decision; no creature has a right to interfere. They deserve every one of them to be consigned to endless misery. Thanks be to his holy name, he has decided in favour of mercy and salvation. His wisdom has devised a plan which will bring more glory to his name than all his other works. All that pertains to this plan, its provisions, its measures, its means, as well as the plan itself, must be according to his own decision: his will, his sovereign pleasure, reigns over and throughout the whole. It is undeserved; it is unsolicited; nay it is even opposed by those for whom it is intended.

The number to be saved, whether the whole, or only a part, depends entirely on his own will: no creature has a right to interfere with this decision. Nor can I possibly suppose that this point is left undecided, in the counsels of infinite wisdom. That God alone has the right, and that he is competent to decide, is evident. If however, it should be supposed that this point is not decided; that the great Jehovah thought proper to determine every thing else belonging to this wonderful and gracious plan, except the number to be saved; then, permit me to ask, by whom is this important point to be decided? to whom shall it be referred? shall God, by his own wisdom, determine every thing else, and refer this matter to the holy angels; leave it with them to decide? There is not an angel in heaven who would not shudder at the idea; they know too much of the infinite wisdom of their sovereign to think of undertaking a task like this; of dictating, or even offering advice to him. What he does they approve and adore. Shall it be left with sinners themselves to decide? Let the question, then, be proposed, in succession, to each individual to answer for himself: Are you willing to be saved? Are you willing to cease from sin, and to become holy? The whole thousand would be unanimous in answering, No! They would answer according to their own nature, their own inclinations, desires and affections, which are all sinful; each one would, therefore, without hesitation say, No! That this is not a slanderous exaggeration, but a sober and solemn truth, the unequivocal language of scripture, and all accurate observation of human life, do abundantly prove. To suppose that a different answer would be given, is to suppose that he who gives it, is not a sinner; of course, that he is not one of this thousand; or, that he does not belong to the human race. Such then

would be the result, if this decision was left to man; for if this would be the answer of each individual respecting himself, it would be the answer of the whole thousand collectively. The whole plan of salvation would fail. The sufferings of the Saviour, the proclamations of mercy, the offers of pardon, would all be in vain! Not one of the whole thousand are willing to cease from sin, or cherish one devout sentiment. They unanimously prefer the practice and the pleasures of sin; of course, reject these offers. Such is the reception with which the gospel universally meets from man, under the influence of depraved nature.

But why should we suppose that God has not determined this point, whether the whole, or only a part of the guilty shall be saved? Is it because he is incompetent to the task? Who then are more competent than he? Certainly it is a decision of great importance in the divine government, and ought to be made in such a manner as would best promote the divine glory. To whom is this glory more important, and more precious than to God himself? Who understand more clearly than he does, the means of securing and promoting it? Wisdom is displayed in proposing the best end, and in devising means best calculated to accomplish that end. What end can surpass the glory of God? For this purpose the universe was created; for this purpose the plan of redemption was devised; for this purpose sinners are saved: they are *vessels of mercy* which he prepares to make known the *riches of his glory*. If then it is a decision so intimately connected with the divine glory, and requires the exercise of wisdom, of the greatest wisdom, where is the creature, or where are the creatures who possess greater wisdom than God; and who could decide this point in a manner better calculated than he, to promote this glory? The collected wisdom of the universe, when compared with that of Jehovah, is less than the taper compared with the sun. Whatever others may think and say, to my mind it is perfectly clear, not only that God is competent, but that he alone is competent to decide this question.

Or shall we suppose he declines this decision because he has not the right to make it? Who then possess this right; and from whence do they derive it? Creatures derive their existence, and all that they possess from God. If they possess this right they must have derived it from the Creator. If he conferred it on them, he must have previously possessed it himself; and as all that he does is according to the counsels of infinite wisdom, he must have had reasons for this transfer which infinite wisdom approves. What are these reasons?

Will creatures exercise this right, and decide this point, with greater safety to the divine government, and more to the glory of God than he himself could do? Unless they could make a better decision than he could, there would be no reason for transferring this right to them; and without a reason, such as infinite wisdom will approve, the transfer cannot be made. A better decision they could not form unless they possessed greater wisdom than he does. This is impossible; for his wisdom is infinite. It requires, therefore, but a little sober reflection to see that this supposition leads to the grossest absurdity.

If then creatures attempt to exercise this right, they must have usurped it. They must arrogate to themselves the high prerogative of God, and thus undertake to prescribe to their Maker and their Judge, what he must do. For those who exercise a right, do not merely offer advice, but pronounce an authoritative sentence. Now we are perfectly sure that the holy angels will not usurp this high prerogative of God; they will not undertake to legislate for their Sovereign. If it be usurped and exercised, it must be done by men: by the very criminals whose case is involved in the decision. That they are capable of attempting such a daring outrage, is a melancholy fact. In a manner as unequivocal and as intelligible as words could be, by their confirmed disposition and their uniform practice, they are daily and hourly declaring their disapprobation of the divine law. By their love of sin, they reproach this law as neither just nor good. Such is the madness and folly of sinners, that they are capable of arrogating the right of deciding this momentous case. But what would be their decision? We have already seen that they would decide against that part of salvation which implies and requires deliverance from sin. That they would object to regeneration and holiness of heart and life, is just as certain as that, by nature, they love and practice sin. Their sentence would be according to their own character, and what they conceived to be thier own interest. For it is impossible for men, or angels, or even for God himself, to love and choose, at the same time, two things so diametrically opposite as sin and holiness. Let us suppose then, that each individual gives his decision of this case, and it will be this: "I am not to be finally condemned; I am to walk according to my own lusts; to gratify my own desires; to live according to my own pleasure, without control, and without punishment." This would be the unanimous voice of the whole thousand; for their natures are all the same. This is the decision of a criminal

respecting himself, whose crimes are deeper than crimson, and more numerous than the stars in the sky; whose guilt is established by testimony clearer than the sun. It is the decision of one whose character is folly, dictating to infinite wisdom. It is a weak, selfish, wicked, condemned rebel, spurning the clemency of his sovereign; claiming the privilege of prostrating the best of laws under his feet with impunity; pronouncing an authoritative sentence, which through an endless duration, is to have an important influence on the government of the universe. Now, I question very much, whether the ingenuity of man, or even the talents of an angel, could conceive a more palpable absurdity than this consummate folly and daring wickedness, usurping the reins of government from the hands of infinite wisdom and perfect goodness. The conclusion, in my view, is unavoidable, that God alone has the right to decide this point.

Let us, however, take another view of the subject. The government of moral agents is exclusively in the hands of God; from him they have received those laws by which they ought to be regulated; to him alone they are accountable. The infliction of punishment, and the exercise of mercy, are among the most important measures of all governments, both human and divine. Now, according to supposition, there are under this moral government, one thousand criminals, justly condemned, who deserve to perish. The question to be decided is, whether the whole number, or only a part of them shall be punished as they deserve, whether the whole or only a part, shall be saved. Admit for a moment, that there is neither folly, presumption, nor wickedness, in creatures deciding this case; suppose they determine the number to be saved; yet they could not possibly execute their own sentence. This can be done by God alone. Salvation is the gracious gift of God; and it is not even supposable that creatures can bestow the favour of God their sovereign, on whomsoever they please. In executing this sentence he would not work after the counsel of his own will, but according to the will of another. While inflicting deserved punishment, or dispensing unmerited pardon, he would only fill the subordinate office of executor of the will and pleasure of others. He could not, then, with propriety, be called the Supreme Ruler; in as much as there are others, by whose decision, in these important measures, he is governed. This part of the government, so important, and so difficult, at least with man, to be administered with safety, would not be his, but would belong to those whose will he obeys. You will, at once, perceive that this violates all

our ideas of propriety, and is directly contrary to the whole tenor of scripture. Those who suppose that God himself does not decide this question, must suppose that he does not sustain the high and august character of Supreme Ruler of the universe; that in some important measures, he is only the subordinate agent of others. Those who believe that he is the Supreme Ruler, believe, of course, that he decides respecting this and every other measure of his own government.

That the Lord, Jehovah, and he alone, is competent to decide this question; that he alone has the right; that as Supreme Ruler he must decide it; appears to be the unavoidable conclusion, flowing from premises clearly established.

Another point, of great importance, in the scheme of redemption is, when shall this decision be made; or when has it been made? The whole scheme will soon come to a close; the last pardon will soon be given; *the Son* will soon *deliver up the kingdom to the Father, that God may be all in all.* The decision must be made before that day arrives. The number of those who shall *enter into the joy of their Lord,* will then be completed, neither to be increased nor diminished forever. If it should be supposed that God has not determined this matter before, he must determine it then. His determination, let it be formed when it may, must rest upon such reasons as infinite wisdom will approve; for this is the character of all his works. He does nothing in an arbitrary manner, but all things according to the counsels of his wisdom. These reasons are not discovered by investigation, nor his wisdom increased by experience. He is, then, as competent to make the decision now, as he will be at the last moment of time. But these reasons were as well known to him, were as clearly perceived, before the foundation of the world, as they are now. I cannot, then, conceive, nor do I suppose that any man can conceive, why the decision should be delayed after all the reasons on which it is founded are clearly perceived. And as it is certain that these reasons were thus clearly perceived from all eternity, it is equally certain, at least in my view, that from all eternity, this decision has been made.

For the Lit. and Evan. Magazine.

RELIGIOUS EXPERIENCE.

I HAVE in my possession a paper, written, probably forty years ago, by an old gentleman, who, during a very long life sustained a most unblemished character. It was intended, there is reason to believe, solely for the satisfaction of his own

family; and some portions of it are now offered for publication, simply, as the *testimony* of a respectable layman on an important subject. The writer had no great advantages of education; but he was no enthusiast. All the readers of the Magazine might not view this document in the same light; but I presume some of them would regard it as, in substance, a specimen of that sort of argument in favour of Christianity, which has sometimes, more effectually than any other, dispelled their difficulties and their doubts. Here are some extracts from the paper to which I have alluded.

"The following lines are intended to show, that I know by experience, that there is truth in the Christian Religion. By means of my mother's instructions I was early made to feel its power upon my own heart. When she spoke to me of the love of God in sending his son to save sinners, and of the love of the Son in coming to fulfil the law both in its precept and penalty, in behalf of sinners, and of the holiness of his nature and life, and the efficacy of his sufferings, I felt pity for him and love to him. And I thought I would be willing to travel over the world, if I could be sure that I could meet with him, and that he would tell me that he loved me, and would save me. I understood however, that he was in Heaven.—My mother also urged upon me the duty of secret prayer which I frequently practised, and sometimes, with great earnestness. Once I had a strong desire to ask a sign of the Lord to let me know if he would save me: but fearing it was presumption I dare not do it. From that time forward, I think I experienced the truth of what Paul says, about the flesh lusting against the Spirit, and the Spirit against the flesh. I was then about seven or eight years old.

* * * * * * * * * * * * *

When I was about fifteen years of age, I was tempted to question the truth of the Scripture. It was suggested to my mind, that I did not know but that the Scriptures were the contrivance of crafty men, &c. I betook myself to various arguments, by which I had before been satisfied of the truth of the Scriptures. But something was always suggested along with these arguments which seemed to take away their force. And then it was suggested, that if the Scriptures were not true, how did I know that there was a God. I thought I could clearly prove the being of God from reason, but as fast as I could advance an argument it would seem to be answered. At length my anxiety and distress became so great, that I thought I could willingly submit to some severe suffering, if by that means I could be assured of the truth of the Scriptures and the Being of God, and my interest in him. But I

knew all I could suffer would be in vain, and I began to conclude that I could resist no longer. But then, when the Lord saw my strength failed me, he banished my temptations, and gave me serenity of mind, and more assurance of the truth of the Scriptures, and my interest in him as my God, than I had ever enjoyed before. I believe that trial was permitted, to strip me of my self-dependence.

When I was about eighteen years old, I felt a strong desire to remember Christ at his table according to his command, but I feared that I was unprepared. I then thought that if I was not prepared for the Lord's table, neither was I prepared for death. I resolved never to leave off seeking light and direction from the Lord until I obtained satisfaction. And at length I was enabled to go forward with hope; and while at the table of the Lord, I enjoyed such consolation as made me think, if it was God's will, I would be glad to be removed at once to Heaven, that I might have the full enjoyment, of what I had such a refreshing taste of.

* * * * * * * * * * * * * * * *

Once as I was riding alone, I meditated on Paul's words, 'all things shall work together for good to those that love the Lord.' I thought that if I could be sure that I loved the Lord, this would set my mind at rest. Many passages of Scripture occurred, setting forth the great love of God to those that love him; but still I could not be sure that this was my character. At length these words 'I have loved thee with an everlasting love' and 'I will never leave thee no forsake thee' were applied with such light and power to my mind that I could doubt no longer. I obtained such a view of the perfections of God as filled me with wonder, and when I considered the meanness of the object on whom his everlasting love was placed, all concurred to increase my wonder and amazement. I know not how many times I repeated Wonderful! Amazing! Not only myself, but all the creation appeared as nothing before him. There was an infinite disproportion between him and them. I had a desire to praise him, but I thought that my praises would be so poor and imperfect; and I wished that all the trees around me were intelligent beings, that they might join me in praising God. These things were as strongly impressed on my mind, as outward objects are upon the bodily senses. I felt as if I knew what the Apostle meant when he said 'Faith is the substance of things hoped for, and the evidence of things not seen.' I felt assured by my own experience that there is a reality in religion."

* * * * * * * * *

A. B.

For the Lit. and Evan. Magazine.

THE RISE AND PROGRESS OF POPERY.

(Concluded from page 431.)

HAVING considered the rise, progress, and benefits of Popery, we now proceed to consider the evils and miseries with which it has been fraught.

Wherever these sentiments were introduced they brought with them a general licentiousness of manners, and almost entirely subverted morality and virtue. The lives of the popes, the cardinals, and monks were marked with ambition, debauchery, and perfidy. St. Peter's chair has been filled by a succession of the basest miscreants that ever disgraced human nature; and if, by chance, it devolved upon a villain of moderate size, he was very naturally esteemed a saint. That propensity which all men have to imitate the manners of their superiors would powerfully operate in plunging them into the same vices. Their peculiar doctrines, too, promoted this effect. When a person believed that for a sum of money or an expedition under the banners of the Pope, his sins would all be remitted, he would break down the mounds of virtue, and give full course to his licentiousness. There have in all ages lived a few pious persons who have detailed the vices of their contemporaries of this communion, and have presented us with pictures so shocking that we have been ready to exclaim with a great commander, "O! that I were a dog that I might not call man my brother." They have shewn us murder, incest, and crimes, contrary to nature, practised by him who boldly calls himself the vicar of God. They have shown us an easy pardon granted for the blackest infirmities, and, to use the tender Petrarch's expression, "heaven bought, and Christ himself sold for gold." Their monasteries and nunneries which should have been the retreat of religion and virtue, are described by their own writers in terms which shock the delicate, and deeply afflict the pious.

Wherever Popery was established, the people lost all independence of spirit; their minds and their bodies became equally enslaved, and ignorance and superstition were the inevitable results. By embracing these doctrines the mind became enchained, and the transition was easy from absolute submission to the spiritual power of the priest, to an implicit obedience to the civil despotism of the magistrate. Experience has uniformly evinced that those who claimed the privilege of judging for themselves in spiritual concerns have ever been the

warmest supporters of civil liberty. Not only slavery, but ignorance attended it. Obliged to believe the most absurd opinions at the will of the Pope, precluded from the perusal of the scriptures, discouraged in the attainment of learning, and taught that the exercise of their reason in religious concerns was criminal, their mental faculties became unemployed, and shed around them but the faintest glimmer. Italy, France, Spain, and Portugal abundantly confirm this truth.

Wherever the papal religion prevailed, it was destructive to civil society. It broke asunder those bonds which connected the prince with the subject, and the subject with the prince. It absolved the people from their allegiance to the monarch; it privileged the monarch to refuse protection to the people. Every page of its history for many centuries establishes this. It plucked the crown from the brow of Childeric of France, and conferred it upon the rebel Pepin. It forced Henry II, of England to cherish and reward a traitor under penalty of deposition. Frederick II, and Otho of Germany; John of Navarre; Charles V, of Spain; and a thousand other princes experienced the like treatment. The internal enmities and dissentions, the murders and crimes which it thus produced can scarcely be conceived.

I have mentioned the Croisades as of advantage to mankind. We must not however forget the evils of which they were productive. They gave an example of cruelty and perfidy to the Saracens which greatly prejudiced them against the religion which their ravagers professed. At the voice of a fanatic monk, all Europe rose as in a mass and flew to arms; some impelled by bigotry, others incited by a desire of spoils and military glory: some joined him for fear of incurring the reproach of cowardice; and others through a wish to have their sins pardoned, and their salvation secured. Devastation marked their footsteps as they rushed upon Asia. The country in which a choir of angels sung "peace and good will to men," heard nothing but "the confused noise of the warrior." The mountain on which the Redeemer suffered, the place where that cross was planted from which he gave so powerful a lesson of charity and forgiveness, was enveloped with the smoke which arose from the slaughtered hecatombs of Saracens offered up by superstition. While this was the case in Asia, Europe was laid waste and desolate. The husbandman had forsaken his occupation to gird on the cuiras; the artisan had relinquished his labours to range himself under the standard of the cross-arts, sciences and manufactures laid stagnant, and the improvement of centuries was lost.

Another misery resulting from the usurpations of the Pope was that system of cruelty and bloodshed; those tortures and murders which he inflicted upon those who refused to acknowledge his impious pretentions. With what force is this exhibited in the gloomy walls of the inquisition; in the racks, the wheels, and other instruments of torture which are there employed against the innocent sufferer. With what deep feeling do we view it in the brutal massacre which marked the festival of St. Bartholomew; when the temple of the Deity was strewed with the dying, and the altar of Jehovah stained with blood; when for five successive days the groans of the expiring martyrs arose to heaven for vengeance; when sixty thousand Protestants were murdered before the carnival of death ceased. For this brutal massacre, the Romish church returned solemn thanksgiving to the God of mercy! When the Pope received the intelligence; he published a jubilee to give thanks for the destruction of the enemies of the truth, and sent Cardinal Ursin in his name to congratulate the king of France upon the joyful event! Not yet satisfied, his holiness ordered it to be drawn upon the walls of the Vatican, that he might have the pleasing image continually before his eyes!! If we contemplate the valleys of Piedmont and Albi, what horrors produced by Popery do we there see. We behold an uncorrupted and pious people, blessed by the God whom they worshipped, nourished by the land which they cultivated, esteemed by the children whom they educated, and beloved by the wives whom they rendered happy; neither fearing, nor wishing death. But the Papal troops, poured down from the surrounding mountains. Without distinction of age or sex, they torture with savage ingenuity, and sweep them from the earth. And the valleys, which once bloomed like the garden of Eden, present to the beholder heaps of mangled corses, pools of innocent blood, and the smoke arising from those half-extinguished flames which have borne desolation through the country. During the reign of Mary, queen of England, we see the same cruel and persecuting spirit: we behold hundreds inhumanly murdered because they would not submit to the absurd and impious tenets of the Papacy.

The last consequence which we shall mention as resulting from Popery is the almost universal infidelity which prevails in France. We say nothing of other parts of Europe, and shall confine our remarks to this part of the continent. The Pope early spread his doctrines in that country, and was so well seconded by its king, that he obtained the name of the eldest son of the church. The effects which it produced in

other countries were felt here. That intolerant spirit which it breathed excited the indignation of the philosopher, the monstrous absurdities which it inculcated moved his contempt, and the profligate lives of its professors made him esteem it hypocrisy. A few examples of virtuous men, such as the mild Fenelon, or the amiable Bishop of Clermont, could not shake this conclusion founded on general observation. Despising the fopperies with which religion was clothed in his own country, he did not examine whether they were its native dress, but boldly renounced it altogether. For half a century the names of philosopher and deist have been nearly synonymous in France; and though the Roman Catholic is the established religion, yet the principles of infidelity have evidently infested the great body of the people. Females may attend mass and confession; but the men pay little regard even to the *external* forms of religion. Had an unadulterated religion been established among them, it is probable that this catastrophe would never have ensued.

For some centuries this religion has been gradually crumbling into dust. The voice of Luther, of Zuinglius, and of Calvin, rousing Europe from the lethargy in which she lay, gave a mortal blow to the Papal interest; and possessed of the virtue of Ithuriel's spear, rendered its most artful disguise unavailing. The Scriptures predict its total downfal. To that period we look with anxious expectation; to the time when every species of false worship shall be extirpated; and the name of the Redeemer be honoured from the rising to the setting sun. K.

For the Lit. and Evan. Magazine.

THE RAINY SABBATH.

To the Editor,—I am too much of a Presbyterian in the least degree to tolerate *auricular* confession. Yet when I have done wrong, and an acknowledgment promises to be of any use, I am very willing to make it.

In the present case, I confess that I have done wrong many times, in common with many other persons. And I hope that the confession, which I am about to make, will be profitable both to myself and others.

I am a countryman, and a tiller of the soil. I belong to the church, and am blessed with what is called a pious family. My wife—good woman! has in the composition of her mind, as large a mixture of the *Martha* and the *Mary* as any person I ever knew. I have no doubt but that she loves to sit at the

feet of Jesus and hear his word; that she knows that "one thing is needful;" and that she "has chosen the good part which never shall be taken from her;" and yet I often find her "careful and troubled about many things." My girls and boys—the blessing of the God of their fathers rest on them!—are thought by their mother and me to be *very promising* children: and it is our unspeakable pleasure to have a good proportion of them at our side, when we go to the communion table. And I must here tell you that we love to acknowledge domestic relationships in the church; to have our children near to us in the house of God, and on the same seat at the table of our Lord. O! Sir, it is delightful to own as kindred in Christ, those who are dear to us by nature. The object of my youthful affection, the faithful companion of my age, the mother of my children, is never so dear to me, as when to all these relationships, I superadd that of sister in Christ Jesus. And my fond old heart never yearns with such intensity of paternal affection over my children, as when I see their eyes kindling up, and their countenances glowing with love to God, benevolence to man, and the joys of religion.

You may well suppose, then, Mr Editor, that the Sabbath is a valued and honoured day in my family; and that the invitation "let us go up together to the house of God," is heard with gladness, and joyfully accepted. Sometimes, however, the Sabbath is a *rainy day!*—To be sure, I do not suffer a little threatening of unfavourable weather, or a slight shower, to keep me and mine from the house of God. But sometimes the Sabbath is a *very* rainy day. In this case I find it extremely difficult to conduct myself and family through the day, in a manner that I like to reflect on afterwards. The last Sabbath furnished an instance of this; and I mean, in the way of confession to give you some account of our movements, for warning in future to myself and others.

In the morning, the wind came directly from the North East; the clouds hung low and looked watery. This created considerable solicitude; and most of the time, which ought to have been employed in preparation of the heart, was spent in watching the appearance of the weather, and inquiring whether it would rain. Thus the *prime* of the day was lost. At length all doubts were settled, for the rain came in torrents, and the face of the earth was deluged in water. We then attempted to set ourselves seriously to the proper duties of the season. But it is mortifying to think of the causeless interruptions, and the wanderings of thought and conversation from appropriate subjects, to things entirely unsuitable which took place. To give you a few instances.

I had, as is usual, in family prayer remembered our boys who are at College, and prayed with more than usual earnestness that God might bless and preserve them; and this took a strong hold on the feelings of my wife. I could see that her heart was full of the subject; and she led the conversation respecting them, and our hopes and wishes for them, with the peculiar earnestness of maternal love, when it is considerably excited.—Note, it is our earnest wish that they may be inclined to devote their lives to the ministry of the gospel. A pause ensued after our discourse on these subjects; after which my good wife, suddenly asked me if the tobacco on the creek low grounds, was not in danger of being destroyed? Conversation respecting our absent sons, naturally led the mind to the expenses of their education, and the means of defraying them, and this to the probable fate of the growing crop. The subject had several times before occurred to my own mind, and I had endeavoured to repel it. But at the moment of the question, my thoughts were wandering back to it;—they followed the lead given by my careful helpmeet, and we talked much, and felt great anxiety on things, utterly out of our control.

At length conscience roused up and smote me so violently, that I was compelled to turn to something else. I resolved to assemble my family, and read and pray with them. But while all were coming to order and silence, and I was sitting with a volume of Burder's Village Sermons, ready to begin the service, an outcry was raised that some disaster, had taken place among the young fowls: and before this was fairly remedied, it was told that a pannel of the garden fence had been blown down, and that the hogs were in the garden. Finally, however, we got over all these interruptions, and I proceeded with my service. It was not long before the pattering of the rain lulled some of the servants to sleep, and thenceforward it was a part of our duty to watch, and waken the drowsy. Yet such are our habits, that, on the whole, a decent attention was given for the most part. But I could sometimes observe my careful wife cast anxious looks at the weather without, and sigh. And I knew by the state of my own heart, what was the subject of her thoughts.

After these exercises were over, all were dismissed to follow the peculiar turn of their own minds, but not without an exhortation to remember and apply to their consciences what had been heard. I retired to my chamber, and at length became so drowsy as to persuade myself that a recumbent posture would put my mind more at ease for meditation. I lay

down, and slept profoundly until dinner was ready. I rose ashamed that on God's day I had wasted time in sleep, which on any other day I should have employed in attention to my own business. And these feelings prevented my customary enjoyment of domestic communion around my table. I was thoughtful, silent and abstracted. At length my attention was roused by the remark of one of my half grown daughters, that she reckoned Miss —— ——— was very sorry it was a rainy day; for she had got a new bonnet last week, and no doubt wanted to wear it to church to-day. The child is thought to be something of a wit. And the vivacity of her manner contrasted with the gloom of the day, made her observation appear excessively diverting. There was a general laugh at the table. This was followed by a number of remarks, such as are too often heard in domestic circles, on the person, dress, manners, habits, &c. of the neighbours and their children. The conversation ran on in this way a considerable time, before I could summon enough energy of moral feeling to interpose. I am happy to say that in my family a single word from me is sufficient. No sooner had I spoken than all appeared to be ashamed. And I could soon see that there was a general effort to say something, that might in some way make atonement for the improper spirit displayed.

After dinner, I made another attempt to redeem the time, by reassembling the family, and engaging again in devotional exercises. But the drowsiness increased with the rain, and the difficulty of fixing attention became greater. And I felt how hard it is to get through the Sabbath well, without the privileges of God's house.

At length, towards evening, the clouds began to part in the west, and the sun looked forth, like the countenance of a christian bedewed with tears, yet radiant with hope in the promises of God's covenant. Presently, on the dark bosom of the mass of vapours, which contending winds had accumulated in the East, was seen the bow of heaven in all its brilliance and beauty, throwing its varied and lovely hues on fields and trees, and presenting a most striking contrast with the dark cloud on which the hand of the mighty artist had painted it. The sight attracted the attention of all, and filled every bosom with new animation. And, while assembled in one group to contemplate a scene, which seems to be clothed with new beauties every time it appears, we thought and discoursed on God's promise, of which the object before us was a sign, and of God's faithfulness, in maintaining the grateful vicissitudes of day and night, summer and winter, seedtime and harvest. And I felt

ashamed that I had wavered during the storm in my confidence in the faithfulness of my heavenly father. I looked at my wife whose arm was then, as it has been for thirty years, locked in mine—She read my feelings in my eyes, and felt corresponding emotions in her own heart. She threw her head on my bosom, and with a pathos which made every syllable tremble on her tongue, said "Oh! my husband, I ought to be less careful and troubled about the things of this world —and have my heart more fully set on the one thing needful— Pray for me, that I may have stronger faith, and more fervent love." My heart went up in aspiration to our Father in heaven, for a blessing on me and mine. But while thus engaged my daughter M— who is always looking for new resemblances in the appearances of nature, and who by the partiality of the family is thought to have something of a poetical genius, remarked, "that the scene before us reminded her of a christian, who has safely passed through a storm of affliction, and has found it good for him to be thus visited.— All nature now seems to be relieved and refreshed—the green is deeper, the air is purer, the light more soft and mellow, and the rainbow's beauties are thrown over earth and heaven. So is the christian purified, refreshed and invigorated. Every grace is in livelier exercise; and hope throws her rainbow glories over all." This observation awakened the attention of the family—for M. is a universal favourite—and we were thrown into a sort of poetical reverie, delightful but unprofitable—allied in some respects to devotional feeling, but not devout. The dear child, however, saw that she had interested us, and this gave her new animation. Turning suddenly to the west, she noticed the opening beauties of the evening sky. The sun, during our conversation, had been rapidly descending to the horizon, and was throwing his last rays on earth and sky. A flood of yellow light was thrown over field and forest; and all the colours produced by refraction, were seen on the clouds, which were scattered over the hemisphere. As the young enthusiast, with kindled eyes and glowing countenance contemplated this scene, and traced various resemblances to different objects, she exclaimed, "Look at that burning mountain, more lofty than Chimborazo itself—Don't you see the very mouth of the Crater, all glowing with fire; and the burning lava flowing down the northwestern side? And O! yonder is a navy of gallant ships bearing down before the wind. One of them is engaged in battle—Just so, one of our frigates appeared in presence of the enemy, like a cloud surcharged with lightning!—But the navy is gone—and

there is the angel of peace flying through the midst of heaven. But see, that looks like an altar of burnished gold, on which the blessed spirits above might offer their evening incense to the king of Heaven." Thus, as her eyes strayed from cloud to cloud, she found in each some likeness to the objects of nature, or the Creations of her own imagination, and kept us all in delightful excitement. And so shut in the last hours of the Sabbath; in the opinion of my children, most delightfully, because, as they supposed, with a feeling of devotion: but, in my judgment, with no more genuine piety than was felt by heathen poets, ancient or modern, (Homer or Byron) when they described the beauties of nature, in language that speaks to every heart.

On the whole when we assembled for evening devotion, I felt humbled and confounded in presence of my God; and could only confess that we had misimproved our privileges, and wasted much of that precious time, which Heaven in mercy has consecrated to the peculiar and exclusive services of religion.

The history of this day has given rise to many serious reflections, for which now I have no time nor room. There is one question, however, which I must propose for serious consideration—*How do families make out to spend the Sabbath profitably, when they have no opportunities of public worship?*

Another question—*How can christians bear to be deprived, three Sabbaths out of four; or one out of two, of the privileges of God's House?*

I confess that with all my helps; with a faithful pastor, and regular worship, I make out very poorly in a rainy day.

Σαββαλιχος.

REVIEW.—*A Brief Outline of the Evidences of the Christian Religion. By* ARCHIBALD ALEXANDER, D.D. *Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J.* Princeton Press: D. A. Borrenstein, 1825. pp. 299.

IN an advertisement prefixed to this work, we are informed that the Author, having, in performance of his official duty, preached a sermon in the Chapel of Nassau Hall, on the Evidences of Divine Revelation, received from the students of the College, a unanimous request, to furnish a copy for publication. Disposed to comply, but unwilling to publish a single discourse on a subject so extensive, he resolved to enlarge the work,

and to throw it into another form. In consequence of this resolution, he has given us the volume before us, of which, with characteristic modesty, he thus speaks,—

"It may, perhaps, require some apology, that a subject which has been so fully and ably discussed, in numerous volumes, should be attempted to be treated in a short essay. My only apology is, that the poison of infidelity is imbibed by many, who never have access to the antidote. It is much to be regretted that some of the books which are almost sure to fall into the hands of literary youth, are deeply tinctured with skepticism. How many read Hume, and Gibbon, who never have seen the answers of Campbell and Watson? Now, if we can present, even a brief outline of the evidences of Christianity, to those who may not be disposed to read larger works, we may be contributing, in some small degree, to prevent the progress of one of the greatest evils to which men are liable."

We can scarcely agree with the author, that any thing in the shape of apology was requisite from him. The reason which he assigns in the paragraph just quoted, would be conclusive in favour of a mere compilation. But we cannot admit that the subject, which he has discussed, had been previously exhausted. There are those who tell us, that the Evidences of Christianity are as old as itself; and that nothing, in the way of absolute discovery, can now be expected. Were this fully conceded, it would nevertheless be true, that much light has been thrown upon this subject, even in recent times; and that it is still susceptible of fresh, and convincing illustration. Of the accuracy of this opinion to mention no other names, Chalmers, and Erskine, and we will add, the Author of this Outline, have provided the evidence. To the latter we should be unjust, if we allowed our readers to suppose that he has merely compressed, into narrow limits, the matter which he found diffused through many volumes. That he is extensively acquainted with the controversy of which he treats, and familiar with the standard writers in favour of Christianity, is evident enough; and, in substance, much of what this book contains, may be found elsewhere. But it contains some things, which neither the Author's references, nor the recollections of the reader, will enable him to find. The whole work bears the enstampment, with which, an original mind, does not fail to designate its productions. Even old truths appear under new aspects, and familiar facts, and reasonings, in new combinations. A masterly discrimination pervades the work; and the style is remarkable for its simplicity, and transparency.—But why should we waste words,

in commending a book which needs not our commendation? Rather, let us give some account of it.

We have, first, an Introductory Chapter, on *the Right Use of Reason in Religion.* Without reason, it is correctly observed, there can be no religion. The evidences of Christianity are an appeal, to the reason of men, for its truth. The Christian Religion, therefore, instead of discouraging, enjoins the right use of reason, as a duty of high moral obligation. Some of our readers, may, at first view, think what follows rather more questionable.

"But it has frequently been said by the friends of revelation, that although reason is legitimately exercised in examining the evidences of revelation, and in determining the sense of the words by which it is conveyed; yet it is not within her province to sit in judgment on the doctrines contained in such a divine communication. This statement, though intended to guard against the abuse of reason, is not, in my opinion, altogether accurate. For it is manifest, that we can form no conception of a truth of any kind, without reason; and when we receive any thing as true, whatever may be the evidence on which it is founded, we must view the reception of it to be reasonable. Truth and reason are so intimately connected, that they can never, with propriety, be separated. Truth is the object, and reason the faculty by which it is apprehended; whatever be the nature of the truth, or of the evidence by which it is established. No doctrine can be a proper object of our faith which it is not more reasonable to receive, than to reject. If a book, claiming to be a divine revelation, is found to contain doctrines which can in no way be reconciled to right reason, it is a sure evidence that those claims have no solid foundation, and ought to be rejected. But that a revelation should contain doctrines of a mysterious and incomprehensible nature, and entirely different from all our previous conceptions, and, considered in themselves, improbable, is not repugnant to reason; on the contrary, judging from analogy, sound reason would lead us to expect such things in a revelation from God. Every thing which relates to this Infinite Being, must be to us, in some respects, incomprehensible. Every new truth must be different from all that is already known; and all the plans and works of God are very far above and beyond the conceptions of such minds as ours. Natural Religion has as great mysteries as any in revelation: and the created universe, as it exists, is as different from any plan which men would have conceived, as any of the truths contained in a revelation can be. But it is reasonable to believe what by our senses we perceive to exist; and it is reasonable to believe whatever God declares to be true."

Certainly it can never be a duty to believe that which is contrary to right reason. And little confidence as we have,

in the accuracy of *a priori* speculations, on the nature of a divine communication, we have no objection to a fair, and full investigation, of the reasonableness of the doctrines of the Bible. Such an investigation, however, we have been accustomed to regard, as a part of the inquiry respecting its divine authority. For, as the author justly remarks, "If a book, claiming to be a divine revelation, is found to contain doctrines which can in no way be reconciled to right reason, it is a sure evidence that those claims have no solid foundation, and ought to be rejected." Let us, then suppose, that an individual, finds in the Bible a doctrine, which can in no way be reconciled to his reason. In his apprehension, this doctrine must constitute an objection, to the divine authority of the book that contains it. Notwithstanding this objection, it is allowable to presume, that the external evidences of Christianity may be exhibited to his mind, in a light so clear, and convincing, as to command his assent. Is he now involved in the necessity of pronouncing that to be unreasonable, which yet he acknowledges to be a part of a divine communication? Certainly not. It is not the province of reason, so to sit in judgment, on the doctrines of an ascertained, divine communication, as to pass an unfavourable sentence upon them; for that would be, in effect, to make reason at war with itself. We do not thus interpret the language we have quoted. But understanding the Author to maintain, that no one can receive the Bible as a divine communication, and yet, regard its doctrines as unreasonable, we think his illustration of that position, not only accurate, but highly important. The necessity however, of distinguishing between right reason, and reason, as for the most part, possessed, and exercised by men, which our author calls "a blinded, prejudiced, and perverted reason" may be inferred from the following passage,

"In receiving, therefore, the most mysterious doctrines of revelation, the ultimate appeal is to reason. Not to determine whether she could have discovered these truths; not to declare, whether considered in themselves, they appear probable; but to decide, whether it is not more reasonable to believe what God speaks, than to confide in our own crude and feeble conceptions. Just as if an unlearned man should hear an able astronomer declare, that the diurnal motion of the heavens is not real but only apparent, or that the sun was nearer to the earth in winter than in summer; although the facts asserted, appeared to contradict his senses, yet it would be reasonable to acquiesce in the declarations made to him, by one, who understood the subject, and in whose veracity he had confidence. If, then, we receive the witness of men, in matters

above our comprehension, much more should we receive the witness of God, who knows all things, and cannot deceive his creatures by false declarations."

This Outline is divided into eight sections, devoted to the illustration of as many propositions, of each of which we propose to offer a very summary notice.

SECTION I.—*It is impossible to banish all religion from the world, and if it were possible, it would be the greatest calamity which could befal the human race.*

The first part of this proposition is supported by a reference to the constitution of human nature, and to the history of the world. It is fairly inferred to be impossible to erase all religious impressions from the minds of men. But suppose this work achieved; what would be the result? "If those persons, therefore, who oppose Christianity, hope by its subversion to get rid of all religion, they do greatly deceive themselves. This work being accomplished they would soon have more to perform, in endless progression. Instead of the mild, benignant religion of Christ, they would soon find themselves surrounded by superstitions as foul, and as false, as monstrous and as absurb, as any the hotbed of Paganism ever produced." The second part of the proposition, is thus illustrated,

"It has formerly been a matter of discussion with the learned, whether the influence of superstition or atheism was most baleful on society. Plutarch, Bacon, and others, have handled this subject in a learned and ingenious manner, and arrived at very different conclusions. However doubtful this question may have been considered in former times, I believe all reflecting men are now pretty well satisfied, that the question is put to rest forever. We have recently beheld the spectacle of a great nation casting off contemptuously the religion of their fathers, and plunging at once into the abyss of atheism. We have seen the experiment tried, to ascertain whether a populous nation could exist without the restraints of religion. Every circumstance was as favourable to the success of the experiment as it could be. Learning was in its highest state of advancement; philosophy boasted of an approximation to perfection; and refinement and politeness had never been more complete among any people. But what was the result? It was written in characters of blood. It was as if a volcano had burst upon the world, and disgorged its fiery flood over all Europe. Such a scene of cruelty, cold-blooded malignity, beastly impurity, heaven-daring impiety, and insatiable rapaciousness, the world never witnessed before, and I trust in God, will never witness again. The only ray of hope

which brightened the dismal prospect, was, that this horrible system contained in itself the principles of its own speedy downfal. Atheism has no bond of union for its professors ; no basis of mutual confidence. It breeds suspicion, and consequently hatred, in every breast ; and is actuated by a selfishness which utterly disregards all the bonds of nature, of gratitude, and of friendship. To an atheist, fear becomes the ruling passion. Conscious of his own want of virtue, of honour, and humanity, he naturally views his fellows in the same light, and is ready to put them out of the way as soon as they appear, in any degree, to become obstacles to the accomplishment of his plans. Hence, the bloody actors in this tragedy, after glutting their revenge, by shedding the blood of innocent Christians, and unoffending priests, turned their murderous weapons against each other. Not satisfied with inflicting death on the objects of their suspicion or envy, they actually feasted their eyes, daily, with the streams of blood which incessantly flowed from the guillotine. Never was the justice of heaven against impious and cruel men more signally displayed, than in making these miscreants the instruments of vengeance against each other. And the general state of morals, in France, during the period that Christianity was proscribed and atheism reigned, was such as almost exceeds belief. An eye-witness of the whole scene, and an actor in some parts of it, has drawn the following sketch : " Multiplied cases of suicide, prisons crowded with innocent persons, permanent guillotines, perjuries of all classes, parental authority set at nought, debauchery encouraged by an allowance to those called unmarried mothers ; nearly six thousand divorces within the single city of Paris, within a little more than two years after the law authorized them ; in a word whatever is most obscene in vice, and most dreadful in ferocity !" If these be the genuine fruits of atheism, then let us rather have superstition in its most apalling form. Between atheism and superstition, there is this great difference, the latter may authorize some crimes, the former opens the flood-gates to all. The one restrains partially, the other removes all restraint from vice. Every kind of religion presents some terrors to evil doers ; atheism promises complete immunity, and stamps virtue itself with the character of folly."

SECTION II.—*If Christianity be rejected, there is no other religion which can be substituted in its place ; at least, no other which will at all answer the purpose for which religion is desirable.*

Since it is necessary to have some religion, he who rejects Christianity, must select as a substitute, one or the other of three things. These are 1. Some System, either existing or exploded, of Paganism. 2. The Koran. 3. Natural Religion or Pure Deism. Although Gibbon has seemed to regret the subversion of the Old Pagan System by Christianity, and Taylor has avowed his prediction for the religion of Plato,

yet none will seriously propose a return to Paganism. Nor will any seriously propose to exchange the Bible for the Koran. Deism, then, our author concludes, is the only hope of the world, if Christianity be renounced. And he proceeds to show most conclusively that this will not answer the purpose of religion. It is not well enough defined. Deists are not agreed on the most essential points. Their system is defective, inasmuch as it contains no provision for the pardon, or the purification of a sinner. It awakens no spirit of piety. Its advocates have never been able to establish and maintain among themselves, any religious worship. The following facts deserve attention.

"The most interesting experiment of this kind, was that made by the Theophilanthropists, in France, during the period of the revolution. After some trial had been made of atheism and irreligion, and when the want of public worship was felt by many reflecting persons, a society was formed for the worship of God, by the name just mentioned, upon the pure principles of Natural Religion.—Among the patrons of this society, were men beloved for their philanthropy, and distinguished for their learning; and some high in power.

"La Revelliere Lepaux, one of the directory of France, was a zealous patron of the new religion. By his influence, permission was obtained, to make use of the churches for their worship. In the city of Paris alone, eighteen or twenty were assigned to them, among which was the famous church of Notre Dame.

"Their creed was simple, consisting of two great articles, *the existence of God*, and *the immortality of the soul*. Their moral system also embraced two great principles, *the love of God*, and *the love of man;* which were indicated by the name assumed by the society. Their worship consisted of prayers, and hymns of praise, which were comprehended in a manual, prepared for a directory in worship. Lectures were delivered by the members, which, however, underwent the inspection of the society, before they were pronounced in public. To these were added some simple ceremonies, such as placing a basket of fruits or flowers on the altar. Music, vocal and instrumental, was used; for the latter, they availed themselves of the organs in the churches. Great efforts were made to have this worship generally introduced, in all the principal towns in France; and the views of the society were even extended to foreign countries. Their manual was sent into all parts of the republic, by the minister of the interior, free of expense.

"Never did a society enjoy greater advantages at its commencement. Christianity had been rejected with scorn; atheism had for a short time been tried, but was found to be intolerable; the government was favourable to the project; men of learning and influence patronized it, and churches ready built, were at the service of

the new denomination. The system of Natural Religion, also, which was adopted, was the best that could have been selected, and considerable wisdom was discovered in the construction of their liturgy. But with all these circumstances in their favour, the society could not subsist. At first, indeed, while the scene was novel, large audiences attended, most of whom, however, were merely spectators; but in a short time, they dwindled away to such a degree, that instead of occupying twenty churches, they needed only four, in Paris; and in some of the provincial towns, where they commenced under the most favourable auspices, they soon came to nothing. Thus they went on declining, until, under the consular government, they were prohibited the use of the churches any longer; upon which they immediately expired without a struggle; and it is believed that not a vestige of the society now remains."

SECTION III.—*There is nothing improbable or unreasonable in the idea of a revelation from God, and consequently nothing improbable or unreasonable in such a manifest divine interposition as may be necessary to establish a revelation.*

The possibility of a revelation will be questioned by none who believe in the existence of God. We have not room for the argument in favour of its probability; but we make the following extracts in relation to the second part of the proposition.

"Now, suppose that God should determine to reveal his will to man; how could this be most conveniently effected? We can conceive of two ways. The first by inspiring all who needed knowledge, with the ideas which he wished to communicate. The second by inspiring a few persons, and directing them to communicate to others the truths received. The first would seem to be the most effectual, but the last is more analogous to his other dispensations. Reason might have been given in perfection at once, and not left to the uncertainty of education and human improvement; but such is not the fact. By slow degrees, and much culture, this faculty attains its maturity, and when neglected, never acquires any high degree of strength. In regard to the best mode of making a revelation, however, we are totally incompetent to judge: but of one thing we may be certain, that if God should give a revelation to men, he would so attest it, as to enable all sincere inquirers to know, that it derives its origin from him; for otherwise it would be useless, as there would be no evidence of its truth. Now, suppose a revelation to be given; what would be a satisfactory attestation of its divine origin? It must be some sign or evidence not capable of being counterfeited; something by which God should in some way manifest himself. And how could this be effected, but by the exertion of his power, or the manifestation of his infinite knowledge? That is by miracles, or by

prophecies, or by both. There is, then, just as much probability, that miracles will exist, (for prophecy may be considered one kind of miracle) as that a revelation will be given. The conjunction of these two things is reasonable; if we find the one, we may be sure that the other exists also."

"Miracles, then, furnish the best proof for the establishment of a revelation. They seem to be its proper seal. They are the manifest attestation of God. Nothing can be conceived which will more strikingly indicate his power and presence than a visible suspension of the laws of nature. He is invisible; he must make himself known by his works; and a miracle is such a work as no other can perform. When, therefore, a person professes to have received a revelation from God, and when we behold the effects of Almighty power accompanying his words, all are sure that God is with him, and that he is a teacher sent from God; for otherwise he could never perform such wonderful works; or rather, to speak more correctly, God would never exert his power to confirm the pretensions of an impostor, or to attest doctrines which are not true."

SECTION IV.—*Miracles are capable of proof from testimony.*

In this section the Author grapples with the Scotch philosopher, and demolishes his famous argument against miracles—an argument, about which there is nothing so wonderful, as that it should have acquired so much celebrity. Hume asserts, that "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. And if so, it is an undeniable consequence that it cannot be surmounted by any proof whatever from testimony." For the exposure of this argument we must refer to the book itself. It may not be useless however just to state in this place, that a miracle is no further a violation of the laws of nature than a mere unusual exertion of divine power; that Mr Hume's experience against miracles, allowing it to be genuine, is merely negative; that his argument is a *petitio principii*, since his object being to prove that miracles never did and never can exist, he assumes the very point in dispute, and affirms that all experience is against them, in other words, that they never did exist. He alleges moreover, that no testimony can surmount this experience, when, in fact, the alleged experience itself, is founded on mere negative testimony.

"To conclude this section; then since it has been shown, that there is no antecedent presumption against miracles from the nature of God, or from the laws by which he governs the universe;—since a miraculous fact is not more difficult to be accomplished by omni-

potence, than any other; since miracles are no farther improbable than as they are unusual:—since they are the most suitable and decisive evidences which can be given of a revelation;—since, even by the concession of Mr Hume himself, there may be sufficient testimony fully to establish them; and since the many false pretences to miracles, and the general disposition to credit them, are rather proofs that they have existed, than the contrary, we may safely conclude, that Mr Hume's argument, on this subject, is sophistical and delusive; and that it is so far from being true, as he alleges, that they are incredible whatever may be their evidence; when brought to support religion, that this is, of all others that department, in which they are most reasonable and credible."

SECTION V.—*The Miracles of the Gospel are credible.*

This proposition is clearly and ably illustrated. We shall avail ourselves of the Author's recapitulation.

"From what has been said, I trust, it is sufficiently manifest, that we have such testimony for the miracles of the New Testament as will render them credible, in the view of all impartial persons. We have shown, that the miracles recorded are *real* miracles;—that they were performed in an open and public manner;—that the witnesses could not possibly have been deceived themselves;—that enemies had every opportunity and motive for disproving the facts if they had not been true;—that there is every evidence of sincerity and honesty in the evangelists;—that the Epistles of the Apostles furnish strong collateral proof of the same facts;—that all Christians from the beginning, must have believed in these miracles, and they must therefore be considered competent witnesses;—that none of the witnesses could have any motive to deceive;—that they never could have succeeded in imposing such a fraud on the world, if they could have attempted it;—that it would have been the easiest thing in the world, for the Jewish Rulers to have silenced such reports if they had been false; that the commencement of preaching at Jerusalem, and the success of Christianity there, cannot be accounted for, on any other principles, than the truth of the miracles;—that the conduct of the Apostles in going to the most enlightened countries and cities, and their success in those places, can never be reconciled with the idea that they were ignorant impostors;—that the astonishing progress of the Gospel, in the midst of opposition and persecution; and the extraordinary temper of the primitive Christians, under sufferings of the most cruel kind, can only be accounted for, on the supposition of a full persuasion of the truth of the facts; and that this persuasion is proof of their reality;—and, finally, that no contrary evidence exists; but that even the early enemies of Christianity have been obliged to admit, that such miracles were performed,

"Now, when all these things are fairly and fully considered, is

it not reasonable to conclude, that it is more probable that miracles should have been performed, than that such a body of testimony, so corroborated by circumstances, and by effects reaching to our own times, should be false?

"If all this testimony is false, we may call in question all historical testimony whatever; for what facts have been so fully attested?

"But why should this testimony be rejected? No reason has ever been assigned, except that the facts were miraculous; but we have shown, that it is not unreasonable to expect miracles in such a case; and that miracles are capable of satisfactory proof from testimony. It is therefore a just conclusion, THAT THE MIRACLES OF THE GOSPEL ARE CREDIBLE."

We will only quote further from this section, a short paragraph, in which the Author displays that discrimination, which we have mentioned as one of the characteristics of his work.

"Many Christians were cut off by persecution, but still Christianity made progress, and was extended in all directions. Because Christianity increased and flourished under bloody persecutions, many persons have adopted it as a maxim, that persecution has a tendency to promote any cause; than which it is difficult to conceive of any thing more contrary to common sense and experience. In most cases, by cutting off the leaders of a party, however furious their fanaticism, the cause will decline, and soon become extinct. The increase of Christianity, under ten bloody persecutions, can only be accounted for, by supposing, that God, by his supernatural aid, and by his grace on the hearts of men, persuaded them to embrace the truth, and inspired them with more than heroic fortitude, in suffering for the sake of their religion."

SECTION VI.—*The Bible contains predictions of events, which no human sagacity could have foreseen, and which have been exactly and remarkably accomplished.*

It would require a volume to do justice to this subject, and therefore, we have no right to complain that it is partially exhibited, in an Outline of the Evidences of Christianity. The exhibition, however, is perfectly satisfactory. The predictions of Moses concerning the Jews, of Isaiah concerning Cyrus; those which relate to the Messiah, and to the destruction of Jerusalem, are particularly noticed in connexion with their fulfilment. On this subject, also, we must refer the reader to the book itself; and after he has perused this section, he will, we doubt not, be ready to say with the Author,

"After this concise review of some remarkable prophecies contained in the Bible, is there any one, who can persuade himself, that all these coincidences are accidental; or that the whole is a

cunningly devised fable? that man must indeed be blind, who cannot see *this light which shineth in a dark place:—this sure word of prophecy, which holy men of God spake as they were moved by the Holy Ghost.*"

SECTION VII.—*No other religion possesses the same kind and degree of evidence as Christianity: and no other miracles are as well attested, as those recorded in the Bible.*

It is certain, that not one of the multiform systems of Paganism, was founded on manifest miracles or prophecies.—Nor is the claim of the Mohammedan religion, more worthy of credit. This subject is carefully examined, and it is shown that the pretensions of Mohammed were supported by no miracles or prophecies; that his moral character is a perfect contrast to that of Jesus Christ; that the Koran can never bear a comparison with the New Testament; that the means by which the religion of Mohammed was propagated, were entirely different from those employed in the propagation of the Gospel; and that the effects of these systems are widely different. The last particular mentioned, is thus unfolded.

"The tendency and effects of Mohammedanism, when compared with the tendency and effects of Christianity, serve to exhibit the latter in a very favourable light. The Christian religion has been a rich blessing to every country which has embraced it; and its salutary effects have borne proportion to the care which has been taken to inculcate its genuine principles, and the cordiality with which its docrines have been embraced. If we cast our eyes over the mass of the world, and inquire, what nations are truly civilized? Where does learning flourish? Where are the principles of morality and the dictates of humanity best understood? Where are the poor and afflicted most relieved? Where do men enjoy the greatest security, of life, property, and liberty? Where are the female sex treated with due respect, and exalted to their proper place in society? Where is the education of youth most assiduously pursued? Where are the brightest examples of benevolence, and where do men enjoy most rational happiness? I say, if we were called upon, to designate those countries, in which, these advantages are most highly enjoyed, every one of them would be found in Christendom; and the superiority enjoyed by some, over the others, would be found to bear an exact proportion to the practical influence of pure Christianity.

"On the contrary, if we take a survey of the rich and salubrious regions, possessed by Mohammedans, we behold a wide-spread desolation. The fairest portion of the globe, where arts, literature and refinement formerly most flourished, are now blighted. Every noble institution has sunk into oblivion. Despotism extends its iron

sceptre over their ill-fated countries, and all the tranquility ever enjoyed, is the dead calm of ignorance and slavery. Useful learning is discouraged; free inquiry is proscribed, and servile submission required of all. Justice is perverted or disregarded. No man has any security for life or property; and as to liberty, it is utterly lost, wherever the Mohammedan religion prevails. While the fanatic ardour of making proselytes continued, the fury of the propagators of this faith, rendered them irresistible. Indeed, their whole system is adapted to a state of war. The best work that can be performed according to the Koran, is, to fight for the propagation of the faith, and the highest rewards are promised to those who die in battle. There is no doubt, but that the principles of the Koran greatly contributed to the conquests of the Saracens, by divesting them of all fears of death, and inspiring them with assurance of being admitted into a sensual paradise, if it should be their fate to be slain in battle. "The sword," said he, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent under arms, is of more avail, than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven. At the day of judgment, his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be replaced by the wings of angels and cherubim."

"But when they had finished their conquests, and a state of peace succeeded their long and bloody wars, they sunk into torpid indolence and stupidity. While other nations were making rapid improvements in all the arts, they have remained stationary; or rather have been continually retrograding. They have derived no advantages from the revival of letters, the invention of printing, or the improvement in the arts and sciences. The people who have been subjected to their despotism, without adopting their religion, are kept in the most degrading subjection.

"At present the Greeks are making noble exertions to break the cruel yoke, which has oppressed them, and though unsupported by Christian nations, have succeeded in expelling the Turks from a large portion of their country. God grant them success, and give them wisdom to make a good use of their liberty and independence, when acquired and established! Mohammedanism was permitted to prevail, as a just punishment to Christians, for their luxury and dissentions. It is to be hoped, however, that the prescribed time of these *locusts of the abyss* is nearly come to an end; and that a just God, who has so long used them as a scourge to Christians, as he formerly did the Canaanites, to be thorns in the eyes and in the sides to the Israelites, will soon bring to an end this horrible despotism, which has been founded on a vile imposture. The signs of the times give strong indications, that the Mohammedan power will shortly be subverted. But it is not for us *to know the times and the seasons, which the Father hath put in his own power.*"

In showing that no other miracles are as well attested, as those recorded in the Bible, the Author lays down some important criteria, to be applied in judging of the character of an alleged miracle.

SECTION VIII.—*The Bible contains internal evidence that its origin is divine.*

While we agree with Dr Chalmers, in the opinion that it is not the office of human reason, to determine what God should reveal to man, we cannot concur with him, in the little account which he makes, of the internal evidence of the Christian system. And we think the Author of the Outline, has placed this subject in a just light.

"The internal evidence of revelation is analogous to the evidence of the being and perfections of God, from the works of creation; and the same mode of reasoning which the deist adopts, relative to the doctrines and institutions of the Bible, the atheist may adopt, with equal force, against the existence of a God. If men will be so presumptuous as to determine, that if God makes a world he will form it according to their ideas of fitness, and that the apparent imperfections and incomprehensibilities in the material universe, could never have proceeded from a Being of infinite perfection, atheism must follow of course. But if, notwithstanding all these apparent evils and obscurities, there is in the structure of the world, the most convincing evidence of the existence of an all-wise and all-powerful Being; why may we not expect to find the same kind of evidence, impressed on a revelation from God? Upon Dr Chalmers' principles, we ought to depend simply on historical testimony, for the fact, that God created this world; and 'disclaim all support' from what may, without impropriety, be termed the internal evidence of the existence of God, derived from the contemplation of the work itself. The truth, however, is, that every thing which proceeds from God, whatever difficulties or obscurities accompany it, will contain and exhibit the impress of his character. As this is resplendently visible in the heavens and the earth, it is reasonable to think, that it will not be less manifest in his word. If the truths contained in a revelation be worthy of God, they will be stamped with his image; and if this can be, in any measure, discovered, undoubtedly, it furnishes the most direct and convincing evidence of their divine origin. In fact, this is, without being reduced to the form of a regular argument, precisely, the evidence on which the faith of the great body of Christians has always rested. They are incapable of appreciating the force of the external evidence. It requires an extent of learning, which plain, labouring Christians, cannot be supposed commonly to possess. But the internal evidence is within their reach; it acts directly upon their minds, when-

ever they read or hear a portion of the word of God. The belief of common, unlearned Christians, is not necessarily founded in the mere prejudice of education: it rests on the best possible evidence. And as there is a faith which is saving, and to which a purifying efficacy is ascribed; if we inquire, on what species of evidence this depends, it must be answered, on internal evidence; not, indeed, as perceived by the unaided intellect of man, but as it is exhibited to the mind, by the illumination of the Holy Spirit. We cannot consent, therefore, to give up this species of evidence, as 'superfluous and uncalled for,' but must consider it, if not the most effectual to silence gainsayers, yet certainly the most useful to the real Christian; and if unbelievers could be induced to attend to it, with docility and impartiality, there is reason to think, that they would experience its efficacy, in the gradual production of a firm conviction of the truth of Christianity. The internal evidence of the truth of the Scriptures, cannot be fully brought into view, in any other way, than by a careful study of the Bible. It cannot easily be put into the form of logical argument, for it consists in moral fitness and beauty; in the adaptation of the truth to the constitution of the human mind; in its indescribable power of penetrating and searching the heart, and affecting the conscience. There is a sublime sanctity in the doctrines and precepts of the Gospel; a devotional and heavenly spirit, pervading the Scriptures; a purity and holy tendency, which cannot but be felt by the serious reader of the word of God; and a power to soothe and comfort the sorrowful mind: all which qualities may be perceived, and will have their effect, but cannot be embodied and presented, with their full force, in the form of argument. But, although this evidence, from the nature of the case, cannot be exhibited in its entire body, to any, but those who study the Scriptures, and meditate on their truths, day and night, yet it is possible to select some prominent points, and present them to the reader, in such a light, as to produce a salutary impression."

But we must again refer our readers to the book itself; and content ourselves with a concluding extract.

"But the salutary effects of the Gospel on those individuals who cordially embrace it, furnish the most manifest proof of its divinity. How often, by the secret but powerful influence of the truths of the Bible, have the proud been humbled; the impure rendered chaste; the unjust, honest; the cruel and revengeful, meek and forgiving; the drunkard, temperate; the profane, reverent; and the false swearer and liar, conscientious in declaring nothing but the truth! Under the influence of what other system are such salutary changes effected? Will it be said, that many who profess to experience such a change, prove themselves to be hypocrites! Admitted; but does this evince that they who give evidence of sincerity by the most incontestable proofs, all their lives, are also hypocrites? All

men wish to be thought honest; but if many are discovered to be knaves, does this prove that there is not an honest man in the world?

"But however this argument may affect those who have had no experience of the power of the Gospel, it will have great weight with all those who have, by means of the truth, been converted from the error of their ways. There are thousands who can attest that they have experienced the salutary efficacy of the Bible, in turning them away from their iniquities, and enkindling within them a love of God, and of virtue. They cannot but believe, that the Christian religion is from God, for they are persuaded that no impostor could so elevate and sanctify the mind;—that no human device could possess such a power over the conscience and the heart, as they have experienced from the Scriptures. These persons, therefore, may truly be said to have the witness of the truth in themselves.

"But there is an efficacy in the truths of the Bible, not only to guide and sanctify, but also to afford consolation to the afflicted in body or mind. Indeed, the Gospel brings peace into every bosom, where it is cordially received. When the conscience is pierced with the stings of guilt, and the soul writhes under a wound which no human medicine can heal, the promises of the Gospel are like the balm of Gilead, a sovereign cure for this intolerable and deeply seated malady. Under their cheering influence, the broken spirit is healed, and the burden of despair is removed far away. The Gospel, like an angel of mercy, can bring consolation into the darkest scenes of adversity; it can penetrate the dungeon and soothe the sorrows of the penitent in his chains, and on his bed of straw. It has power to give courage to the heart, and brighten the countenance of the man who meets death on the scaffold or on the gibbet, if its precious invitations to the chief of sinners be sincerely embraced. It mitigates the sorrows of the bereaved, and wipes away the bitter tears occasioned by the painful separation of affectionate friends and relatives. By the bright prospects which it opens, and the lively hopes which it inspires, the darkness of the tomb is illuminated; so that Christians are enabled, in faith of the resurrection of the body, to commit the remains of their dearest friends to the secure sepulchre, in confident hope, that after a short sleep, they will awake to life everlasting.

"The cottages of the poor are often blessed with the consolations of that Gospel, which was peculiarly adapted to the children of affliction and poverty. It was one of the signs of Jesus being the true Messiah, "that the poor had the Gospel preached unto them." Here, it produces contentment, resignation, mutual kindness, and the longing after immortality. The aged and infirm, who, by the gradual failure of their faculties, or by disease and decrepitude, are shut out from the business and enjoyments of this world, may find in the word of God, a fountain of consolation. They may, while imbued with its celestial spirit, look upon the world without the least

regret for its loss, and may rejoice in the prospect before them, with a joy unspeakable and full of glory. The Gospel can render tolerable, even the yoke of slavery, and the chains of the oppressor. How often is the pious slave, through the blessed influence of the word of God, a thousand times happier than his lordly master! He cares not for this short deprivation of liberty; he knows and feels that he is 'Christ's freeman,' and believes 'that all things shall work together for his good,' and that, 'these light afflictions which are for a moment, will work out for him a far more exceeding and eternal weight of glory?' But moreover, this glorious Gospel is an antidote to death itself. He that does the sayings of Christ, shall never taste of death: that is, of death as a curse; he shall never feel the envenomed sting of death. How often does it overspread the spirit of the departing saint with serenity! How often does it elevate and fill with celestial joy, the soul which is just leaving the earthly house of this tabernacle! It actually renders, in many instances, the bed of the dying a place of sweet repose. No terrors hover over them;—No anxious care corrodes their spirit;—no burden oppresses the heart. All is light;—all is hope, and assurance;—all is joy and triumph!"

We earnestly recommend to all our readers, especially to the youth of Virginia, and more especially to the students in her University, and Colleges, this work written by one of her distinguished sons, and published at the instance of the students of a distinguished Seminary, in another state. Since we began this article, we have seen a copy of the Second Edition of the work to which it relates. A very cursory inspection allows us to believe that it differs from copies of the First Edition, only in having prefixed, a table of Contents. That a Second Edition should have been called for, in a few months after the appearance of the first, is a circumstance which it gives us pleasure to record.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

New Jersey Literary Society.—On Monday, the 11th, a number of the most distinguished gentlemen from different parts of the State, met at Nassau Hall, and formed an association, to be called the "LITERARY AND PHILOSOPHICAL SOCIETY OF NEW JERSEY." The officers for the ensuing year, are: the Hon. *A. Kirkpatrick*, of New Brunswick, President.—Hon. *Charles Ewing*, of Trenton, His Excellency Gov. *Williamson*, Elizabethtown, Hon. *M. Dickerson*, of Morris county, Rev. Dr *Carnahan*, Princeton College, Dr *A. R. Taylor*, New Brunswick, Vice Presidents. Rev. Dr *Miller*, Corresponding Secretary. Dr *Van Cleve*, Treasurer. Executive Committee, Dr

Alexander, Mr *Gummerie*, of Burlington, *James S. Green, Esq. L. Q. C. Elmer, Esq.* of Bridgetown, and Professor *Maclean* of the College. The spirit with which the Society was begun, the judicious arrangement of their plan, and the character of the gentlemen associated, promise well for the reputation of the State of New Jersey, and the interests of the Republic of Letters.
[*American Journal.*

Georgia Historical Documents.—The Legislature of Georgia at its late session adopted the following resolution:

Whereas it was a practice among the inhabitants of the Colony and province of Georgia to publish from time to time, authentic accounts of their condition; and whereas, it would be highly expedient to revive a custom, which would result in benefits, not to present residents of the state only, but even perhaps to their most remote posterity; therefore,

Resolved, That the Justices of the Inferior Court, be, and they are hereby requested, to furnish His Excellency the Governor, for the use of the citizen appointed to collect the historical documents, on, or before the first Monday in November next, with information generally, respecting their several counties, and particularly as to the following points:—1. The Soil, together with the nature, quantity, and quality of its produce. 2. Trade and Manufactures. 3. Natural History, in a comprehensive sense. 4. Natural and Artificial Curiosities. 5. Internal improvements, from one period of time to another. 6. Peculiar Settlements, their origin and subsequent history. 7. Academies, and other Schools, together with the state of Learning, generally. 8. Various Sects of Religion removed or existing. 9. Manners, Habits and Amusements of the people.

Tulip Tree.—A Georgia paper says that there is, within the limits of the corporation of Washington, in that State, a Tulip tree whose circumference measures 18 feet, 8 inches, its height 144 feet, 5 inches, and the length of its shaft, or main body 53 feet, 8 inches. It is also stated that the Rev. Mr Springer, a distinguished Presbyterian Clergyman, was ordained under it, some 30 or 40 years ago; and that this is believed to have been the first ordination which took place in Georgia.

Western Mound.—A letter now lying before us, states that a mound has been recently opened near Athens, Ohio. Besides bones in abundance, there were found, two copper rings lying close to the arms, which crossed each other. These had probably been worn as ornaments on the wrists.—There was also a large, sharp arrow head of flint lying near the head; and a number of beads, apparently of musell or clam shell were found about the neck. Many of the teeth, and bones of the legs, and arms were in perfect preservation. The rings, arrow head, and beads have been deposited in the Museum of the Ohio University, at Athens.

Canals and Rail Roads.—In the last Quarterly Review there is an article on Canals and Rail Roads, in which it is stated that the average cost of the former, is about £9000; and of the latter about £5000 per mile. Indepen-

dent of this difference of cost, it is inferred from an extended comparison of the two modes of conveyance, that rail roads in every important respect have greatly the advantage, while they are free from the most serious inconveniences incident to canals. We perceive from the papers, that Mr Strickland who had been sent to Europe from Pennsylvania, to investigate this subject and report on it, has expressed in a recent communication, substantially the same opinion.

Paragreling.—In an English paper, it is stated, that the whole country in the neighbourhood of Lausanne, is undergoing a singular process called *paragreling*. The paragreles consist of poles 40 feet high, placed 500 feet from each other, to which conductors are attached. Great ravages are frequently occasioned to the vineyards by hail storms; and it is asserted that these conductors by depriving the hail clouds of their superabundant electricity, will cause their contents to descend either in snow or rain.

Literary Curiosity.—The king of Oude, in India, has himself composed a splendid work in 7 volumes, the title of which in English is—*The Seven Seas; a Dictionary and Grammar of the Persian Language.* By the king of Oude, father of the victorious, the adorer of the faith, the schach of the age, the conqueror of the faith, the lion, the Padischa.—The king has given several copies to the East India Company to be distributed in Europe. The work was printed at Lucknow. The volumes are 15 inches long and 11 broad. On every page are the king's arms—2 lions, 2 fish, a throne and crown, a star, and waves of the sea.—*Hamp. Gaz.*

Typo-Lithography.—A prospectus of a new periodical work, entitled the *Parthenon*, says the Albion, which is to be chiefly devoted to the fine arts, has just appeared. It is particularly remarkable for the manner in which the work is intended to be executed, and of which the prospectus is a specimen. Though this prospectus appears in the usual printed character, it is actually printed from stone. Drawings, written music, and manuscript, are introduced into the body of the letter press, and the whole is printed off at one impression. This new process, by which types are employed in lithography, and made to return impressions from stone, is called typo-lithography. It may be employed with great advantage in various ways, but particularly in works in which illustrative prints are introduced into the same page with letter-press. If we may judge by the specimen, the work will be worthy of the patronage of all admirers of art. The Allegorical vignette shows equal delicacy of design and execution.—*N. Y. Observer.*

REVIEW OF RELIGIOUS INTELLIGENCE.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.—We have already noticed the last meeting of that body, and published the narrative of the state of religion within its bounds. We have now before us the Minutes, with an Appendix, making a pamphlet of more than 150 pages. As probably few of our readers have the opportunity of seeing these Minutes, we will make a few extracts, arranged not in the exact order of the Record, but in that of the subjects, which it embraces. There appear to have been present upwards of 160 members; and if all the Presbyteries had been fully represented the number would have been little less than 300.

Correspondence with the German Reformed Church.—The committee appointed to lay the articles of correspondence, agreed upon by the last Assembly, before the German Reformed Synod, presented as their report the following Extract from the Minutes of that body, viz.

"Extract from the Minutes of the Synod of the German Reformed Church in their meeting held at Bedford, Penn., September, 1824.

A letter was received from the Rev. Wm. Neill, clerk of the General Assembly of the Presbyterian Church, relative to the proposed correspondence between this Synod and the General Assembly;—whereupon, it was resolved, that this correspondence be established, and that two delegates be now appointed to attend the next meeting of the General Assembly.—The delegates are the Rev. Samuel Helfenstein and George Wack."

The Rev. Samuel Helfenstein appeared in the Assembly, and took his seat as a delegate from the Synod of the German Reformed Church.

Responsibility of Church Members.—The committee appointed on the Overture from the Synod of New Jersey, inquiring what a Church Session ought to do with members in communion, who have been absent for years without having taken a certificate of dismission, and whose place of residence is unknown, made a report, which, being read and amended, was adopted, and is as follows, viz.

That although this particular case is not provided for by a specific regulation in our Book of Discipline, yet it is embraced by certain general principles, which are recognised in that book, and interwoven with many of its provisions. These principles, together with the result, bearing on the case in question, the committee beg leave most respectfully to state.

1. Every church member is amenable to some appropriate tribunal, by the wisdom and fidelity of which, in case of his falling into any error, immorality, or negligence, he may be dealt with according to the word of God.

2. No member of a church can properly ever cease to be such but by death, exclusion, a regular dismission, or an orderly withdrawing to join some other Christian denomination; and must of necessity, continue to be amenable to that church until he becomes regularly connected with another.

3. For a church member, to withdraw from a use of his privileges as a

member, either by irregularly connecting himself with another denomination, or by going to a distant part of the world, to reside for a number of years, without making known his removal to the church session, and asking a certificate either of good standing, for the purpose of enjoying occasional communion elsewhere; or of dismission, to join some other church; is itself a censurable violation of the principles of church fellowship, and may infer suspension from its privileges.

4. Church members, therefore, who have been absent for a number of years in unknown places, are by no means to have their names erased from the churches to which they respectively belong; but are to be held responsible to their respective churches; and if they should ever return, or be heard from, are to be regularly dealt with according to the word of God, and the principles of our church; and although great caution and tenderness ought to be exercised toward those whose withdrawing from Christian privileges may be occasioned by the unavoidable dispensations of Providence without any material fault of their own, yet in all cases in which a church session has good reason to believe that any of the church under their care have absented themselves with design, either from a disregard of Christian privilege, or from a wish to escape from the inspection and discipline of the church, they ought without unnecessary delay to declare such persons suspended from the privileges of the church, until they give evidence of repentance and reformation; and, of course, in making their statistical reports, ought to enumerate such among the members under suspension.

College of the Synod of Kentucky.—The committee to whom was referred the memorial and petition of the Agents of the Synod of Kentucky, made the following report, which was adopted, viz:—

That they consider the statement and request contained in the said memorial, as worthy of the favourable notice of the Assembly. The plan which the Synod have formed of establishing a College in a central situation within their bounds, under their own management, and at the same time upon principles which shall effectually guard it against all illiberal and sectarian restrictions, appears to the committee well devised, and, if carried into successful operation, well adapted to produce effect of the most salutary kind, on the interests of sound learning, and genuine religion in the Western Country. And although they think it would not be prudent for the General Assembly, in ordinary cases, to pledge its influence in behalf of any particular Literary Institutions, yet, in the present case, when an enterprise of this nature is undertaken by one of our own Synods, upon a plan so truly worthy of universal patronage, and which, while it is calculated to promote knowledge and piety among all denominations, cannot fail, under the divine blessing, of benefitting our own communion, the committee are of the opinion that the Assembly would not be justifiable in withholding its countenance.

The committee, therefore, respectfully recommend to the Assembly, the adoption of the following resolution, viz:—

Resolved, That in the opinion of this Assembly, the plan of the Synod of Kentucky for establishnig a College under their own immediate management, is enlightened and judicious;—that, if carried into execution upon the liberal principles embraced in the plan, and to which the Synod have bound themselves faithfully to adhere, it cannot fail of exerting a benign influence on the interests of literature and genuine religion in the West;—and that they consider it as worthy of the patronage of the pious and wealthy of all denominations, who wish well to the advancement of the great cause of enlightened education, and a learned christian ministry.

History of the Presbyterian Church.—The Committee appointed to take into consideration the subject of the request of the Rev. Dr Green and Dr Miller, to be released from their appointment, to write the history of the Presbyterian Church in the United States, and to suggest measures to be pursued by this Assembly in relation to the same, reported—That they have had the subject committed to them under consideration, and now beg leave, respectfully, to offer to the Assembly, the result of their reflections and inquiries relative to it.

The History of the Presbyterian Church, in these United States, appears to your Committee to be a subject too important to be abandoned, and well worthy all the attention which can be bestowed upon it by this Assembly. Its importance will at once appear, when it is considered, how nearly it is connected with the propagation of the pure doctrines of the Bible, the progress of vital godliness, the spread of the gospel and the rapid advancement of the interests of Science.

Your Committee, therefore, are of opinion, that such measures ought to be adopted as will be calculated to ensure the continuation and completion of the History of the Presbytèrian Church, with the least possible delay. The difficulties which must be encountered in the execution of this undertaking will not be diminished, but increased with time. And your Committee are moreover happy to have it in their power to inform this Assembly, that they have received information of the existence, in different and distant parts of our country, of several important documents and Presbyterial records, which it is hoped, may in a good degree, supply that lack of information, that has heretofore existed.

Your committee therefore recommend the adoption of the following resolution, viz:—

Resolved, That the request made by the Rev. Drs Green and Miller, to be released from their appointment to write the History of the Presbyterian Church in the United States, is received with unfeigned regret. But this Assembly viewing the request under existing circumstances, to be both reasonable and proper, do further resolve that the same be granted.

Resolved, That the thanks of this Assembly be, and they hereby are, given to the Rev. Dr Green, for his gratuitous offer of the whole result and fruits of his arduous labour bestowed in writing, in part, the desired History, as well as in collecting documents and various information, and in forming annals in relation to that part of the same, which yet remains to be executed.

Resolved, That a Committee of three be appointed, whose duty it shall be, to receive from the Rev. Dr Green, the documents, and annals, and information prepared by him to be furnished, and to collect such other documents as may be in their power, and may be necessary to the completion of the History of the Presbyterian Church in the United States, with as little delay as possible; and whose further duty shall be to report from time to time their progress in the proposed undertaking to this Assembly.

The Rev. Ashbell Green, D.D., Rev. Rev. Jacob J. Janeway, D.D., and Rev. Ezra S. Ely, D.D. were appointed a Committee for the purposes mentioned in the last resolution.

Resolved, That all the Presbyteries under the care of this Assembly, which have been formed since the year 1797, be earnestly requested, with all convenient expedition, to compile the histories respectively, of their several Presbyteries, and transmit the same to the Committee above-mentioned, resident in the city of Philadelphia; and that any Presbyteries which were formed anterior to the year 1797, and which have not as yet forwarded their histories severally, be careful to prepare and forward them with as little delay as possible.

Resolved, That an agent be appointed by this Assembly, in each Synod within our bounds, whose duty it shall be to collect and transmit to the said Committee, all such documents, printed and manuscript, as may tend, in their opinion, to throw any light on the History of any part of the Presbyterian Church.

The following persons were appointed Agents in their respective Synods, agreeably to the above resolution, viz:—

In the Synod of Genessee, Rev. Samuel T. Mills; Geneva, Rev. Henry Axtell, D.D.; Albany, Rev. Gardner B. Perry; New York, Rev. Stephen N. Rowan, D.D.; New Jersey, Rev. John M'Dowell, D.D.; Philadelphia, Rev. George Duffield; Pittsburg, Rev. Francis Herron, D.D.; Virginia, Rev. John H Rice, D.D.; Kentucky, Rev. James Blythe, D.D.; Ohio, Rev. Robert G. Wilson, D.D.; Tennessee, Rev. Charles Coffin, D.D.; North Carolina, Rev. John M. Wilson; South Carolina and Georgia, Rev. Francis Cummins, D.D.

Western Theological Seminary.—The General Assembly, taking into consideration the numerous and rapidly increasing population, of that part of the United States and their territories, situated in the great valley of the Mississippi; and believing that the interests of the Presbyterian church imperiously require it, and that the Redeemer's kingdom will be thereby promoted, do resolve, that it is expedient forthwith to establish a Theological Seminary in the West, under the supervision of the General Assembly.

Dr Green, Dr Blackburn, Mr Jennings, Mr James Hoge, Dr Miller, Mr Breckinridge, and Mr Robert G. Johnson, were appointed a Committee to report a plan for the establishment of said Seminary.

The Committee appointed to consider and report to the General Assembly the measures which may be necessary and expedient for carrying into

effect the resolution of the Assembly relative to the establishment of a Theological Seminary in the West, brought in a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the style or name of the contemplated institution shall be the Western Theological Seminary of the Presbyterian Church in the United States.

2. That in the opinion of your Committee, the plan of the Theological Seminary at Princeton, ought to be also the plan of the contemplated Seminary in the West, with no other alterations whatever, than those which are indispensably necessary to accommodate it to the local situation and circumstances of the new institution, and a single provision of a temporary kind, which will be specified in the next particular.

3. That a Board of Directors, consisting of twenty-one ministers and nine ruling elders, be appointed by ballot by the present General Assembly, who shall continue in office no longer than till they shall have had opportunity to report to the Assembly of the next year, and till that Assembly shall have made provision for a future election, agreeably to an arrangement to be made for the purpose by said Assembly.

4. That five Commissioners be appointed by the present General Assembly to examine carefully the several sites which may be proposed for the contemplated Seminary, as to the healthfulness of the places and regions where these sites may be found, as to the amount of pecuniary aid and other property, which may be obtained from the inhabitants of the sites, and their vicinity, severally, in establishing the contemplated Seminary; and as to all other circumstances or considerations which ought to have influence in deciding on the location of the Seminary; and that these commissioners report the proposals that shall have been made to them, and their opinion on the whole subject of the location, to the Board of Directors, and that the Board of Directors, after considering the report of the Commissioners, recommend to the next General Assembly, the most suitable place in their judgment for the establishment of the Western Theological Seminary. These commissioners are first to meet at the time and place of meeting of the Board of Directors specified in the next article.

5. That the first meeting of the Board of Directors appointed this year by the Assembly, shall be on the 3d Friday of July next, at 2 o'clock, P. M. at Chilicothe, in the State of Ohio, when they shall choose their officers, and do whatever else shall be found necessary to their full organization; and that the Board afterwards meet on their own adjournments, as often as they shall think it expedient. And it shall be the duty of this Board to take under considerations the plan of the Seminary at Princeton, and point out and report to the General Assembly of 1826, such alterations in said plan, as in their judgment may be necessary to sccommodate it to the local situation of the Western Seminary. Nine members of the Board of Directors shall be a quorum, provided that at least five of this number be ministers of the gospel.

6. That a suitable number of agents be appointed by the present Assem-

bly to solicit donations in behalf of the Western Seminary; and report thereon to the Board of Directors of said Seminary; and that said Board of Directors take such measures as they shall think most proper for the safe keeping of the monies or other property which the agents shall obtain.

7. That it shall be considered as a principle fully understood in the establishment of the Western Seminary, and to be regarded as fundamental in all time to come, that no part of the funds already obtained, or which shall hereafter be obtained for the Seminary at Princeton, shall, on any consideration whatever, be appropriated or employed, or loaned, in aid of the Western Seminary; and, in like manner, that no part of the funds obtained for the Western Seminary, shall ever be employed or loaned in aid of the Seminary at Princeton.

After the adoption of the above resolutions, the Assembly united in prayer, returning thanks to God for the harmony and unanimity manifested on this subject; and imploring the divine blessing upon the Seminary which the Assembly had just resolved to establish.

Board of Missions.—The Committee appointed on the report of the Board of Missions, made a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the report of the Board be accepted and approved.

2. That the Trustees be directed, and they are hereby directed, to issue a warrant for the payment of the sum now due to the missionaries who have been employed by the Board, for the last year, amounting to $2,701:66.

3. That it be recommended, and it is hereby most earnestly recommended, to all the churches under the care of the Assembly, to consider very seriously the case of the destitute parts of our country, and especially of the many thousands of families in the new States in the West, and in the South, which are growing up almost entirely destitute of the preaching of the gospel, and of all religious instruction; and that now, it is of the utmost importance to seize the opportunity offered in divine Providence, of using every means to mould their character (which is now forming) under the influence of our holy religion. Therefore resolved,

4. That it be most earnestly recommended to all our congregations to send up annual and liberal contributions to the Board, in order to their doing this more efficiently; it being always understood, however, that this recommendation shall not involve in censure, any Presbytery, in any of the Synods, which have the permission of the General Assembly to manage their own missionary concerns.

5. That it be recommended to the Board to appropriate a considerable portion of their funds to the location of pastors, in those destitute parts of the church, where, from the character of the population, there is a prospect of a permanent establishment, and where the pastor can, in the mean time, receive the chief part of his support.

6. *Resolved*, That it be recommended to the Board of Missions to appoint an agent or agents, to collect funds, with a special view to their assisting feeble infant churches in supporting in them the stated ministry of the word.

Synod of the Western Reserve.—Application was made, through the Committee of Overtures, to erect a new Synod, to be composed of certain Presbyteries in the Synod of Pittsburg. The Assembly, after hearing the papers in relation to this application read, and duly considering the subject,

Resolved, That the Presbyteries of Grand River, Portage, and Huron, be, and they hereby are, detached from the Synod of Pittsburg, and constituted a new Synod, to be designated by the name of *Synod of the Western Reserve*; that they hold their first meeting at Hudson, on the 4th Tuesday of September next, at 11 o'clock, A. M. and that the Rev. Joseph Badger preach the Synodical Sermon, and act as Moderator till another shall be chosen, or in case of his failure, then the oldest Minister present shall officiate in his place.

Synods of Virginia and North Carolina.—The following extract from the minutes of the Synod of Virginia, was presented by the Committee of Overtures, viz :—

"A communication was laid before the Synod, from the Synod of North Carolina, requesting, for reasons stated in their memoaial, the concurrence, of this Synod with that body, in an application to the next General Assembly to change the boundary line between the two Synods, so as to make the Dan River the line from ten miles below Leaksville, to the eastern boundary of Warren, North Carolina.

Whereupon, on motion resolved, that this Synod will concur with the Synod of North Carolina, in referring the proposal for changing the boundary, to the next General Assembly, and that the Rev. Samuel B. Wilson, be requested to transmit to that Synod an attested copy of this resolution."

Resolved, That the application contained in the foregoing extract be granted, and the boundary line between the Synods of Virginia and North Carolina, is hereby altered agreeably to the above Overture.

Ratio of Representation.—The Committee to whom was referred the proposed alteration in the Form of Government, respecting the ratio of representation in the General Assembly, made a report, which being read and amended was adopted, and is as follows, viz :—

That in their opinion, this General Assembly ought to propose to the Presbyteries, that the second section of the 12th chapter of the Form of Government of the Presbyterian Church, be so altered as to read as follows, viz :—

"The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery, in the following proportion, viz :—each Presbytery consisting of not more than twelve ministers, shall send one minister and one elder; each Presbytery consisting of more than twelve ministers, and not more than twenty-four, shall send two ministers and two elders; and in the like proportion for every twelve ministers in any Presbytery—and these delegates so appointed shall be styled Commissioners to the General Assembly."

Resolved, That all the Presbyteries be careful to send up in writing to

the next General Assembly, their decisions respectively in regard to the above proposed amendment to the Form of Government.

Presbytery of Abingdon.—The following petition from the Presbytery of Abingdon, presented by the committee of Overtures was taken up, viz:—

"The Presbytery of Abingdon respectfully represent to the General Assembly that they fully believe, that the interests of religion would be promoted in this region of country by a new Synod being formed, to be composed of the Presbytery of Abingdon, and such Presbyteries of the Synod of Tennessee, as may be willing to be thrown into a connexion of that kind; and the Presbytery of Abingdon, moreover, having obtained satisfactory evidence that a correspondent feeling exists to a considerable extent amongst the members of the Tennessee Synod, do therefore pray your Reverned body to separate them from the Synod of Virginia, and attach them to the Synod of Tennessee, with a view to the forming of a new Synod as above stated, which measure we wish might be forthwith adopted."

Resolved, That the prayer of the above petition be granted, and that the Presbytery of Abingdon be, and it hereby is detached from the Synod of Virginia, and annexed to the Synod of Tennessee.

Statistical Report.—The Committee appointed to receive and examine the Synodical and Presbyterial reports, and read to the Assembly such parts as they might judge necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the compendious view, reported; and their report being read, it was directed that the stated clerk transcribe it into the compendious view. It was agreed that the following part be entered on the Minutes, viz:—

From the compendious view, it appears, that there are under the care of the General Assembly, 13 Synods, comprising 82 Presbyteries—8 of the Synods and 75 Presbyteries have sent up to this Assembly, reports, more or less complete. Those 75 Presbyteries which have sent up their reports, have reported the number and names of Ministers and Congregations, and almost all have reported the number and names of licentiates, and the number of candidates. 75 Presbyteries, and 982 congregations have reported the number of communicants, and 74 Presbyteries, and 818 congregations have reported the number of baptisms. Deducting the number of Presbyteries and congregations, which have reported upon the subjects respectively, from the whole number under the care of the Assembly, there remain 7 Presbyteries and 665 congregations which have not reported the number of communicants, and 8 Presbyteries and 819 congregations, which have not reported the number of baptisms. Generally, however, the congregations delinquent in these particulars are vacant. Fourteen Presbyteries have reported collections for the Presbyterial fund, leaving 68 which have not reported; 51 Presbyteries for the Education fund, leaving 31 which have not reported; 53 Presbyteries for the Missionary fund, leaving 29 which have not reported; 65 Presbyteries for the Commissioners' fund, leaving 17 which have not reported; 17 Presbyteries for the Theological Seminary, leaving 65 which have not reported.

Sixteen Presbyteries pay their own Commissioners. The number of ministers reported is 1021; the number of licentiates 173; the number of candidates 193; and the number of congregations 1637. The number of communicants added last year in 761 congregations, has been 8666, and the whole number of communicants in 982 congregations is 103,531. The number of adult baptisms in 439 congregations has been 1709, and the number of infant baptisms in 818 congregations has been 9730. On comparing these reports with those of last year, it appears that the number of congregations from which reports on the number of communicants have been transmitted to the Assembly is 110 less than last year.

On the recommendation of the committee, the Assembly adopted the following resolution, viz:—The General Assembly again direct the attention of the Presbyteries to the importance of great care in sending up their Presbyterial reports annually, as perfect as possible, and according to the form some time since sent down to them by the Assembly.

Resolved, That the Stated Clerk be directed to publish in the appendix to the minutes of the present year, the names of Synods, Presbyteries, Ministers, and congregations; annexing to each congregation the whole number of communicants in the same. And where the reports of the present year are in any of these respects deficient, he is hereby directed to supply the deficiency from the reports of the previous year.

Correspondence with Reformed Presbyterian Church.—The following resolution was presented through the committee of overtures, and adopted, viz.

Resolved, That a committee be appointed by this General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies.

The Rev. Sephen N. Rowan, D.D. the Rev. Elihu Baldwin, and the Rev. Robert M'Cartee, were appointed a committee, agreeably to the above resolution.

Friends' Yearly Meeting.—We have before us the Epistle from the yearly meeting held recently in London, to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere; from which we make a few extracts.

"May our elder brethren and sisters, who have passed and are passing through many tribulations and conflicts, continue to trust in the Lord; in the full belief that as they persevere unto the end, their exercises for the salvation of their own souls, and for the prosperity of the Church, will through the mediation of our Redeemer, be rewarded with a glorious immortality.—And we exhort those who are in the meridian of life, whose time and talents ought to be devoted to the service of the Truth, to exercise a sound judgment in the fear of the Lord, and to be firm and steadfast in their respective allotments. And as we have rejoiced in the belief that many in early life have yielded to the visitations of heavenly love, we do very tenderly entreat these to hold fast that whereunto they have attained: to wait be-

fore the Lord in reverence and humility for further preparation for usefulness in his service, and with meekness and diffidence, yet with zeal and fidelity, to pursue the path of obedience. And O! that we may all be manifesting our attachment to the genuine, unchangeable principles of the Gospel. An adherence to its doctrines has been the support of our predecessors:—both of those who were the instruments in gathering us to be a distinct religious society, and of their faithful successors down to the present time. These principles embrace faith in that redemption which comes by Jesus Christ who ever liveth as our Intercessor with the Father, and in the immediate teachings of the Holy Spirit.

It is indeed the great duty of every one who professes the name of Christ rightly to estimate these highly important truths. It ought to be his frequent concern, by watchfulness unto prayer, (a duty often enjoined, but which cannot be too deeply impressed,) to imitate the example of our blessed Saviour, and to obey his sacred precepts. If thus concerned he will be anxious by an honest examination to ascertain, whether, by a daily course of self-denial, he is evincing his sense of the marvellous love displayed by the coming in the flesh, and as a sacrifice for sin, of the son of God, who is 'the light of the world.'"

"At a period when the Christian religion is advocated, and its inestimable blessings are made known, to an extent exceeding that in any former age of the world, it becomes a people who so openly profess a belief in the immediate guidance of the Spirit of Truth to be peculiar watchful and circumspect in their whole lives and conversation, and to keep themselves loose from the entangling snares of the world. They will then further see the importance of guarding on one hand, against the adoption of opinions which would weaken their faith in the safe guidance of this heavenly Instructor; whilst, on the other, a humbling conviction of the inestimable value of this unmerited gift of God will lead them to speak with reverend caution of its teachings, and to fear lest they should ascribe the workings of their own imaginations to the revelations of the Most High.

The consistent Christian will make no compromise of principle. When persecution does not await him, it will be his earnest prayer that, whilst he thankfully enjoys the temporal blessings dispensed by the all-bounteous Giver, he may not so fix his heart upon these fading treasures, as to be unprepared, should the day of trouble overtake him, to stand with uprightness, and to adorn his profession by patiently enduring affliction. Whilst upon a well grounded conviction, he is satisfied that he ought to be aiming at a perfect standard, he will be solicitous that no part of his demeanour, that none of his transactions among men, may attend to diminish the excellence of that standard in the view of those with whom he associates."

"As it is the natural effect of obedience to the love of Christ revealed in the heart, to enlarge our love to others, the more we are brought under the influence of this principle the more we shall be prepared to employ a portion of our time and of our substance in promoting the temporal and spirit-

ual welfare of mankind: We therefore desire that a disposition for active benevolence may be cherished in every heart; each being concerned to know for himself, in what way, consistently with his private and social duties he may employ his talents for the good of others, and steadily to persevere in what he may have rightly undertaken; with a constant reference to the divine blessings:—not with a view to popularity or ostentation, but simply as acting the part of a wise and faithful servant who must give an account to his Lord at his coming."

"The importance of rightly training the useful mind in very early life has again claimed our serious attention, and we cannot better convey our present concern than by reviving the following pertinent counsel:—'We tenderly, affectionately, yet earnestly entreat such as are parents or have the care of children, that they be very early and firm in endeavouring to habituate them to a due subjection of their will; that having maturely weighed the injunctions which they find necessary to impose, they suffer them not to be disregarded and disobeyed. The habit of obedience, which may thus be induced, will render the relation of parent and child additionally endearing —and as it will prepare the infant mind for a more ready reception of the necessary restraints of the cross, it may be considered, in part, as preparing the way of the Lord; whilst those who neglect to bend the tender minds of their children to parental authority, and connive at their early tendencies to hurtful gratifications, are, more or less, making way for the enemy and destroyer.'"

Religious Tract Society of London.—The Twenty-sixth Anniversary of this Institution was held in the city of London Tavern, on Friday, May 13, 1825. The Treasurer, Joseph Reyner, Esq. took the chair at a ¼ *past* 6 *o'clock*, A. M. and notwithstanding the unfavourable weather, upwards of 1200 persons were present, and many others unable to gain admittance. For four years previous to May, 1823, the issues of this Society were about five millions annually. In the year ending May, 1824, they were increased to more than ten millions, being about the whole number of Tracts which had then been issued in the United States. It is very gratifying to learn that during the last year the issues have amounted to more than ten millions and a half, making the whole number published in 26 years considerably more than seventy millions! The receipts of the Society, the number of Subscribers, the gratuitous issues of Tracts and grants of money, and the operations of the Society generally, have exceeded those of any former year. From the Report we select the following sketch of the Society's operations the past year, and of the progress of the cause of Tracts on the Eastern Continent.

China has engaged the anxious attention of the Committee. As many as 4,000 Chinese Tracts have been put into circulation within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of

the assembly who could read; the priests alone refused to receive them.—Many broad-sheets, in the language of the Chinese, have been pasted up in their houses, and four Chinese, from one village, have since applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian religion.—At Singapore, to which place the Chinese College has been removed, the Rev. Dr Morrison has erected a bookseller's shop, for the sale of Bibles, Tracts, and other religious publications. "Many," writes one at that station, "both of the Chinese and Malays, have called and begged for the Word of Life. Nearly 3,000 volumes of Chinese books were lately sent to Cochin-China, which were eagerly read by the Cochin-Chinese, and *many of their great men came to the College, with a great body of servants, and requested books.* As a proof that the books previously sent into that country have been read and understood, the names of many of them have been copied and brought to us, in order that supplies of books of the same kind might be obtained. Many hundred copies have, within a short time, gone from hence, and there appears an increasing desire, among all classes, to obtain our books." "It is gratifying to a pious mind," said the Rev. Dr Morrison, in one of his letters, "to be able to send forth, to an *immense reading population*, the treasures of Divine truth, in parts of the world where living teachers cannot go." The Committee have placed £300 at the disposal of Dr Morrison and the Missionaries at Malacca.

At Calcutta a Religious Tract Society has the past year been established, to which the committee have granted 200 reams of paper and 40,000 English Tracts. The Secretary writes, "Had we funds, we could do much in the circulation of Tracts; new fields are opening before us daily. Pious officers and gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance, I can state that a military conductor has distributed, in a few months, 4,000 Tracts, and requests more. Many others are employed the whole year in circulating these heralds of salvation, which, among the natives, find a much better reception than formerly.—The missionaries at Calcutta have circulated 170,000 Tracts, in the English, Bengalee, and Hindoostanee languages. A missionary, in connexion with the Baptist Society in India, writes—"I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a Tract left at the house of a neighbour, which *he* threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it and carried it home. They read it, and came for more: I gave them the four Gospels, and hope that time will show the Tract has not been read in vain."

The American Missionaries at Bombay have also applied for assistance. They say—"For several years we have printed and distributed many thousand Religious Tracts, and have had the most ample evidence of their utility. We have found that the attention of this people, ignorant as they

are, besotted with idolotry, and averse to argumentation and thinking, is best engaged by something short and impressive. While contemplating the spiritual wants of *seven millions* of people, who speak and read the Mahratta language, we most ardently desire to send abroad among them, in a concise form, those truths which are essential to salvation; and, in looking around for help, our eyes have been directed to your Society. The thousand of Tracts which we have already distributed have shown us that tens and tens of thousands more are needed, which we cannot supply for want of pecuniary means. The demand for Tracts in the Mahratta country, and the facilities for distributing them, appear to us to be *almost unlimited.*"

The Tract Societies at MADRASS and BELLARY, the AUSTRALASIAN TRACT SOCIETY, and that at NAGERCOIL; which is composed of *native Hindoos*, are prospering. New Tract Societies have been formed at JAFFNA, in Ceylon, at VAN DIEMAN'S LAND, and at the ISLE OF FRANCE, in Southern Africa. The total amount of grants made by the Committee, during the year, to Societies in the east, is nearly *nine hundred pounds.*—"*India,*" writes Rev. Mr Mead, from Nagercoil, *will repay the debt she is now incurring, with immense interest, at some future period, when her numerous sons and her golden treasures are consecrated to the Lord of Hosts.*" "The Tracts," writes Rev. Mr Reeve, from Bellary, "have been pioneers to the Bible—the Bible has brought the anxious inquirer to the house of God—and the appearance in the Sanctuary has been followed by an open and public profession of attachment to the doctrines of the cross, and devotedness in heart and life to that Saviour who 'died that we might live, who bled that man might never die.'" Rev. Mr Newstead writes from Ceylon—"I have seen too much of the usefulness of Religious Tracts, both at home and abroad, to hesitate for a moment in believing that the diffusion of religious knowledge, by the dispersion of Tracts, will be one of the grand instruments in the conversion of the world, in connexion with the preaching of the Gospel—the promulgation of the Scriptures—and the instruction of the rising generation. I have distributed many thousands of Scriptural Tracts, in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructors taking place of the vain and polluting stories of heathenism, and the Holy Scriptures themselves chanted at the cottage doors in the evening, instead of the songs of Bodhu."

For SOUTH AMERICA twelve Tracts have the past year been translated into the Spanish language, besides a copy of "Leslie on Deism," and twelve of "Burder's Village Sermons," translated by the author, and stereotyped by the Society.

In the UNITED STATES OF AMERICA the cause of truth appears to be making a mighty progress. The brethren there have acknowledged their gratitude for the example set them by your Institution, and the liberal attention which has been paid to their requests. While your Committee are

encouraged by this testimony of approbation from fellow-labourers across the Atlantic, they desire to ascribe all the glory to God. The present appears to be a new era in the history of the American Tract Societies: they feel that this branch of benevolent enterprise has not had its share of public patronage, and they hope the establishment of the *National* Institution will greatly facilitate the circulation of Religious Tracts. The unwearied exertions of the American Tract Societies are the more encouraging, when it is remembered that a large part of their publications are those of your Society. Thus their issues might be considered almost as forming a part of your own.

An Auxiliary Tract Society has been formed at QUEBEC, and other Auxiliaries in UPPER CANADA, NOVA SCOTIA, and NEW BRUNSWICK.

The Tract Societies on the CONTINENT OF EUROPE are proceeding with their work. That at STOCKHOLM published, in 1823, 64,895 Tracts; that at HAMBURG, the last year, 38,000; that at PARIS distributed, the last year, 80,000. *Twenty-three excellent Tracts in Modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta.*

In reviewing their Foreign operations, the prospect before the Committee is most cheering: China now inquires for the Word of Life—the natives of India are our coadjutors in the circulation of Tracts—South America invites you to cultivate her moral desert—the United States are in the closest union with your Institution, and are imitators of your zeal. The field of usefulness in Europe is not closed; but there appears a voice crying, "work while it is called to-day, lest the night come, in which no man shall be able to work." The prospect in other parts is more cheering; the numerous islands of the Mediterranean gladly receive your messengers of mercy. The Sun of Righteousness is gradually rising on a benighted world; the moral horizon is illumined, and the path of benevolent enterprise is like the path of the just, which shall shine more and more unto the perfect day.

The RELIGIOUS TRACT SOCIETY OF EDINBURGH circulated during the past year 400,000 Tracts. The RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND continues its efficient operations. During the past year its sales amounted to 453,778, and 27,587 Tracts were gratuitously distributed. Much opposition to the progress of truth in Ireland has been made by the Roman Catholic clergy, and nearly 70,000 Tracts have been granted by the London Society for circulation in that country.

In LONDON a single individual has distributed more than 70,000 Tracts the past year; 158,000 have been circulated at the *fairs;* 14,000 have been given to spectators at the execution of criminals; 32,000 to persons found violating the Sabbath; 30,000 to seamen and others engaged on the river Thames; 4,000 to soldiers; 16,000, to pensioners at the Greenwich Hospital; and 34,000 to the hoppickers in Kent and Sussex.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER XV.

The means of salvation, suited to each individual, embraced in the divine purpose.

THAT God has appointed the means as well as the end, is a truth which ought not to escape our attention. If the salvation of sinners is an end, determined, in the counsels of heaven, the means for accomplishing this end, are also appointed, by the same counsels. These means are wisely adapted to the necessities and character of sinners. They are guilty, and need pardon; they are depraved, and need regeneration and holiness; they are ignorant, and need instruction.

That mankind are ignorant, by nature, of the plan of salvation, through a divine Saviour is an undeniable truth.—That they are ignorant of the true character of God, is equally evident. Some idea of a Supreme Being may, indeed be found, in most nations; but this knowledge is so blended with error and absurdity as to be utterly insufficient to answer the purpose of a safe guide. That this is a dangerous ignorance, destructive to the soul, is confirmed by observation and by Scripture. *My people perish for lack of knowledge. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.* In order to salvation it is evident that this ignorance must be removed. And as nothing but light can remove darkness, so nothing but knowledge can dispel ignorance. Without the knowledge of the gospel, there can be no salvation; for *this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*—This knowledge is not, now at least, acquired by miracle, but in the same way in which the knowledge of other things is obtained; by the application of the understanding; by attention and diligence in study. In order to this, the means of information must be placed within the reach of every individual. The Bible, either directly, or indirectly, is the only source from whence this information can be obtained. All who are saved, must either read and understand the Bible personally themselves, or they must receive instruction from those who are acquainted with it. The determination, therefore, to save

sinners, includes the means on which that salvation depends. And as there is no regeneration without the word of God; no eternal life without the knowledge of the true God, and of Jesus Christ; and as this knowledge can only be obtained from the Bible; the divine purpose includes, of course, the presentment of the sacred pages to their attention. The design of God to call, to justify, to glorify sinners secures the existence and concurrence of all the numerous and various circumstances and events on which their acquaintance with the Bible depends. There is almost an endless variety in the circumstances and events which bring different individuals to this acquaintance; all arranged and brought into operation at the proper time, and in their proper order, by the wisdom of Him, to whom *all his works are known from the beginning.* Some cannot remember the time when the care of pious parents began to store their minds with religious instruction; others arrive at maturity, and even old age, before the knowledge of a Saviour shines into their hearts.

It is not, however, the mere possession of this knowledge that will save the soul, though it cannot be saved without it. Thousands possess it in various degrees who furnish the most afflictive proof that they are *children of wrath.* No degree of knowledge without a change of heart will prepare sinners for the joy of their Lord. This change is effected by divine power; it is the peculiar and exclusive work of the divine Spirit; yet this divine Agent generally works by the use of means, and chiefly by the instrumentality of truth. That some are savingly enlightened by reading the Bible, without the opportunity of attending public worship, I am ready to admit; still it is a fact, that *it pleases God, by the foolishness of preaching, to save those who believe.* By this, sinners are generally impressed and awakened, and christians are edified. But how often has every minister of the gospel occasion to observe and lament, that his preaching fails to awaken the careless! His most solemn warnings; his most plain and forcible representations; his most earnest and affectionate entreaties, as far as he can observe, are in vain! Sabbath after sabbath, and year after year, many of his hearers attend and return from the house of God, in the same state of insensibility to spiritual things. That preacher who is unwilling to acknowledge the necessity of divine agency to the success of the gospel, might almost as well acknowledge, that it is not Christ Jesus, but himself, he is preaching; that he is not making full proof of his ministry; that he only wishes to secure the unhallowed applause, not the salvation of his hearers. The belief of this

doctrine is their only refuge, their only hope of success; this, in the midst of surrounding discouragements, animates them to persevere. His influences they cannot command; but they can use those means, which, through his aid, are successful. Sometimes the hearer is more attentive and serious; good and lasting impressions are made. This is often, if not in all cases, owing to a different state of mind in the hearer. Some event has occurred which has brought the mind into a more serious mood; which has drawn off the thoughts a little more than usual from the world; and thus, without changing the heart, has prepared it to receive the word. Some narrow escape from danger; some afflictive dispensation of providence; something in the conversation, or example of a christian; or some daring wickedness in a profligate sinner, may, in the hands of the spirit, have been the means of leading to such a train of reflection as to open the heart for the reception of the gospel. At the same time, without supposing that the preaching which he hears is, upon the whole, better than he has formerly heard, yet there may be something in the manner of the preacher, or in the sermon itself, peculiarly adapted to his present state of mind, which renders it more interesting, and more impressive. Under the impulse of these impressions, though very slight compared with what they ought to be, yet the mind is excited to farther reflections, and farther inquiries respecting spiritual things; and is thus prepared to observe more carefully the events of providence, and to hear with more interest and more profit, the preaching of the word. Thus that insensibility of heart, and that blindness of mind which characterize impenitent sinners, is gradually, and, to himself, perhaps, imperceptibly changed. At length the truth, respecting his own guilt and danger is admitted, which, formerly, without this preparation, this opening of the heart, would have been heard with inattention, or have been rejected through unbelief. Thus he becomes the subject of those genuine convictions of sin which extort from his heart the inquiry, what must I do to be saved? an inquiry which indicates a preparation of mind to welcome the Saviour, and his salvation. By the dispensations of providence, and chiefly by the gospel and its holy ordinances, he is brought, *labouring and heavy laden, to the lamb of God, who taketh away the sin of the world*, in whom he trusts with an humble confidence; and finds *joy and peace in believing*. He does not now, with cold indifference, merely admit that the gospel is true; he rejoices to believe and feel that it is true; he embraces, he loves, he clings to it as his only refuge, his only ground of hope.—

His heart is radically changed; he is a new creature; he is a christian.

Without affirming that the holy Spirit observes this method, in the case of every one, brought to Christ; yet I am inclined to think it more generally the method, than christians are aware of. In giving a narrative of their religious experience, they very frequently omit those occurrences and those events which produced those slight impressions, those first thoughts and reflections, which prepared the mind to receive those deeper and more perceptible impressions, with which they usually begin their narrative. The very first reflection, with the cause which produced it, ought not to be omitted, any more than those more decisive effects, which flowed from it. That circumstance, or that event, which proved the cause of such reflection, however trivial and unimportant it might appear, in the view of men, was appointed, in the counsels of infinite wisdom, as an important part of the means of turning the sinner from darkness to light. Without this occurrence, the reflection to which it gave rise, would not have been excited; and without this reflection, the mind would not have been disposed to hear the gospel with the same profit: and thus it would not have been prepared to receive those deeper impressions and those genuine convictions for sin, which may be traced back, in unbroken connexion, to the first serious thought, and the cause which produced it. If that event had not occurred precisely when it did, this reflection would not have been excited; the mind would have remained the victim of that insensibility, which would have resisted the truth. Had the gospel not been heard while the mind was in this state; or had there been nothing in the manner of the preacher, or in his sermon, adapted to this state of mind, the effect would not have taken place. Under other circumstances, and with a different disposition, the sinner might have heard, as he had often done before, and as thousands are habitually hearing, with the most stupid indifference. But the intention of God to give eternal life, secures the means of accomplishing that intention. These means, wisely adapted to each individual, in all their endless variety, in their minutest details, are as much according to his holy and sovereign pleasure, as the plan of salvation itself. The holy Spirit, with unerring and effectual control, directs that series of events, that succession of means which, through his agency, become instrumental in promoting the moral improvement of the mind, from the very first serious reflection, to the highest exultation of faith and hope. Uncertainty respecting one circumstance, or one single

event, would mark with imperfection the plan and the work of the Spirit; all the subsequent events, which flow from this as their cause, would be equally uncertain; all the impressions, all the effects, which these events are the means of producing, would also be involved in the same uncertainty. The whole work, and of course, the salvation of the soul, might, in this way, be uncertain. But it is impossible that uncertainty can belong to the designs of God: with Him there is nothing vague, indefinite or uncertain.

This conclusion I do not see how to avoid, unless we suppose that, by the grace of God, the sinner is turned into a mere machine. This, indeed, is a charge often brought against Calvinism: but it is like all other charges brought against it—perfectly groundless. It has its origin in prejudice, or in ignorance; perhaps in both. It would not be a whit more remote from truth to say, that the food which man receives, and the air which he breathes, turn his body into a statue of marble, than to say, that the doctrines of grace, usually called Calvinistic, turn his mind into a machine, without intelligence, without thought or reflection; and which can be moved only by physical force. The doctrines of grace produce their effect by calling into action, the most vigorous action, every faculty of the soul; instead of destroying or suspending, they awaken into lively exercise, all the virtuous sensibilities of the heart. They furnish the mind with useful materials for thought and reflection, while they present to the heart, objects most worthy of its affections. Wholesome food, water and air, do not more naturally, nor more certainly, nourish the body, than the doctrines of grace improve, expand and elevate the mind. According to these doctrines, the sinner is not driven, blindfolded, into the kingdom of heaven, nor is he bound to it, like the sacrifice with cords to the altar; in the day of divine power he is willing; he is led, not driven, by the holy spirit; he is drawn by loving kindness, which employs his serious and devout consideration.

For the purpose of illustrating the preceding remarks, permit me to call your attention to the case of Lydia.* Paul, the first Sabbath after he arrived at Philippi, went out of the city, by a river side, where prayer was wont to be made, and there spake unto the women who resorted thither. *And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard; whose heart the Lord opened, that she attended to the things which were spoken of Paul.* This is a short, but satisfactory account of Lydia's

* Acts xvi, 14.

first acquaintance with the gospel, and of her *cleaving to the Lord with purpose of heart.* The preaching of Paul was blessed, by the Holy Spirit, as the means of her salvation. Her presence, at this time, by the river side, was secured by the purpose of God, in the ordinary course of providence. Her reasons for leaving her native city, Thyatira, in Asia Minor, we do not know: probably they grew out of the trade in which she was employed. No doubt she came voluntarily, and without any expectation of what happened. *The only wise God* overruled the motives by which she was induced to change her residence to his own glory in her salvation. Her residence in Philippi, and her attendance at the place of prayer, are not only secured, but her mind also was prepared. Whose heart the Lord opened, &c. Thomson translates this, more correctly, *the Lord had opened her heart.* This opening of the heart, this preparation of the mind, was a work already performed, previous to her attendance on this occasion. He who called Paul to *come over into Macedonia*, and who called Lydia, though in a different way, from Thyatira to Philippi, had arranged all those circumstances, and brought about all those events, which were made instrumental in giving her thoughts and reflections that particular direction which left her mind in a state most favourable to receive and welcome the messages of mercy. Under the same unerring control, Paul was led to make those remarks, to give those views of the gospel which exactly suited her case, and which, being received by faith, sprang up, like seed in good ground, and brought forth the peaceable fruits of righteousness, the end of which is everlasting life. *The preparation of the heart in man, and the answer of the tongue, is from the Lord.*

As Lydia was a free agent, she must have left her native city under the influence of motives presented to her in the ordinary way, arising out of the events of her life. Had these events been different, they would not have presented the same motives; and without motives, or reasons, she would not have changed her residence. Nor was her heart opened by any miraculous interposition, but by the blessing of God on the ordinary, perhaps, casual occurrences of life. Had these occurrences been different, they would not have answered the purpose of preparing her mind to receive the truth. Had Paul spoken on a different subject, or in a different manner, not adapted to the state of her mind, the effect, without a miracle, would not have taken place. But God, who, from the beginning, had chosen her to salvation, had chosen also the means which were instrumental in bringing her, with

suitable preparation of heart, to the place where she heard the words, by which she was saved. Similar attention is paid to every one who is brought to the Saviour, by Him who is *wonderful in counsel.*

LETTER XVI.

The providence of God subservient to the designs of mercy—Great events made up of smaller—Our duty and interest to meditate on all his works.

As I am not writing a system of Theology, nor attempting to express my thoughts on a particular subject in systematic order, you must not be disappointed if you do not find every sentence and paragraph in what you may suppose to be its proper place. There are several considerations which I wish to suggest at present. Some of them might as well have occupied any other place: at the same time, they may be here, as well as any where else.

The subserviency of providence to the designs of mercy, has been already mentioned; and as it follows as a consequence, from the remarks of the preceding letter, I wish to offer a few farther reflections on the subject. This subserviency is not only perceivable to all attentive readers of the Bible, but is frequently mentioned in plain terms. If the Lord girded Cyrus, held his right hand, subdued nations before him, it was all *for Jacob his servant's sake; and for Israel his elect.* The Jews, as a correction for their idolatrous practices, are suffering in a state of bondage; the correction has, at length, produced the desired effect; and they are now to be restored to their native land, to rebuild the temple; to solemnize their annual festivals; and to reinstate the worship of the true God. In subserviency to these designs Cyrus achieves his victories; releases the Jews from their captivity; restores them to their beloved country; and even aids them in rearing the temple from its ruins; encourages and protects them in the worship of Jehovah.

What a long train of events were rendered subservient to the removal of Joseph into Egypt! These events can be traced back to his Father's partiality; to his own dream; to the envy, and unfeeling cruelty of his brethren. *They thought evil against him; but God meant it unto good—to save much people alive.** In this the Egyptians, the most learned and refined people then on earth, had an opportunity of be-

* Gen. l, 20.

coming acquainted with the character and worship of the true God. We are not informed that they improved the privilege; most probably they did not. Both nations and individuals, however, are accountable for the opportunities of improvement which are presented to them. If the means of salvation are placed fairly within their reach, they are left without excuse, though they should neglect, and even resist those means. Yet who will venture to say that none of them were enlightened by the illustrious and pious example of Joseph and his father; by the messages and miracles of Moses? The migration and bondage of the Hebrews in Egypt was rendered subservient to other great and important purposes. They were rescued from this bondage, conducted through the wilderness, and planted in the promised land, by an astonishing and constant succession of miracles. Their departure from Egypt; their passage through the Red sea; the giving of the law, at Mount Sinai; the manna from heaven; the water from the rock; the pillar of a cloud, and of fire; are among the most astonishing and terrible displays of the divine power and glory; and continue to warn and instruct the world to this day. Wherever the Bible goes, the thunders of Sinai are heard, and its lightnings are seen. In a certain sense, the pillar of cloud by day, and of fire by night, continue to guide the people of God, through the wilderness, towards the promised land. These were, at least, to the Jews, very instructive and impressive lessons; memorials of which were continued among them by divine appointment. For this purpose they are often referred to, by their religious teachers. The worship of Jehovah is often enforced, by reminding them, that He whom they are required to love and obey, is *the Lord their God, who brought them out of the land of Egypt, and from the house of bondage.*

Had these miracles not been performed and recorded, the Jews, and the world, would not have received this instruction: had they not been in bondage in Egypt, the occasion of these miracles would not have existed: had the famine not prevailed, they would not have been there; for this was the cause of their going: had Joseph not been in Egypt, previous to this time, bread would not have been found, even there; for he was the means of its preservation; and thus the cause of their going would not have existed: had Joseph not been sold, and carried into Egypt, he would not have been there: had his brethren loved him as they ought; had they not envied, and hated him, they would not have sold him: had not his Father loved him more than all his other

children, they would not have hated him. Little did that venerable patriarch know the long train of consequences which were to flow from his fond partiality! They were perfectly known, however, to Jacob's God, who rendered this partiality, with all the consequences which flowed from it, subservient to the manifestation of his own power, his goodness and his mercy; who, in the counsels of eternal wisdom, made this partiality an indispensable link in that chain of events which enlightened, and will continue to enlighten the world, till the last hour of its existence.

The first settlers of New England were induced to leave their native country by religious intolerance. At home they could not enjoy the privilege of worshipping God, according to the dictates of their own conscience. This privilege they sought, and found, in the new world. They brought with them the gospel, with all its blessings; where it has continued to produce its heavenly effects to this hour. Those who employed this intolerance had certainly no design of spreading the gospel to distant countries; and yet such was the effect which they were made instrumental in producing. The Most High, while he condemned, their persecuting bigotry, rendered it subservient in carrying the *word of life* to that part of our country, where thousands have been, through its sacred influence, prepared for the mansions of glory. While man is deterred at the peril of his soul, from doing evil that good may come, it is the high prerogative of Jehovah to bring good out of evil.

The Bible Society, the greatest institution the world ever witnessed, except those organized by special direction from heaven, may be traced back to the pious thoughts and deliberations of one single man. The Rev. Mr Charles, while preaching in Wales, found a number of families without the Bible. He revolved in his mind, some means of supplying this want. He expressed his wishes, and his views to others; who immediately entered into his feelings, matured his suggestions, and were the honoured instruments of bringing into operation the British and Foreign Bible Society. Had those families, visited by this Missionary of the cross, been supplied with Bibles, his feelings would not have been excited; for there would have been nothing to awaken them; his thoughts would not have taken this direction; for their would have been nothing to lead them. Had he not felt, and thought as he did, he would not have made the suggestions which he did to his friends; without these suggestions, they would neither have matured, nor brought into operation the plan which

they did; the Bible Society would not have existed; of course millions of the human family, now possessing the means of instruction, would have been sitting in darkness. But it was the purpose of eternal mercy to dispel this darkness; and with this view to bring into operation the Bible Society; not by miracle, but by human agents, influenced by their own thoughts, and their own motives; which, had attention been paid to the subject, at the proper time, could all have been traced to some dispensation of providence as their cause. Those dispensations, or that state of things, which awakened the thoughts and reflections of Mr Charles, have been related, are now on record, and will descend to posterity in the History of the British and Foreign Bible Society. All those events which furnished the motives by which these numerous agents were induced to act their part, were embraced in the plan of infinite wisdom, and rendered subservient to the purpose of divine benevolence in diffusing, through the world, the *light of life.* Think, for a moment, of this sublime Institution in embryo; when all the existence it had, except in the divine purpose, was one single thought in the mind of Mr Charles! see this thought expanding, and producing correspondent feelings and desires; these again communicated, awakening similar feelings in other bosoms, and ripening into a plan; this plan coming into active operation, moving forward with a majesty, benevolence, and power which indicate its heavenly origin; and now, behold, the extent, the usefulness and glory of this Institution, and will you not while anticipating its complete and final success, be constrained to exclaim in the language of pious admiration, *This is the Lord's doing; and it is wondrous in our eyes!*

Mr R. Raikes beheld a number of children, neglected by their parents, profaning the Lord's day, growing up in ignorance, acquiring habits of idleness and vice. This affecting spectacle was rendered subservient, in divine providence, to the commencement of Sunday Schools; which promise through the blessing of God, unspeakable usefulness to the church of Christ. The state of the heathen, buried in ignorance, superstition and vice, perishing for lack of knowledge, has given rise to Missionary Societies, through which the spirit of primitive piety seems, in some degree, to be reviving. Those numerous benevolent institutions which distinguish the present age, owe their origin to the miseries of man, which they are intended to relieve; and but for which, they would not have existed. These miseries are permitted to afflict one part of the human family, that the other part may have strong and

rational inducements to afford relief; and thus to glorify God, by the exercise of active benevolence.

In reading the life of the Rev. John Newton, written by himself, you will find many incidents, which, at the time they happened, appeared altogether casual, and promising no very important results, yet were afterwards found to have an important influence in determining the course of his subsequent life. Had these events not happened at the very moment when they did, or had they been but a little different from what they were, they would not have produced that train of causes and effects, which flowed from them. Had the events of his life been different, his character, in all human probability, would have also been different. The great Head of the church, however, who intended him for distinguished usefulness, knew when, and in what manner, to employ the decisive control of his providence, so as to secure the occurrence of all those events, furnish all those opportunities and means of serious reflection which, through the holy spirit, issued in that piety and zeal which rendered him useful to the church and to the world. So remarkable were some of these incidents that he himself has acknowledged the hand of God in them, making them instrumental in bringing him to the knowledge of himself and of his Saviour. With this view he has pointed them out to the particular attention of his readers.

Though few men have lived a life so eventful and diversified as the former part of Mr Newton's was, yet the providence of God extends alike to every man. Every pious man will delight to meditate on that guardian care which furnished him with the means of instruction, as well as on that divine power which rendered these instructions effectual to his salvation.

Let me recommend to you, as an employment of your thoughts both pleasing and useful, frequently and seriously to meditate on that train of events which are connected with that seriousness of mind which you now feel. According to the statement which you have given me, on this subject you need go no farther back than the day on which you received the first serious impression, slight indeed in itself, but very important as it led to farther inquiries on spiritual things. You have stated that you were not in the habit of attending public worship, though quite convenient to you; that on that day you had no such intention; but a neighbour, contrary to his usual custom, called, and invited you to accompany him; that there was something in the manner of this invitation which induced you to accept of it; that you returned with

impressions, not very deep, but which led to farther inquiries, and were increased by those inquiries. Here, with propriety, in my opinion, you date the commencement of that change of heart which you have experienced, and which, I hope is the work of the spirit—a radical change of character. I suppose every person will admit the correctness of your own opinion, that the public worship which you attended that day was blessed as the means of producing that thoughtfulness with which you returned home. On how many events did your attendance on public worship that day depend? It evidently depended on the health of your neighbour. Had he been confined by sickness he would not have gone, and would not, of course, have given you the invitation which induced you to go. The sickness of his family might also have prevented him. Your own sickness, or that of some of your family, might have prevented your attending, though you had received the invitation. After you reached the place of worship, the service in which you engaged, depended on the health of the minister who conducted it. Your impressions, no doubt depended on the sermon which you heard. Another sermon might not have had the same effect; or the same sermon from another person, might have been heard in vain. Health is evidently preserved by the providence of God; not by miracle, but by the instrumentality of second causes; by the air we breath, the clothing we wear, the food we receive, the exercise and medicine we take, &c. These causes depend, in like manner, on others which preceded them. Health, in the above instances was preserved, not merely for its own sake, but with ulterior and more important views, that it might be subservient to the exercise of mercy. The health of your neighbour, was preserved that he might give you the invitation, your own, that you might accept of it; that of the clergyman, that he might deliver those sentiments which were made effectual in awakening serious reflection in your mind. Such was the case with every individual who attended with you on that day. Such, indeed, is the case with all who, at any time attend public worship: they are entirely dependent on the providence of God for the privilege. Our health is preserved, our life is prolonged, that we might live, *not to ourselves, but to him who has died for us, and rose again.* The government of providence is subservient to the work of grace; and is carried on with an evident design to promote that work.

I know that there are many pious people, and even some who hold the doctrines, generally called calvinism, who are startled at the idea of extending their inquiries into a detail

of particulars. They firmly believe in the general truth, but are afraid of tracing too minutely the necessary, and even scriptural inferences from that truth. Without hesitation they ascribe to the providences of God those great events which take place in the world; but they hesitate when it is proposed to investigate those minor events on which the great one depends. The life of man, they admit, is preserved by the providence of God; and yet it is with great reluctance they think of inquiring into all those second causes, all those means, which providence employs in effecting that preservation. As an excuse for themselves, and a warning, if not a reproof to others, they repeat, what, from the frequent use made of it, by respectable speakers and writers too, they honestly believe to be scripture, "Be not wise above what is written." Now, admitting, for a moment, that this caution was found in the scripture, I cannot perceive that it justifies this fear; that it prohibits our inquiries into those things which are written, confessedly for our instruction. I know, indeed, that there are limits; very narrow limits too; beyond which the human mind cannot extend its inquiries with any advantage. With these good people I will unite most cordially in abhorring that rash and impious curiosity, which seeks a paltry distinction by agitating questions beyond these limits. Such discussions are not only useless, but often injurious: they may gratify the vanity of the vainglorious, but never can enlighten the mind of the sober inquirer after truth.

The life of men is preserved by the providence of God. Can it be extending our inquiries too far to ask, *how* is it preserved? Is it by miracle, or by the use of means? It is certainly safe to affirm, that it is not by miracle, but by the use of means; by providing us bread to eat, water to drink, &c. May we not, with equal safety, ask, how is this bread provided? Is it possible to avoid the conclusion, that it is provided by second causes; by the labour of the husbandman, the fertility of the earth, the influence of the sun and rain. Without the influence of the sun, the rain, &c. there could be no bread; and without bread, the life of man could not long be preserved. These effects, as has already been stated, are all, in scripture, ascribed to God; and are they not as much His work, as the preservation of life? Why then should they not be the subject of our inquiries and of our grateful acknowledgments?

These good people believe that God created the earth. But the earth is composed of hills and valleys, of rocks and mountains, and these again of atoms. Could he create the earth

without creating those parts, of which it is composed? Can we go too far when the creation of these particulars are ascribed to him, as well as the earth itself? It is admitted that God *hath measured the waters*, that is the ocean, *in the hollow of his hand.* In measuring the ocean, must he not measure the drops of which the ocean is composed? A house consists of a great number of parts; each of which were included in the design of the architect; and are as much the product of his ingenuity and labour, as the building itself. These parts were formed, and may exist separately; but in this state they answer no valuable purpose: it is only when brought together, and arranged in proper order, that they constitute a building. When we affirm that this house was planed by the skill and built by the labour of the architect, may we not affirm, and do we not, in fact, affirm, that all the parts, even down to the minutest, were equally the product of his skill and his labour? The building could not exist without the parts; nor could the parts have existed without the design and agency of the builder. When we affirm that the life of man is preserved by the care of providence, we, in like manner, affirm, if we understand our own language, that all the means, all the subordinate causes, even down to the very minutest, are as certainly, and as distinctly embraced in the plan, and brought into existence through the agency of God, as that preservation itself. These minute parts, these subordinate causes, cannot engage our attention at one and the same time; they may, and, in my opinion, ought, however in succession. To know that our life is preserved by the constant care of heaven, is indeed calculated to excite our gratitude: but will not our grateful emotions be more sincere, more useful, because more acceptable to God, if produced by an accurate knowledge of the various means, the subordinate events combined, which are rendered instrumental in our preservation? A person viewing a building on the outside only, and at some distance would judge that the builder was a man of skill, in his profession; but his idea, of that skill would be more correct and enlarged, if he should enter the building and examine each part in succession, view the neatness with which it is fitted to its place, the due proportion which it bears to each other part, and to the whole building.

Similar remarks are applicable to that work of grace, by which we become *new creatures.* This renovation is effected by the use of means. The provision, therefore, and employment of these means, by the holy spirit, claim our attention as constituent parts of that great work. The more exten-

sively we are acquainted with these means, and the more diligently we use them, the more complete will the image of God be in our hearts. Great indeed should be our grateful acknowledgments to God for a new heart: but will they be less; will they not be greater, if our knowledge extends, as far as humble and judicious inquiries are calculated to extend it, to all those various means which have been made effectual in producing that state of heart; to all those different series of events, which for years, for ages past, under the control of divine wisdom, and power, have been converging to this point, where a new heart, through the good spirit of grace, is the result of their combined operation? Undoubtedly this is the way to increase our gratitude. I conclude, therefore, that such investigations, conducted with right views, and with a proper spirit, are, at once our duty and our interest.

The philosopher who confines his attention exclusively to the planets, and other great objects of creation, may behold sublime displays of the Creator's wisdom and power; he who views, through a microscope, the wing, the joints, &c. of an insect, has an additional feast, which the former denies himself. So the Christian who is satisfied with viewing the great events in the kingdom of providence and grace, may derive from that exhibition of the divine perfections which he perceives, the purest joy; but he who considers the smaller works of God, if the expression be allowed, has, in addition to the joys of the former, presented to his view, numberless other sources of pious delight and grateful admiration.

This was the practice of pious men whose history we have in the Bible. *I will meditate*, said the Psalmist, *of all thy works: I muse on the work of thy hand.* So pure was the joy derived from this source, that he wished others to drink from the same fountain. Hence his invitation; *come and see the work of God.* Hence his pious desire; *Oh, that men would praise the Lord for his wonderful works to the children of men! The works of the Lord are great; sought of all them that have pleasure therein. His work is honourable and glorious.* This offers no discouragement, and still less reproof to the pious and humble student of the works of God.

Many of those disputes which have disgraced and perplexed the christian world, would have been prevented, had men been required to be more definite in the meaning of their expressions. Many terms, in current use, are complex. One man includes more than another, in the meaning of such terms; of course, what one affirms, the other denies. Were both to explain their meaning by a statement of particulars, the

ground of dispute might be removed. Two men will agree that God governs the world, and that we are saved by grace; and yet dispute for want of understanding the sense in which the words are used. Were they to define their meaning respectively, they would, in many cases, at least, find they agreed, when for want of this, they widely differ.

We invite the attention of our readers to the following interesting and useful remarks from the pen of the late Rev. Andrew Fuller; whose works have recently been published, by S. Converse of New Haven.

THE PASTOR'S ADDRESS TO HIS CHRISTIAN HEARERS, ENTREATING THEIR ASSISTANCE IN PROMOTING THE INTEREST OF CHRIST.

Beloved Brethren,

THE ministry to which God by your election has called us, forms a distinguished part of the gospel dispensation. Divine instruction was communicated under the Old Testament, and an order of men appointed of God for the purpose: but their work can scarcely be denominated *preaching*. They foretold the good news: but it is for us to *proclaim* it. The poor having the gospel preached to them is alleged in proof that the Messiah was come, and that they were not to look for another.

The very existence of Christian churches is in subserviency to the preaching of the gospel; or they would not have been described as *golden candlesticks*, the use of which is to impart light to those around them. We speak not thus, brethren, to magnify ourselves. There is an important difference between Christian ministers, and the Christian ministry. The former, we are ready to acknowledge, exist for your sakes. *Whether Paul, Apollos, or Cephas—all are yours;* but the latter, as being the chosen mean of extending the Redeemer's kingdom, is that for which both we and you exist. *Ye are Christ's and Christ is God's.*

These considerations will enable us to account for the joy which the apostle expressed in *Christ's being preached*, even though it were from *envy;* and may teach us to rejoice in the same thing, though it be in the most corrupt communities, or even from the most suspicious motives. But though God may cause his truth to triumph, wherever and by whomsoever it is taught; yet it should be our concern to publish it willingly, and to the best advantage.

The primitive churches were not mere assemblies of men who agreed to meet together once or twice a week, and to

subscribe to the support of an accomplished man, who should on those occasions deliver lectures on religion. They were men gathered out of the world by the preaching of the cross, and formed into society for the promotion of Christ's kingdom in their own souls, and in the world around them. It was not the concern of the ministers or elders only; the body of the people were interested in all that was done, and according to their several abilities and stations took part in it. Neither were they assemblies of heady, high-minded, contentious people, meeting together to argue on points of doctrine or discipline, and converting the worship of God into scenes of strife. They spake the truth; but it was in love: they observed discipline; but, like an army of chosen men, it was that they might attack the kingdom of Satan to greater advantage. Happy were it for our churches if we could come to a closer imitation of this model!

We trust it is our sincere desire, as ministers, to be more intent upon our work; but allow us to ask for your ASSISTANCE. Nehemiah, zealous as he was, could not have built the wall if the people had not had a mind to work. Nor could Ezra have reformed the abuses among the people if nobody had stood with him. But in this case, the elders, when convinced of the necessity of the measure, offered themselves willingly to assist him. *Arise,* (said they,) *for this matter belongeth unto thee; we also will be with thee; be of good courage and do it.* Such is the assistance, brethren, which we solicit at your hands.

We might enumerate the different ways in which your assistance in promoting the interest of Christ is needed. We might ask for your prayers, your early attendance, your counsels, your contributions, and your example; but what we have to offer will arise from a review of the different branches of our own labours.

In the discharge of our work, we have to do with four descriptions of people, and in dealing with each we stand in need of your assistance: namely, serious and humble Christians—disorderly walkers—persons under concern about salvation—and persons manifestly unconverted.

First: It may be supposed that in every church of Christ there will be a considerable proportion of *serious and humble Christians.* Our work in respect to them is to feed them with the wholesome doctrine of the word, and to teach them the mind of Christ in all things. The assistance which we ask of you, brethren, in this part of our ministry, is that you would not only pray for us, but be free to impart to us the

state of your minds, and whether our labours be edifying to you or not. It is not so much by a systematical statement and defence of Christian doctrines that believers are edified, as by those doctrines being applied to their respective cases. This is the way in which they are ordinarily introduced in the scriptures, and in which they become *words in due season.* But we cannot well preach to the cases of people unless we know them. Add to this, the *interest* which you discover in the things of God has a more than ordinary influence on our minds in the delivery of them. You cannot conceive the difference between addressing a people full of tender and affectionate attention, whose souls appear in their eyes, and answer, as it were, to the word of God; and preaching to those who are either half asleep, or their thoughts manifestly occupied by other things. By looking at the one, our hearts have expanded like the flowers before the morning sun: thoughts have occurred, and sensations have been kindled, which the labours of the study could never have furnished. But by observing the other, our spirits are contracted like the flowers by the damps of the evening; and thoughts which were interesting when alone have seemed to die as they proceeded from our lips.

It will tend not a little to increase your interest in hearing, if you exercise yourselves on other occasions to reading and reflection. If you attend to the things of God only or chiefly while hearing us, we shall preach to you under great disadvantage. The apostle complained of many things being hard to be uttered, owing to the Hebrews being dull of hearing; and that for the time when they ought to have been teachers, they had need that one should teach them again which were the first principles of the oracles of God. Thinking hearers give a facility to preaching, even upon the most difficult subjects; while those whose minds are seldom occupied at other times can scarcely understand the most easy and familiar truths.

Secondly: In every church we must expect a greater or less proportion of *disorderly walkers.* Our work in respect of them is to warn, admonish, and if possible, to reclaim them; or if that cannot be, to separate them, lest the little leaven should leaven the whole lump. But in these cases, more than in many others, we stand in need of your assistance. It is not ministers only, but all *who are spiritual,* that the apostle addresses on this subject; and spiritual characters may always expect employment in restoring others in the spirit of meekness. It is of great importance to the well-

being of a church, that men are not wanting who will watch over one another in love, observe and counteract the first symptoms of declension, heal differences at an early period, and nip disturbances in the bud. By such means there will be but few things of a disagreeable nature, which will require either the censures of the church, or the interference of the pastor.

There will be instances, however, in which both the pastor and the church must interfere; and here it is of the utmost consequence that they each preserve a right spirit, and act in concert. There are two errors in particular, into which individuals have frequently fallen in these matters. One is a harsh and unfeeling conduct towards the offender, tending only to provoke his resentment, or to drive him to despair; the other is that of siding with him, apologizing for him, and carrying it so familiarly towards him in private as to induce him to think others who reprove him, his enemies. Beware, brethren, of both these extremes, which, instead of assisting us in our work, would be doing the utmost to counteract us. We may almost as well abandon discipline as not to act in concert. It was on this principle that the apostle enjoined it on the Corinthians not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, *no, not to eat.*

Thirdly: In every church of Christ we may hope to find some persons *inquiring after the way of salvation.*—This may be the case much more at some periods than at others; but we may presume, from the promise of God to be with his servants, that the word of truth shall not be any length of time without effect. Our work in this case is to cherish conviction, and to direct the mind to the gospel remedy. But if, when men are inquiring the way to Zion, there be none but the minister to give them information, things must be low indeed. It might be expected that there should be as many persons capable of giving direction on this subject as there are serious Christians; for who that has obtained mercy by believing in Jesus should be at a loss to recommend him to another? It is matter of fact, however, that though, as in cases of bodily disease, advisers are seldom wanting; yet, either for want of being interested in the matter, or sufficiently skilful in the word of righteousness, there are but few, comparatively, whose advice is of any value. And this we apprehend to be one great cause of declension in many churches. Were we writing on ministerial defects, we should

not scruple to acknowledge that much of the preaching of the present day is subject to the same censure: but in the present instance we must be allowed to suppose ourselves employed in teaching the good and the right way, and to solicit your assistance in the work. When the apostle tells the Hebrews, that, considering the time, *they ought to have been teachers*, he does not mean that they ought all to have been ministers; but able to instruct any inquirer in the great principles of the gospel.

It has been already intimated, that to give advice to a person under concern about salvation, it is necessary, in the first place, that we be *interested* on his behalf, and treat him in a free and affectionate and manner. Some members of churches act as if they thought such things did not concern them, and as if their whole duty consisted in sending the party to the minister. A church composed of such characters may be opulent and respectable; but they possess nothing inviting or winning to an awakened mind. To cherish conviction, and give a right direction to such a mind, we must be free and affectionate. When a sinner begins to think of his condition, such questions as the following will often cross his mind: 'Was there ever such a case as mine before? Are there any people in the world who have been what I am, and who are now in the way to eternal life? If there be? who are they? where are they?' But if, while he is thinking what he must do to be saved, he neither sees nor hears any thing among you which renders it probable that such was ever your concern;—if, as soon as a sermon is ended he sees merely an exchange of civilities, and on leaving the place observes that all the congregation immediately fall into conversation about worldly things; what can he think? Either, that there is nothing in religion, or if there be, that he must seek elsewhere for it. The voice of a christian church to those who attend upon their ministry should be that of Moses to Hobab: *We are journeying to the place of which the Lord hath said, I will give it you. Come thou with us, and we will do thee good: for the Lord has spoken good concerning Israel.*

It is of great consequence to the well-being of a church, that there be persons in particular in it who are accessible to characters of this description, and who would take a pleasure in introducing themselves to them. Barnabas, who by a tender and affectionate spirit, was peculiarly fitted for this employment, was acquainted with Saul, while the other disciples were afraid of him. It was he that introduced him to the apostles, and declared unto them how he had seen the Lord

in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Affection, however, is not the only qualification for this work: it requires that you be *skilful in the word of righteousness;* else you will administer false consolation, and may be instrumental in destroying, instead of saving souls. Not that it requires any extraordinary talents to give advice in such cases: the danger arises principally from inattention and erroneous views of the gospel.

If, brethren, you would assist us in this delightful work, allow us to caution you against one prevailing error, and to recommend one important rule. The *error* to which we allude is, TAKING IT FOR GRANTED THAT THE PARTY HAS NO DOUBTS AS TO THE GOSPEL WAY OF SALVATION, AND NO UNWILLINGNESS TO BE SAVED BY IT, PROVIDED GOD WERE BUT WILLING TO SAVE HIM. Such are probably his thoughts of himself; and the only question with him is, whether he have an *interest* in Christ and spiritual blessings. Hence he is employed in searching for something in his religious experience which may amount to an evidence of his conversion; and in talking with you he expects you to assist him in the search. But do not take this account of things as being the true one: it is founded in self deception. If he understood and believed the gospel way of salvation, he would know that God was willing to save any sinner who is willing to be saved by it. A willingness to relinquish every false confidence, every claim of preference before the most ungodly character, and every ground of hope save that which God has laid in the gospel, is all that is wanting. If he have this, there is nothing in heaven or in earth in the way of his salvation. In conversing with such a character we should impress this truth upon him, assuring him that if he be straitened, it is not in God, but in his own bowels; that the doubts which he entertains of the willingness of God, especially on account of his sinfulness and unworthiness, are no other than the workings of a self-righteous opposition to the gospel, (as they imply an opinion that if he were less sinful and more worthy, God might be induced to save him) and that if he be not saved, it will be owing to his thus continuing to stumble at the stumbling-stone. Instead of allowing that he believes the gospel, and is willing to be saved in the gospel way, while yet his very moans betray the contrary; we should labour to persuade him that he does not yet understand the deceit of his own heart; that if he were willing to come to Christ for life there is no doubt of his being accepted; in short, that whenever he is brought to

be of his mind, he will not only ask after the good way, but walk in it, and will assuredly find rest unto his soul.

The *rule* we recommend is this: POINT THEM DIRECTLY TO THE SAVIOUR. It may be thought that no Christian can misunderstand or misapply this important direction, which is every where taught in the New Testament. Yet if you steer not clear of the above *error*, you will be unable to keep to it. So long as you admit the obstruction to believing in Christ to consist in something distinct from disaffection to the gospel way of salvation, it will be next to impossible for you to exhort a sinner to it in the language of the New Testament. For how can you exhort a man to that which you think he desires with all his heart to comply with, but cannot? You must feel that such exhortations would be tantalizing and insulting him. You may, indeed, conceive of him as ignorant, and as such, labour to instruct him; but your feelings will not suffer you to exhort him to any thing in which he is involuntary. Hence, you will content yourselves with directing him to wait at the pool of ordinances, and it may be to pray for grace to enable him to repent and believe, encouraging him to hope for a happy issue in God's due time. But *this is not pointing the sinner directly to Christ.* On the contrary, it is furnishing him with a resting-place short of him, and giving him to imagine that duties performed while in unbelief are pleasing to God.

If you point the awakened sinner directly to the Saviour, after the manner of the New Testament, you will not be employed in assisting him to analyze the distresses of his mind, and administering consolation to him from the hope that they may contain some of the ingredients of true conversion, or at least the signs that he will be converted. Neither will you consider distress as ascertaining a happy issue, any otherwise than as it leads to Christ. If the question were, Do I believe in Jesus for salvation? Then, indeed, you must inquire what effects have been produced. But it is very different where the inquiry is, What shall we do; or what shall I do to be saved? The murderers of Christ were distressed; but Peter did not attempt to comfort them by alleging that this was a hopeful sign of their conversion, or by any way directing their attention to what was within them. On the contrary, he exhibited the Saviour, and exhorted them to repent and be baptized in his name. The same may be said of the Philippian jailer. He was in great distress; yet no comfort was administered to him from this quarter, nor any other except the salvation of Christ. Him Paul and Silas exhibited, and in him directly

exhorted him to believe. The promise of rest is not made to the weary and heavy laden, but to those who *come to Christ* under their burdens.

Once more: If you keep to this *rule*, though you will labour to make the sinner sensible of his sin, (as till this is the case he will never come to the Saviour; yet you will be far from holding up this his sensibility as affording any warrant, qualification, or title to believe in him, which he did not possess before. The gospel itself is the warrant, and not any thing in the state of the mind; though till the mind is made sensible of the evil of sin, it will never comply with the gospel.

Fourthly: There is in all congregations and neighbourhoods a considerable number of people who are *living in their sins*, and in a state of *unconcernedness about salvation*.—Our work in respect of them is, whether they will hear, or whether they will forbear, to declare unto them their true character, to exhibit the Saviour as the only refuge, and to warn them to flee to him from the wrath to come. In this also there are various ways in which you may greatly assist us. If, as heads of families, you were to inquire of your children and servants what they have heard and noticed on the Lord's day, you would often find occasion to second the impressions made by our labours. It is also of great consequence to be endued with that wisdom from above, which dictates a word in season to men, in our ordinary concerns with them. Far be it from us to recommend the fulsome practice of some professors, who are so full of what they call religion, as to introduce it on all occasions, and that in a most offensive manner. Yet there is a way of dropping a hint to a good purpose. It is admirable to observe the easy and inoffensive manner in which a patriarch introduced some of the most important truths to a heathen prince, merely in answer to the question, How old art thou? *The days of the years of my pilgrimage* (said he) *are a hundred and thirty: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.* This was insinuating to Pharaoh that he and his fathers before him were strangers and pilgrims upon the earth—that their portion was not in this world, but in another—that the life of man, though it extended to a hundred and thirty years, was but a few days—and that those few days were mixed with evil: all which, if the king reflected on it, would teach him to set light by the earthly glory with which he was loaded, and to seek a crown which fadeth not away.

You are acquainted with many who do not attend the preaching of the word. If by inviting them to go with you, an individual only should be caught, as we say, in the gospel net, you would save a soul from death. Such examples have frequently occurred. It is an established law in the divine administration, that men, both in good and evil, should in a very great degree draw and be drawn by each other. The ordinary way in which the knowledge of God is spread in the world is, by every man saying to his neighbour and to his brother, Know the Lord. It is a character of gospel times, that *Many nations shall come and say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* Add to this, by visiting your neighbours under affliction, you would be furnished with many an opportunity of conversing with them to advantage. Men's consciences are commonly awake at such seasons, whatever they have been at others.

Finally: Enable us to use strong language when recommending the gospel by its holy and happy effects.—Unbelievers constantly object to the doctrine of grace as licentious; and if they can refer to your unworthy conduct, they will be confirmed, and we shall find it impossible to vindicate the truth of God without disowning such conduct, and it may be you on account of it: but if we can appeal to the upright, the temperate, the peaceable, the benevolent, the holy lives, of those among whom we labour, it will be of more weight than a volume of reasonings, and have a greater influence on the consciences of men. A congregation, composed of kind and generous masters, diligent and faithful servants, affectionate husbands, obedient wives, tender parents, dutiful children, and good citizens, will be to a minister what children of the youth are said to be to a parent: *As arrows in the hand of a mighty man.—Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

These, brethren, are some of the principal ways in which we affectionately solicit your assistance in promoting the interest of Christ. In doing this, we virtually pledge ourselves to be ready on all occasions to engage in it. We feel the weight of this implication. Let each have the other's prayers, that we may both be assisted from above, without which all the assistance we can render each other will be unavailing.

Should this address fall into the hands of one who is yet in his sins, let him consider that the object of it is his salvation; let him reflect on the case of a man whom many are endeavouring to save, but he himself with hardened unconcern is pressing forward to destruction; and finally, should he bethink himself, and desire to escape the wrath to come, let him beware of false refuges, and flee to Jesus, the hope set before him in the gospel.

ON ACRIMONY IN TRIFLING DISPUTES.

It has been often remarked, that disputes upon subjects of trifling importance, are conducted with more asperity, than disputes upon subjects of the highest moment. A circumstance which, no doubt, has contributed to the prevalence of the remark is, that such subjects of dispute often serve as pretexts to conceal a more efficient but less honourable cause of contention. The most daring malignity wishes to hide her grosser features: and by putting on the garb of zeal for truth hopes to impose upon the serious and unsuspecting.

But independently of this consideration, the remark is just. Nor is the fact unaccountable. Even the best of men, and the most cautious, are apt to be off their guard with respect to occurrences of little interest. A question of magnitude which rouses their feelings, awakens also their powers of self-possession. A trifling affair does not carry with it an admonition to rule their own spirit; and they are often surprised into heat and rudeness, merely through want of recollection. This explains an apparent contradiction in the character of many worthy members of civil and religious society. They will bear heavy losses with magnanimity: they will meet the foulest abuse with calmness: they will receive admonitions on points of duty with meekness and gratitude. But let them loose a shilling; let a wine glass be thrown from the table and broken; let them be contradicted in their judgment of the weather, or of the position of a stick of wood on the fire —and they are in a passion! It is the work of surprise: they had not time to post a sentinel over their temper.

Another reason of intemperate dispute about little things, is the supposed affront offered to a man by controverting his judgment upon such things. He detects, or thinks he detects, an impeachment of his intellect, than which nothing is more galling, or hard to be forgiven. To have his opinion thwarted on a subject which every one may comprehend, is

more wounding to his vanity than to be completely silenced upon what is difficult and important. The real injury to truth may be greater in the latter case than in the former. But vanity is not so connected with truth, as that what injures the one, will always proportionably mortify the other. The magnitude of an attempt alleviates the pain, by lessening the dishonour, of failure. But in the case before us, the ingenuity of mortification is without a refuge. To sink under the strength of a giant, is to be defeated. To be foiled by the weakness of a dwarf, is to be disgraced. The staff, the sling, and the pebbles in the hand of David, mocked the prowess of Goliah, and provoked his abuse; when a spear, a sword, and a shield, would have led him on with sobriety to the encounter.

Further to account for the fact we are considering, let it be observed, that the mind, when engaged, must have some object suited to its exertions, and which may give it room to move. A small subject of controversy, it is, therefore, prone to unite with the person of an antagonist, and thus invective becomes mingled with argument. Something must be said; and if the subject itself be barren, something else connected with it must be pressed into the debate. Whereas in subjects of more magnitude, the mind has neither necessity, nor inclination, nor opportunity to wander: it is filled with other than personal considerations. It has room to move freely, and still keep within the limits of sober and rational argumentation. Here warmth may be excited, without any alloy of personal bitterness; and to condemn such warmth, argues either apathy or cowardice. Truth has never gained any decisive victory without it. Melancthon's mind had strength and penetration; but blended with such tenderness, forbearance, and even timidity, that the dictates of his judgment were often frustrated by the emotions of his heart. Calvin was his equal in strength, and his superior in penetration; but his tenderness and forbearance were under the guidance of a firmness which no violence could shake, and a zeal which no discouragement could extinguish: and whose exertions were most effectual in promoting the cause of truth? We may seek an answer from the praises of the church of the reformation, and from the reproaches of the church of Rome. But Calvin's zeal was not rage: his vigilance was not captiousness—his reasoning was not rancour—his firmness was not obstinacy—his subjects were not trifles.

What, then, can most effectually prevent those wordy strifes, which disgrace religious controversy? Wisdom to

determine the value of a question, and to discriminate between sound and sentiment. The man who allows himself to be drawn into the field by the uncertainty or deceitfulness of a term, shall find, after bearing the heat of the battle, that the object of his zeal was a mere sound, which served only to create the alarm, and was there buried amidst the shouts of the combatants and the noise of their weapons.

As the success of religious truth is prized, trifling subjects of controversy should be avoided. Let the able advocate of sound doctrine fix his eyes upon great principles, explore their extent, and be watchful to chastise every one who dares to invade them; but let him count it equally his duty, to leave trifling things to trifling men; for as folly is inexhaustible, the evil among them is incurable. [*Chr. Mag.*

ON UNDERSTANDING A PREACHED GOSPEL.

No part of our time is more important than that which is spent in hearing the gospel. It is then we are on trial for eternity. The reception which is given to it, will decide our final state. He who believes and follows it, will be saved; he who disregards and neglects it, will be lost forever. The short space too, which is allotted to this exercise, renders it still more solemn. Compared to what is spent in business, in conversation, in recreation, and rest, how very contracted are the hours we pass in listening to those words, by which our salvation is secured. It is, therefore, a matter of high concern, that every thing which tends to interrupt the impression intended to be made by the word, be removed; and that every thing which aids it should be fostered with peculiar care.

The first prerequisite necessary to derive benefit from the preached word is, to *understand* it. The understanding is the leading faculty of the soul. Unless this be duly informed, no other operation of the mind can be under a correct influence. The will, the memory, the conscience, the affections, and the temper, are all moved by it. As every visible external object affects us by the eye, and without a clear vision, all the scenes of beauty and grandeur in the works of God will produce no correct impression upon us; so if the intellectual part of man be blinded, or perverted, or misinformed, every other power of the mind will be liable to an improper bias. No doctrine of the Bible can affect us, unless it be in a measure understood. Truths, which are of the highest importance, which are ennobling and exciting, and consoling,

will be addressed to us without effect, unless they are known and apprehended. Truths, which fill believers with joy unspeakable, and full of glory, which draw forth the hallelujahs and adorations of angels in heaven; and make guilty spirits in hell tremble, will be set before mankind in vain, if they are not known, and realized, and have place in the human mind. Hence it is that so many persons sit under a faithful minister year after year without effect. They understand not the statements which are made in their hearing. It is not meant to be affirmed that this is the only obstacle to men's profiting by the word. It may be understood and yet hated; the truth may be imprisoned in unrighteousness. But it is one reason why so many receive no spiritual benefit from the gospel of God. Thus our great Master in his parable of the sower explains the case of those who received the seed by the way side. "When any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way side." Satan, that subtle and malicious foe of man, uses all his artifice to prevent our understanding the word, lest we should believe it, and obtain salvation. It is therefore necessary that we use every caution to counteract his endeavours. That we set our hearts to the things which are delivered to us; recollecting it is no vain thing, but our life is contained in it.

We need not, therefore, wonder that so much stress is laid on this subject in the Scriptures. When Christ had been delivering his parables to the multitude, he thus addressed his immediate disciples: "Have ye understood all these things?" So when Philip accosted the Ethiopian eunuch it was in the following way: "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him." Thus when Christ was on his way to Emmaus, had been conversing with his friends, whose minds were dark, and perplexed, and full of unbelief, he thus addressed them: "O fools and slow of heart to believe all that the prophets have spoken; and beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Thus they describe the effect of those instructions: "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" "Then opened he their understanding, that they might understand the Scriptures."

It is no invalid objection to these statements, that the gospel only becomes effectual to the salvation of men, by its being applied to the heart by the powerful agency of the Holy Spirit of God. We admit the important truth. But we derive from it a confirmation of the topic before us. For how does this blessed agent effect the mighty worth? not certainly by presenting to us truths which are not contained in the word; but by enabling us to understand those which are read or heard. It is not by the revelation of a new gospel, but by the application of the old gospel, that we become new creatures in Christ Jesus, and grow and thrive in piety. The same truths convert the heart now, which operated on the three thousand on the day of Pentecost, and the multitude in the apostolic age. The same views of the holiness of God, of the spirituality of the divine law, of the atoning sacrifice of Christ, of the invisible glories, or terrors of another world, are as effectual now in all those who believe, as they were when Paul preached them in Philippi, Thesalonica, or Rome. Whenever this divine and holy Being awakens the dead in sin, to a new and spiritual life, he orders the attention, and fixes the mind, on the great topics of the holy word; enables us to understand their meaning, and bring them home to our own case and condition. So that the very nature of his work implies the importance of understanding the word of God, and of using those efforts which tend to produce this desirable end.

For the Lit. and Evan. Magazine.

REMARKS ON A SCHOOL COMMISSIONER.

In the 91st No. [for July 1825] of the Magazine a *School Commissioner* undertakes to vindicate the primary school system from a number of objections which have at various times, been urged against it in this work. Nothing but want of time has prevented my noticing this piece at an earlier day. I now offer such animadversions as it seems to call for: not without thanks to the *School Commissioner*, that he has volunteered in defence of his favourite system. Discussion elicits truth. And certainly every citizen of the state ought to wish that, in this case, the truth should be fully known. It is a subject of general interest.

The writer of this article would rejoice in the conviction, that the primary school system is as efficient as it has been

represented; and would, in that case be more prompt to acknowledge his error, than the S. C. has been to make his defence. For whatever may have been the motive of opposition with others it is certain that aristocratic contempt of the poor, has not occasioned it in the pages of this work. On the contrary, the moving cause of all that has been urged against this system in the Magazine is, a warm regard to the true interest of the middle and lower classes of society; and an earnest wish to see well directed efforts for the melioration of their condition. The attempt, then, of the School Commissioner to throw odium on the opponents of our present measures for primary education, falls short of us.

The fundamental objections which have been made to the system in this work are the following.

1. THAT IT IS INEFFICIENT.—By this it is not meant, that no effect is produced; but no effect at all corresponding to the extent of pecuniary means employed. Forty-five thousand dollars appropriated every year to this object ought to produce a visible, a very considerable effect. But it is notorious that this is not the case. And, in fact, nobody can show to the satisfaction of the intelligent inquirer, what amount of good is done. Here and there, a conscientious and benevolent School Commissioner can make a particular statement; but as for the rest, all that can be said is, that so much has been paid for so many children,

Now, one reason for the inefficiency of the system is, that *the law creates no responsibility for the* BENEFICIAL APPLICATION *of the money.* It is true that several amendments have been made to the original plan, which go to the correction of abuses: Yet this fatal defect inheres in the system; and it is still the truth, that no provision has been made to ensure that this appropriation shall promote its object.

It is admitted that the School Commissioners are bound to pay the money to schoolmasters. But who is bound to see that the schoolmasters do their duty? The law makes no manner of provision here. The whole matter rests on the oath of the teacher that the poor child has attended his school so many days. He may have been well taught, or not at all: he may have made good progress or none: No examinations are required: No superintendence of the school. In a word nothing is certainly known when all the reports required are made up, and all the duties enjoined *by the law* are performed save that so much money has been paid, on the schoolmaster's making oath, that the scholar attended his school so many days.—This scheme is admired for its simplicity. Tru-

ly it is *simple* enough! It is like attempting to bind with a chain, in which the two last links have no connexion. And as long as the law shall continue as it is, the benefit of the system will not be worth the money given for its support.—This leads to the,

2d. Objection. *This scheme goes on the plan of accomplishing a great object with little or no trouble.* The *School Commissioner* approves the plan because of its "ease of execution." And truly it is *very easy* to do all that the law requires. But the misfortune is that when this is done, nothing efficient is accomplished. The reason has been already assigned it is the want of ultimate responsibility. The writer of this article knows that the education of the undisciplined children of the ignorant poor is no light work: that to keep them at school; to overcome their waywardness; to awaken the desire of learning, and rouse to vigorous intellectual exertion, requires a patient and skilful attention, and demands a care, which the law has adopted no measures to secure. And all his past observation represses the hope that schoolmasters, under no superintendence, and subjected to no responsibility, will do all that is required to be done, to secure this object. No business is more irksome than that of teaching the children of a drunken father, and a poor, ignorant, heartbroken mother, who have grown up like weeds, instead of having been trained to all that is good under kindly domestic influences. And as soon as I saw that the inventors and friends of this scheme intended to make *light work* of it; that the Primary School system was a sort of *labour saving machine*, to educate the poor without trouble, I despaired of its success. If, indeed, there were settled by the choice of the people in every neighbourhood, well educated men, a part of whose professional business, and of the labour for which the people support them, should be, vigilant superintendence of the schools, and a careful examination, every quarter, of the scholars, and a distinct report of the progress of each pupil; and if the payment of the teacher's fees were made to depend, in the case of poor scholars, on their progress, then the plan might take. But as things now are, I cannot perceive how it can be more than a fine scheme on paper.

It is of no importance to prove that it is "cheap," if it is inefficient. Fifteen hundred dollars is too much to give, for the misapplication of forty three thousand, five hundred; or the larger part of it.

3. But there is another objection, in my apprehension, fatal to this great project. *The principle on which it is founded is*

in opposition to the feelings of the great body of the people, who are to be benefitted by it. There is a high sense of independence, or a pride in the great body of poor men in Virginia, which makes the measure odius to them. They are insulted when the School Commissioner offers public charity to them. This has created a very great difficulty in carrying the plan into execution. For the truth of this remark, I appeal to the great body of School Commissioners in the state. And how any one can persuade himself that a measure is "easy of execution," which has to encounter the strong and cherished prejudices of the people, who are to take benefit of it, is hard to be conceived.

And here I must be permitted to say, that while I should be the last person in the world to advocate pride, I am fully convinced that every measure which tends to break down the independence of the poor is unwise, is hurtful. The experience of ages has proved, beyond all reasonable doubt, that the whole system of poor laws, as reduce to practice in this and the mother country, is extremely pernicious. IT OPERATES AS A PREMIUM FOR PAUPERISM. The great body of the people are stimulated to action only by necessity. And wherever the arrangements of Society create in any order of men the expectation of a *fixed* and *certain provision*, that very circumstance infallibly produces improvidence and indolence. Select the purest men in the world; and set before them the strongest possible motives to preserve among themselves and their successors the immacculateness of their character and their high feelings: but yet make a perpetual provision for their support; and their corruption, sooner or later, is made certain! The principle is of universal application.

On the contrary, let a man, who feels the ordinary motives to active exertion, see before him a fair opportunity of bettering his condition, and that of those whom he most loves, and at once he is roused to vigorous efforts. Hence the multiplication of charitable institutions has uniformly, throughout the world, multiplied paupers: while the establishment of *Banks for Savings* has lessened poverty and its consequent evils.

The order of providence in relation to the general means of human subsistence, teaches the political economists of this world a salutary lesson, if they would but be wise enough to learn it. The course of nature, the vicissitudes of summer and winter, of seedtime and harvest, are sufficiently uniform to warrant unwavering reliance on them, and vigorous exertion to procure food and other necessaries of life. But yet the seasons vary so much in their fruitfulness, as to prevent

any but a madman from relying on any thing but the blessing of providence on his own industry, forethought, and economy. The same orchard will not bear fruit every year. Fields which last season waved with abundance; in the present, scarcely return to the husbandman the seed which he committed in hope to the earth—And so, universally. Now this is doubtless a wise and beneficial arrangement. Its general moral effects are a great blessing to the world. But when man undertakes this work of providing for the dependent, his arrangements most commonly repress, instead of awakening exertion.

These general remarks respecting poor laws, have a direct and easy application to, what the Code of Virginia calls, *primary schools.* The provisions on this subject weaken one of the most powerful motives to human exertion, that has been furnished by our all wise Creator. No affection is so strong and permanent as that of parents for their children: nothing produces, so uniformly, providence and industry, as the desire they feel to better the condition of their descendants. Yet in regard to the most important point of all, that of education, the law under consideration says on this subject, "We will relieve you of care"—"You may rely on the charity of the country to do that for your children, which as a parent you are most bound to do: they shall be educated." Now, if a man is poor, it is right for him to acknowledge it; yet if he makes a public confession of pauperism, and relies on a fixed provision for the education of his children; instead of making sacrifices and great personal exertions to do it himself, it does seem to me impossible for him not to feel degraded. I have no doubt but that the general effect will be a diminution of providence and industry among the poor. If this is not the case; some reason, of which I have no conception, ought to be given, why this case affords an exception to a general rule.

My objections to this plan are urged from an earnest desire to do good to the poor. *Haud ignarus mali, miseris succurere disco.* I wish them to be educated: But the general principle to which I adhere is to make *education cheap:* and then let the children of poor and rich go to school on precisely the same terms. I would have the child of the richest man in the county, and of the poor man who can barely pay his county levy, appear before the schoolmaster, and on the schoolhouse green on the very same footing. This is my *aristocracy.* This is regulating the thing on the *best principles.*

And here, I cannot help remarking, that this is one reason why I have always been the ardent friend of Sunday Schools, in which children of all classes meet together on a perfect equality. At any rate, the only difference arises from punctuality, good behaviour and attainment; and in these respects, very often the child of the poor man ranks above his wealthy companion. In the Sabbath School, too, the teacher uses all the winning methods of kindness to awaken the curiosity of his pupil, and give a strong excitement to the mind. Hence it is that scholars, under the influence of this charity, make a progress which to many seems unaccountable. But it is not ordinarily so, when a young pauper is sent to the "old field" school. Parent, child and teacher all soon learn to think that the country pays for it; and if time is lost, and money mispended, the country can very well afford to lose it.

But, not to dwell on this subject; it is beyond a doubt certain, that the feelings of the great body of the poor people in our country are strong in opposition to this scheme. And a measure against which the habitual independence of our countrymen rises in rebellion is not wise: cannot be efficient. And our legislators ought to consider the case well, before they resolve to persist in a plan, which is at war with feelings of this kind. Herein, the writer, whom I oppose, is in accordance with me.

Some of the arguments of the School Commissioner, and some facts which have been adverted to, go to prove that this primary school fund is not so beneficial to the poor, as its friends would make us believe; but that it is a great convenience to people in middle circumstances in life. With the aid of this fund, as distributed, it is said that schools are very often got up where otherwise the thing would be impracticable; and that parents are frequently enabled to have their children taught at less expense than formerly.—As far as this plan lessens the price of education, it has my approbation. But if this is the great advantage, why should it not be avowed, and directly pursued. Measures might, I think, be devised and executed for this purpose, without making the system of common education, a part of the system of poor laws, which we have unhappily, as I think, adopted from our mother country. Let us have the good without the evil.

It ought to be understood, that the principle on which I object to the plan of educating the poor as paupers, does not touch the measures of charity pursued by the benevolent to

great extent in the present day. The law makes *a fixed* provision, on which parents will (as was said,) acquire the habit of relying, for the accomplishment of a purpose which might otherwise awaken their most vigorous exertion: While the Charities of which I have spoken are as uncertain as any thing gratuitous can be. The law makes no discrimination, it can make none: but aids alike the man, who with a little help would make out to educate his children very well, and the improvident tippler, who would sell the birthright of his children for a jug of whisky: whereas these charities take worthy enterprising individuals, who are struggling to rise; help them in their difficulties, and place them in situations of usefulness, on the express condition, that they shall afterwards aid others in a similar way. Now, here is no fixed and general provision, on which people are encouraged to depend, while they neglect the means of helping themselves.

I greatly fear that the School Commissioner attributes too much to the distribution of forty-three thousand five hundred dollars, when he expects that it will perceptibly increase the number of well qualified schoolmasters, in a country where the schools are "*ambulatory.*" Without being able to speak with much accuracy, I should say that there are at present at least two hundred and fifty thousand young persons in Virginia, who ought at this time to be in one stage or another of their education. Putting the average price of tuition at ten dollars, the sum expended by the people of the state for education alone ought to be two millions, five hundred thousand dollars a year. Suppose that each teacher on an average should have thirty scholars, there would, if every man were in discharge of his duty to his children and his country, be at this time employed in the *Old Dominion*, nearly nine thousand teachers. And the average sum to each man, out of the forty-three thousand five hundred dollars, would be about four dollars and fifty cents. This is too pitiful to be brought into consideration. I have no means of forming a probable conjecture of the actual number of teachers and pupils in Virginia. It is, no doubt, far below what it ought to be. Still however it is so great, that the annual appropriation of the state is a mere pittance, compared with private expenditures for this object. A man, who would think of devoting himself to the business of instruction, simply because the state of Virginia, with a population of more than a million, appropriates $45,000 to Primary Schools, to be distributed through more than one hundred counties, could scarcely be thought fit for his business. I, for one, would not employ him. No: it is

not a sum like this, which is to operate in the way of increasing the number of qualified teachers in Virginia, It is the spirit of the people excited on the subject of education. Give sufficient respect, and emolument to teachers, and sooner or later you will have them. And this will be done, when the people value education according to its worth and not before.

The great object then ought to be to awaken the spirit of the community; to rouse them to suitable exertions.

I know that the sparseness of our population presents great difficulties. And he does best for his country who suggests the plan best adapted to our situation. My plan is out of the proceeds of the Literary Fund to afford assistance to the people in establishing permanent schools, where they are willing to do what they can for that object. Let a certain sum, according to the proceeds of the fund, be given to every district, where the people will raise a certain amount; and let this sum go to pay really good teachers, and thus lessen the expense of tuition. I feel convinced that this is better for the country than our present *system of Pauperism;* and until this conviction shall be changed, I must advocate the measure. And as I know that my motives are pure, so I can have no doubt of the purity, and patriotism of your correspondent the School Commissioner. A FRIEND TO LEARNING.

THE SEARCH.

Ου γνωσις αλλα πραξις.

Where if we search the world around,
Can genuine piety be found?
Or has she left this vale of tears,
To reign amor g the heavenly spheres?
E'er we the claims of men deny,
Let candour their pretensions try.
I saw a poor man seek the gate,
Where dwelt in pomp, the rich and great;
His step was trembling, and his hand,
Could scarce the massy bolt command.
Sorrow's deep lines his visage bore,
And all his days of peace were o'er.
Small was the boon he seemed to crave,
To keep frail nature from the grave.
But tho' the boon he craved was small,
From plenty, in the servants' hall,
He craved in vain. Your faces hide,
Ye sons of luxury and pride!
Come friendless stranger, come away,
There piety no breast doth sway.
Upon the knocker on the door,
Inscribe, "Unkindness to the Poor."
Now, just beyond the noon tide driven,
Intensely glows the orb of Heaven.
And in yon wide and sultry plain,
The reapers cut the yellow grain.
Amidst the vigorous toil and heat,
With feverish throb their temples beat,
—Ah, see that youth o'ercome at length,
He faints and falls with wasted strength,
Forced by the Master's scourge to rise,
Again the arduous task he tries;
The arduous task he tries in vain,
Exhausted nature sinks again.
Thy gentle sceptre, Prince of peace!
Does this stern wretch presume to kiss;

And hope that mercy, in the skies,
Which to his *brother* he denies!
Behold that goodly matron saint,
Who owns Religion's mild restraint,
With spectacles astride her nose,
O'er the Blessed Book, in sleep repose!
That orphan girl, whose little hands,
Meanwhile perform her high commands,
Sewing or knitting, when she wakes,
Through all her frame, with terror, quakes—
Nor visionary are her fears:
For stitch misplaced, or dropped, her ears
Have often tingled loud and long,
With discipline of hand and tongue.
When Emma roused her sluggish soul,
No power her passions could control;
But when the tempest did subside,
Her Book a requiem well supplied;
Her Cap and Apron smoothed again,
The Psalmist's harp, with mellow strain,
Lulled all her senses into sleep,
And bade poor Emma cease to weep.
But judge ye not amiss, nor dare
Suspect she slumbers before prayer;
No—"Heaven," she says, "forgive the child,
As I forgive, so meek and mild."
Beside a brook that turns a mill,
A Village crowns a rising hill;
Afar the lofty steeple shines
When day advances or declines.
The greater number, as is fit,
Profess their faith in Holy Writ;
And, Sundays, if the sky be clear,
Frequent the house of praise and prayer;
And sometimes meet around the Board
Of their once dead, but risen, Lord,
In fellowship most sweet and holy,
And scorned by none but sons of folly.
The Preacher is a man of light,
Of blameless life, and genius bright.
Their love to him makes strange displays—
Altho' they stint him, yet they praise—
Partake with him of the same bread,
When at *his table* they are fed;
And in a score, perhaps, of years,
His salary raise, to swell the arrears.
On days of secular employ,
Religion dares not them annoy;
Lest banishment should be its lot,
Its vows, its hopes, its fears forgot.
When not too busy, they can talk
About the Christian's daily walk,
Along the path, steep and uneven,
That slowly climbs the path to heaven;
How every one should share his part,
In the Religion of the Heart;
Should love his kindred and his friends,
And all good folks to the world's ends,
Nor even from enemies withhold,
A crumb, or cup of water cold.
Yet these most kind and loving souls,
Are prone to blow the glowing coals
Of mutual strife, and discontent,
By which much angry breath is spent—
The tea may freeze within the pot,
But sure the scandal waxes hot;
And envy rankles at each heart,
And very friends are driven apart.
Shepherd benign! are these thy flock!
Or feed they on some sterile rock,
Where flourishes no pasture green,
And only noxious weeds are seen?
When their probation shall be past,
And thy dread angel comes at last,
Severing the precious from the vile,
Shall they behold thy gracious smile;
Or meet thy vengeance in the air,
And sink to darkness and despair?
But surely, if the world we trace,
Some monuments of conquering grace,
Shall bless our weary, anxious sight,
With heavenly, and relieving light.
Visit with me yon lonely cot—
Here, in her solitary lot,
Tho' once illumed by fortune's rays,
A widow spends her closing days.
Few are the coals that keep her warm,
And poor her shelter from the storm.
Much worn, well patched, her garments are,
And scant and coarse her daily fare.
Propitious moment—lightly tread—
See now her frugal board is spread;
—Look hither every skeptic eye—
She bows before the Lord on high,
And cries, *All This*, and CHRIST *beside!*
What favour, heaven! hast thou denied?

Water and bread compose her store;
With *these* and CHRIST, she wants no more.
Here learn that truth, oft preached in vain,
"Content with godliness is gain."
Seest thou that busy, smiling boy?
He is his parent's hope and joy.
Children of idleness and need;
Opposed to work, untaught to read;
Their's was a wretched, vicious path
And heaven was dark with clouds of wrath:
When some kind hand their Harry took,
An idle angler in a brook,
And led him to a Sabbath School,
Subjected him to moral rule,
Taught him to read the sacred page,
While grace did all his soul engage,
The holy truths he read to love,
And seek his rest in worlds above.
The gradual change his parents saw,
And viewed, at length, their son with awe;
His kind reproofs were not in vain;
He strove their ears and hearts to gain;
And while they heard him read the Word,
Both were converted to the Lord!
Sober, industrious, neat they grew,
Began to live their lives anew,
Their passions and their words were mild;
And, gentle as their lovely child,
They smiled, and wept, and kissed the boy,
Their hope, their treasure, and their joy!
Will Ramble was as brave a tar,
As ever eyed the polar star;
In rudest storms that vexed the sea,
None were more calm, and brisk than he;
When battle thundered on the main,
And strewed the waves with mighty slain,
He was the last to leave a wreck,
The first to board the hostile deck.
A missionary chanced to sail:
And, blown o'er board, by sudden gale,
Had surely perished, had not Will,
Plunged after, as he whistled shrill,
A signal. His strong arm sustained
The stranger till relief was gained.
Thus rescued from a watery grave,
The stranger tried his friend to save
From death more dreadful. Love will dare
Where other principles despair.
The sailor softened, by degrees,
Was shortly found to bow his knees,
And tho' with oaths his prayers were mixed,
His heart upon the cross was fixed;
Repentant tears his eye suffused,
And as the Bible was perused,
With rising faith, the hope of heaven,
Was to this old transgressor given.
Now sprung Will's zeal, like sudden gale,
His comrades he resolved to hail,—
"Shipmates," he cried, and all drew near
The brave and veteran tar to hear:
"We're sailing o'er the sea of time;
Our port is in a distant clime:
There every heart is good and gay,
But thousand dangers crowd the way.
Our King, who has our good at heart,
Has sent a pilot and a chart,
That we may rocks and sandbanks shun,
Nor down the dreadful gulf-stream run.
If we the chart and pilot trust,
As all brave, honest sailors must,
Tho' on the waves we may be tossed,
Our vessel never can be lost.
So says the Master of the storm,
And He his promise will perform.
All other toils, and dangers passed,
Comrades! the greatest is the last:
But if we reach the heavenly shore,
The voyage of life will then be o'er.
Brave boys! I beat for volunteers—
Let all that join me give three cheers!"
Loud was the crew's responsive sound,
And caps and hats were waved around;
But tho' all hearts were strongly moved,
Not all the enterprise approved.
Yet some resolved to spread their sails,
And cry to Heaven for prospering gales:
And after voyage safe and short,
Cast anchor in the destined port.

Benignant spirit of the age,
Thy praise shall grace my humble page!
Thy banner o'er the deep unfurled,
When war no more shall shake the world,
Shall to all climes and realms display
The extension of Emmanuel's sway;
And, pendant from the mast, afar,
Foretell the approach of Bethlehem's star.

In every port, of every land,
O'er the collected sailor-band,
The Bethel flag shall float in air,
While cheerful songs, and ardent prayer,
And wisdom's words, with meekness spoke,
Shall turn to flesh the Hearts of Oak.
Benignant spirit of the age,
Thy praise shall grace my humble page:
But when its lines shall be effaced,
Tho' with such noble topic graced,
Thy deeds of light and love shall shine,
On page unfading, and divine!

NICANOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

COLLEGIATE RECORD FOR 1825.

Waterville College, Me.—Eleven graduates received the degree of A. B.; three received that of A. M.; and the honorary degree of A. M. was conferred on the Rev. Daniel Lovejoy and the Rev. M. Tripp.

Bowdoin College, Brunswick, Me.—The degree of *Bachelor of Arts* was conferred on thirty-seven graduates; that of *Master of Arts* was conferred on ten; and the honorary degree of A. M. was conferred on the Rev. Samuel Green and the Rev. Asa Cummings. The degree of M. D. was given to twenty-one students of Medicine; John S. Rogers, M. D. at the University, N. Y. was admitted *ad eundum*; and the honorary degree of M. D. was given to Edward Reynolds and Luther Carey. The Rev. William Jenks received the degree of D. D.

Dartmouth College, Hanover, N. H.—Twenty-six graduates received the degree of A. B.; twenty-eight alumni of the College received that of A. M.; and the honorary degree of A. M. was given to the Rev. Charles Walker, Samuel Sparhawk, Esq. and Josiah Tucker. The degree of LL. D. was conferred on the Hon. Cornelius P. Van Ness.

University of Vermont, Burlington.—The degree of A. B. was conferred on thirteen graduates; and that of M. D. on fourteen students of Medicine. —The honorary degree of A. M. was conferred on the Rev. Micajah Townsend, the Hon. George E. Wales, and the Hon. Isaac Fletcher; and the honorary degree of M. D. was given to William Atchison. The Hon. David L. Morrill and the Hon. Elijah Paine received the degree of LL. D.

Middlebury College, Vt.—Sixteen alumni of the College received the degree of A. B.; fifteen that of A. M.; the Rev. Benjamin B. Smith, Edward Turner, and Richard C. Morse were admitted, *ad eundum*, to that of A. M.; and the honorary degree of A. M. was conferred on John Kellogg, Esq. the Rev. Charles Walker, and the Rev. Thomas Fletcher. The honorary degree of M. D. was given to Adin Kendrick, Paul Wheeler, William Bass, and David Palmer.

Harvard University, Cambridge, Mass.—Sixty-one alumni of the College received the degree of A. B.; and thirty were admitted to that of A. M.; Eliphalet P. Crafts and Chas. Crafts were admitted A. M. *ad eundem;* and the honorary degree of A. M. was conferred on Henry Wheaton, and Sylvanus Thayer.—The degree of M. D. was given to nineteen medical gentlemen; and that of LL. B. was given to eleven law students. The Rev. James Kendall and the Rev. James Flint received the degree of D. D. and the Hon. William Wickman, the Hon. Samuel Putnam, the Hon. Henry Clay, and the Hon. Asahel Stearns received that of LL. D.

Amherst College, Mass.—The degree of *Bachelor of Arts* was conferred on twenty-three graduates; and that of *Master of Arts*, on three.

Williams College, Mass.—Nineteen graduates received the degree of A. B.; ten received the degree of A. M.; and six medical students received the degree of M. D.; and the honorary degree of D. D. was conferred upon the Rev. John Woodbridge and the Rev. S. H. Cox.

Brown University, Providence, R. I.—Forty-eight alumni of the College received the degree of A. B.; and sixteen that of A. M. The honorary degree of A. M. was conferred on the Rev. Levi French, the Rev. Peter Chase, the Rev. Charles Henry Alden and William Stone, Esq. The degree of M. D. was given to fourteen medical gentlemen in course; the honorary degree of M. D. was given to Daniel Thurber; and John Jeffries and Professor Parsons were admitted *ad eunden*, M. D. The honorary degree of LL. D. was given to the Hon. James Fenner.

Yale College, New Haven, Ct.—The degree of A. B. was conferred upon sixty-six graduates of the College, and George W. Burnett was admitted *ad eundem* to the same. The degree of A. M. was conferred upon thirty-eight alumni of the College, and John M. Glover and Robert Gracie were admitted *ad eundem* to the same degree. Twenty five gentlemen of the Medical Institution received the degree of M. D., and the honorary degree of M. D. was conferred upon seven other medical gentlemen. The degree of D. D. was given to the Rev. John Bennet and the Rev. Samuel Nott; and that of LL. D. was given to Jared Mansfield and James C. Ester.

Columbia College, N. Y.—Twenty-one graduates received the degree of A. B.; four received that of A. M.; and the honorary degree of A. M. was conferred on the Rev. William Shelton. The degree of D. D. was given to the Rev. Henry Penevyre and the Rev. John M'Vicker; and the degree of LL. D. to John C. Calhoun, Joel R. Poinsett, Stephen Elliot, and Nathaniel T. Moore.

Union College, N. Y.—The degree of A. B. was conferred upon twenty-two alumni of the College; that of A.M. upon thirty-one; and the honorary degree of A.M. upon the Rev. Francis Cumming, the Rev. Chas. G. Somers, the Rev. Paul Weidman, the Hon. J. V. N. Yates, James R. Lawrence, Esq. and John L. Viele, Esq. The degree of LL.D. upon Lewis E. A. Eigenbrot, and that of D.D. upon the Rev. Augustus Wakerhagen and Rev. Andrew Wylie.

Hamilton College, N. Y.—The degree of *Bachelor of Arts* was conferred upon twenty-three; and the degree of *Master of Arts* upon four. The degree of LL.D. was conferred upon the Hon. Lewis Cass, and that of D.D. upon the Rev. Ezra Fisk.

College of New Jersey.—The degree of A.B. was conferred upon thirty-nine alumni of the College. That of A.M. upon seventeen. The honorary degree of A.M. upon the Rev. John O. Choules, Rev. Wm. T. Hamilton, Rev. Joshua T. Russel, Hon. John Nelson, Dr Abraham L. Cox, Dr Wm. E. Hornor and Charles Lucian Bonaparte, Esq.

University of Pennsylvania.—Fourteen young gentlemen received the degree of *Bachelor of Arts*, and twenty-five that of *Master of Arts*. The degree of LL.D. was given to Major General La Fayette, and that of D.D. to the Rev. William Vincent Harold and the Rev. J. George Schmucker.

Dickinson College, Pa.—The degree of *Bachelor of Arts* was conferred upon nineteen young gentlemen.

Alleghany College, Meadville, Pa.—At this Institution seven young gentlemen received the degree of *Bachelor of Arts*.

St. Mary's College, Maryland.—The degree of Bachelor of Arts was conferred upon four young gentlemen of Baltimore.

Transylvania University, Kentucky.—Thirty-two graduates received the degree of A.B.; eighteen the degree of A.M.; and the Hon. Thomas Todd and Etienne Mazureu the degree of LL.D.

The University of North Carolina.—Thirty-eight graduates of this Institution received the degree of *Bachelor of Arts*, the present year.

Hampden Sydney College.—The Annual Commencement was held on the 28th Sept. The exercises were highly interesting, and the audience unusually large.

Order of Exercises. Prayer. Sacred Music.

I. Oration in Latin, with the Salutatory Addresses—*John Royall, Lynchburg.*

II. English Oration—On the respect due to the characters of public men—*Marshall Jones, Frederick.*

III. English Oration—The influence of moral cultivation on the intellectual character—*J. Barksdale, Albemarle.*

Music.

IV. English Oration—The effects of Critical Reviews on the general development of genius—*Nathaniel F. Cabell, Prince Edward.*

V. English Oration—The French Revolution—*Wm. Watkins, Charlotte.*

VI. The Philosophical Oration—*Thomas Atkinson, Petersburg.*

Music.

VII. English Oration—Literary Enthusiasm—*Isaac Reed, Charlotte.*

VIII. English Oration—The means of preserving Civil Liberty—*Joseph S. Edie, Athens, Ohio.*

IX. A Poem—The effects of early attachments—*Francis Bartlett, Athens, O.*

Music.

X. The Cliosophic Oration—*Hugh Garland, Nelson.*

XI. English Oration—*W. L. Cabell, Lynchburg.*

XII. English Oration—The influence of Chivalry on Italian Literature—*Alexander Rives, Nelson.*

DEGREES CONFERRED.

XIII. English Oration, with the Valedictory Addresses—The influence of Poetry on Character—*H. W. Flournoy, Powhatan.*

Sacred Music. Prayer.

The degree of A. B. was conferred on John Royall, Lynchburg; Marshall Jones, Frederick; J. Barksdale, Albemarle; Nathaniel F. Cabell, Prince Edward; Wm. Watkins, Charlotte; Thomas Atkinson, Petersburg; Isaac Read, Charlotte; Joseph S. Edie, Athens, Ohio; Francis Bartlett, Athens, Ohio; Hugh Garland, Nelson; W. L. Cabell, Lynchburg; Alexander Rives, Nelson; H. W. Flournoy, Powhatan.

The degree of A. M. was conferred in course on Andrew Hunter, Berkeley; Rufus H. Kilpatrick, Rowan, N. C.; Drury Lacy, Prince Edward; Sherwin M'Rae, Manchester; William H. Pollard, Hanover; Wm. M. Page, Cumberland; James G. Spears, Cabarrus, N. C.; Isaac Cochrane, Campbell.

The honorary degree of LL.D. was conferred on Benjamin Watkins Leigh, Esq. of Richmond. This is the first Doctorate ever conferred by this College.

Peter M'Viccar, A. M. was elected Professor of Mathematics; and William B. Chittenden, A. B. was appointed Tutor.

Nelson Page, Esq. of Cumberland, was elected a member of the Board of Trustees, in the place of the late Carter Page, Esq. of the same county.

The Literary and Philosophical Society held its anniversary on the 29th, when literary discourses were delivered to a numerous assembly by the President of the Society and Joseph S. Baker, Esq. John F. May, Esq. of Petersburg, and William Maxwell, Esq. of Norfolk, were appointed to deliver Orations, and Jesse B. Harrison, Esq. of Lynchburg, a Poem at the next Annual Meeting.

THEOLOGICAL TRACTS.—The fourth number of the "Biblical Repertory," conducted by the Rev. Professor Hodge, has just been published at the Princeton Press.

The Twelfth number, (completing the first volume,) of the "Series of Tracts," on Practical Religion, has just been published in this place. This excellent series contains selections from the writings of such standard authors, as Baxter, Cecil, Doddridge, Edwards, Fletcher Fuller, Bishop, Hopkins, Owen, and Scougal.—*Christian Jour.*

LEXICON OF THE NEW TESTAMENT.—Flagg and Gould, of Andover, have just published and offer for sale, a Greek and English Lexicon of the New Testament, from the 'Clavis Philologica' of C. A. Wahl, by Edward Robinson, Assistant instructor in the Department of Sacred Literature, Theological Seminary, Andover.

This work is one volume, and is highly approved of by gentlemen connected with all our Theological Seminaries, as containing the results of the latest

and highest efforts in respect to both the philology and interpretation of the New Testament.

OBSERVANCE OF THE SABBATH.—The following notice of a new work, is taken from the New York Commercial Advertiser:

The Week; or the Practical Duties of the Fourth Commandment, exhibited in a series of tracts, entitled the Last Day of the Week, the First Day of the Week, and the Week Completed.—"A neat little volume, of nearly 300 pages, under the above title, has just been published from the fourth London edition, by Mr. W. B. Gilley, of this city. We have read it through with equal attention and delight, and are free to pronounce it one of the most useful works that has fallen under our observation for a long time. It breathes a pure, elevated, evangelical spirit of piety; and though intended for the more immediate use and benefit of those in the humbler walks of life, yet it may be read with profit by all. We earnestly recommend it to the public attention, believing that its wide and general circulation will be an eminent means of substantial benefits to the community, It should be carried home to every family in the city, and every dwelling in the country. And our charitable institutions should send it forth with every Prayer Book and Bible."

We have not seen the work, but, if it is as valuable as is here represented we hope to see it advertised as for sale in this city. The profanation of the Lord's Day, is one of the crying sins of our people.—*Phil. Rec.*

REVIEW OF RELIGIOUS INTELLIGENCE.

HANOVER PRESBYTERY.—The Presbytery of Hanover held its stated Semi-annual Meeting in the Church near Hampden Sydney College, commencing on the 30th ult.—The Meeting was opened by a sermon from the Rev. J. D. Paxton, the Moderator of the last meeting from 2 Peter iii. 1. The Rev. Wm. I. Armstrong was chosen Moderator, and the Rev. Francis Bowman, Clerk. On the second day of the meeting a sermon was preached by the Rev. J. H. Rice, D. D. for the benefit of the Board of Education, and a collection taken up, amounting to 147 dollars. By a unanimous vote, the thanks of the Presbytery were presented to Jonathan Little, Esq. of New York, for his generous donation of 2500 dollars to endow a scholarship in the Theological Seminary under the care of Presbytery, and to Mr Robert Roy, for his zealous, active, and successful services as an agent for the Seminary in obtaining subscriptions to its funds. The Trustees of the Seminary were instructed to consider the necessity of appointing a Teacher of languages for that institution. The Rev. Dr Rice and Messrs Paxton and Taylor were appointed a Committee to attend the meeting of the Synod of North Carolina and endeavour to engage the cooperation of that body, with the Presbytery in promoting the interests of the Theological Seminary. A church recently organized at Franklin Courthouse, was received under the care of Presbytery,

and a number of persons residing in the vicinity of Charlotte Courthouse, were upon their own petition, set off from the congregation of Cub Creek and formed into a new congregation. Mr William Pollard was licensed to preach the gospel—and Messrs Burwell, Smith, Barksdale and Bartlette, were received under the care of Presbytery as candidates for the ministry. Calls were laid before Presbytery from the congregations of Byrd and Providence for the pastoral services of Mr James Wharey, and from that of Powhatan for the pastoral services of Mr Daniel A. Penick, and they having respectively signified their acceptance of the calls, Presbytery appointed to meet at Providence Church on the third Friday of November to ordain and install Mr Wharey; and at Peterville Church on the first Saturday of December to ordain and install Mr Penick. Presbytery adjourned on the evening of the 4th inst. after having appointed its spring meeting at the Republican Meeting-house in Nottoway on the first Thursday in May. There was daily preaching during the meeting of Presbytery and attended by very large and attentive audiences, especially on the Sabbath.

American Board of Missions.—The Sixteenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Northampton, Mass. Sept. 21, 22, and 23, 1825. Present,

The Rev. Joseph Lyman, D.D.; Hon. John Hooker,; Gen. Stephen Van Rensselaer, LL. D.; Rev. Jedidiah Morse, D.D. Rev. David Porter, D.D.; Rev. Calvin Chapin, D.D.; Rev. Edward D. Griffin, D.D.; Rev. Jeremiah Day, D.D. LL. D.; Hon. William Reed; Rev. Lyman Beecher, D.D.; Jeremiah Evarts, Esq.; Rev. Henry Davis, D.D.; Rev. William Allen, D.D.; Rev. Joshua Bates, D.D; .S. V. S. Wilder, Esq.; Rev. Gardiner Spring, D.D.; Rev. Heman Humphrey, D.D.; and Rev. Warren Fay.

Of the Honorary Members, there were present, Peter Allen, and Orrin Day, Esqs. and the Rev. Messrs Rufus W. Bayley, Enoch Hale, Joel Hayes, Nathan Perkins, Rufus A. Putnam, Asa Rand, Mark Tucker, Solomon Williams, and John Woodbridge, D.D.

The session was opened with prayer by the Rev. Dr Porter; and, on the succeeding days, by the Rev. Dr Spring, and the Rev Mr Fay.

A communication was then presented from the Rev. Dr Thomas H. MacAuley, the Rev. Dr William M'Murray, and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon these gentlemen were invited to sit with the Board as Honorary Members, during the session.—Gen. Daniel B. Brinsmayd, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his report. His statements of Receipts, and Expenditures, during the past year was as follows.

Receipts.

In Donations,		$50,624:03
In Legacies,		3,101:45
Income of Permanent Fund,	$2,333:53	
Deduct Interest paid on money loaned,	448:83	1,884:70
Money refunded,		106:00
Donations to the Permanent Fund,		1,056:00
Donations to the Permanent Fund for Corresponding Secretary,		5,043:61
Donations to the Perm. Fund for Treasurer,		874:63
Donations to the Mission College in Ceylon,		702:12
Total of Receipts acknowledged in the Herald,*		$63,392:54

Expenditures.

The expenditures during the year ending Aug. 31st, were,	$41,468:53
Balance, for which the Board was in debt, Aug. 31, 1824,	14,275:65
Total,†	$55,744:18

The Report of the Prudential Committee was then read and ordered to be printed.

At two o'clock, P. M. on the first day of the session, the Annual Sermon, was preached by the Rev. Dr Bates, from John viii, 32; *And the Truth shall make you Free.* A copy of the Sermon was requested for publication.

The following officers were chosen for the year ensuing.

The Rev. Joseph Lyman, D.D. *President;*

The Hon. John Cotton Smith, LL. D. *Vice President;*

The Rev. Calvin Chapin, D.D. *Recording Secretary;*

The Hon. Wm. Reed, The Rev. Leonard Woods, D.D., Jeremiah Evarts, Esq., The Hon. Samuel Hubbard, and the Rev. Warren Fay, *Prudential Committee.*

Jeremiah Evarts, Esq. *Corresponding Secretary*, Mr Rufus Anderson, *Assistant Secretary;* Henry Hill, Esq. *Treasurer;* Chester Adams, Esq. *Auditor.*

The Rev. Edward D. Griffin, D.D. was chosen preacher for the next annual meeting; and the Rev. Lyman Beecher, D.D. was chosen to preach in case of his failure.

On the subject of Salaries, it gave the Board great pleasure to be informed that it had been necessary to pay nothing the past year, out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasury. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether in the city of Boston; who, being informed that the question of

* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, 2,663 dollars 67 cents.

† By the above statement it will be perceived, that the amount, for which the Board was in debt, the last year, has been reduced to twenty-eight dollars.

A more particular statement of the pecuniary concerns of the Board, will be published in the Annual Report.

salaries had given rise to some uneasiness, in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if possible, be removed; generously undertook to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers, for five years to come.

In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board came several times under consideration. A committee appointed to confer with the commissioners from that Society, reported, that, so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners then made statements to the Board, similar to those which they had previously made to the committee. The reasons, which they had adduced in favour of a union with the Board, were briefly these:

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New-England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals: that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union much that is now expended for the support of offices, officers, agents, &c. will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion,

was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. The report was as follows:

"*Preliminary terms in contemplation of union.*—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church, and the Reformed Dutch Church, which cannot take place before the meeting of those Bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles: viz.

"1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practice the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

"1. The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly National Institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

"6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National Institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

"7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

A resolution having been submitted to the Board, on the second day of the session, "That it is inexpedient to continue the Foreign Mission School at Cornwall;" a committee was appointed to report upon the same. The next morning that committee reported as follows:

"The Foreign Mission School was established by the advice and under the direction of some of the wisest and best men, which our country has produced, and who now rest from their labors. The design was excellent, and commended itself to the consciences and hearts of Christians throughout the land. The favor of God was vouchsafed to the rising institution, and a considerable number of pupils became pious, as their subsequent lives have proved; an important mission had its origin here; happy specimens of improvement were witnessed; and thousands of Christians have personally seen the advancement in useful knowledge, of young men, who had previously lived in ignorance and paganism.

"But a change of circumstances, in many important respects, together with the inherent difficulties of the case, have excited serious doubts, whether a school designed for the education of youths collected from heathen nations, can be permanently supported, with advantage to the cause of missions. Many pupils have been selected from natives of the Sandwich Islands: but these natives can now be better educated for the purposes of the mission, at the schools in the islands. Higher schools than any, which have yet been in operation, are contemplated, in both the Cherokee and Choctaw nations, to be supported at the expense of the people themselves. Youths from the Mediterranean need, and their friends expect they will receive, a collegiate education.

"On the whole, the question whether a sufficient number of promising youths can be obtained; and whether they can generally be restored to their respective countries greatly improved, civilized and guarded against evil; causes so much hesitation, that the following resolutions are recommended to the Board for its adoption, viz.:

"*Resolved*,—That a Committee of this Board be appointed to take the whole subject into consideration; to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary.

"*Resolved*,—That, at present, no new expense be incurred for the erection of buildings.

"*Resolved*,—That when the Committee shall have made their report, in accordance with the provision in the preceding resolutions, the Prudential Committee be authorized to act definitively on the subject of the school."

This report was accepted, and the Hon. Mr Hooker, Jeremiah Evarts, Esq. and the Rev. Dr Chapin, were appointed a Committee pursuant to these resolutions. It was then resolved,

"That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labours on the coast of Africa."

It was also recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable, and be able to make the requisite preparations.

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon, viz.:

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall; —to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced, during the session.

After passing these resolutions, the meeting, which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr Bates.

The next Annual Meeting is to be held in the city of Middletown, Conn. on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock, A. M.

American Tract Society at Boston.—*Eleventh Report.*

Among the Tracts published the last year, there have been printed, of the first series, 94 numbers in editions of 6,000 copies; 41 numbers in editions of 4,000; and one in an edition of 2,000; making an edition of 136 numbers. Of these, 41 are stereotype plates, *eighty-three* of them are ornamented with engravings, and *fifteen* are new Tracts. In the second Series of Tracts, designated especially for the young, the Committee have published *eighteen* numbers.

Of the First Series 2,950 volumes have, the past year, been bound, making the whole number bound since the formation of the Society 11,900 volumes.

The first fifteen numbers of the Second Series are also collected into a volume, of which 475 copies have been bound.

The history of the *Proceedings of the first Ten Years*, which, when the last Annual Report was presented, was in the press, has been completed, embracing 216 pages, and in an edition of 1,500 copies.

The success of the *American Tract Magazine*, of which six numbers have been printed, has been greater than was anticipated.

Second editions of the first four numbers have been called for, and issued. A copy of this work is sent to each of the Society's Auxiliaries, gratis; and its influence in diffusing information, and promoting the general objects of the Society, is such as to show its importance. Of this work, 20,160 copies have been printed, and 15,000 put into circulation.

The *Christian Almanac* for 1825 has been printed, in seven editions, at the following places; viz.

Boston, Mass. by Lincoln & Edmands. *New York*, John P. Haven. *Rochester, Mon. Co. N. Y.* Everard Peck. *Philadelphia*, American Sunday School Union. *Pittsburg, Pa.* Rev. John Andrews. *Baltimore*, Cushing & Jewett. *Huntsville, Alabama*, Samuel Hazard, Esq.

Of the edition at Boston, about 30,000 copies have been circulated—of the edition at New York, 4,000; at Rochester, 7,000; at Philadelphia, 5,000; besides the edition at Pittsburg, Baltimore and Huntsville; making in all 50,000 copies circulated the last year, and nearly 200,000 since the commencement of the work in 1821.

During the past year *twenty-two* new Depositories have been established.

The Society has recognized the past year 141 new Auxiliaries, making 304 from which donations had been received previous to the first of May. Besides these, information has been communicated of the existence of more than 100 others, making the whole number to which the American Tract Magazine is now sent gratis, more than 400.

During the year also, 126 persons have been constituted life members of the Society, making the whole number about six hundred. The whole amount of donations received is $4,735:91. The amount received for Tracts sold, premium on Christian Almanac, and from other sources, exclusive of donations, is $6,066:52. The total receipts of the Society during the year are $10,802:48; besides a valuable donation of Books to the Library of the Society from an individual, comprising 127 volumes. The amount now due from the Society is $1,683:19.

American Bible Society.—The following abstract of the Ninth Report is from the Missionary Herald for October.

The Board of Managers are fully aware that there is an opinion very currently circulated, and generally received, that the receipts into the Treasury, of free donations and subscriptions, unbalanced by any returns of value to the donors and subscribers, are very great! amounting to almost the whole annual income. This opinion is both *unfounded* and *injurious*, and should be fully examined, and well considered by every friend of the Bible Society. It is *unfounded*, because the Society returns in value almost all that it receives in money. This may be fully understood by a reference to the accounts of receipts into the Treasury, compared with the account of sales, and donations from the Society. It is *injurious*, as it makes a false impression on the minds both of the friends and enemies of the Bible, in relation to our annual income, and countenances a belief that the Society has no necessity for increased resources. This impression relaxes the efforts of the benevolent, turns the benefactions of many into other channels, misleads some auxiliaries, so far as to invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; it induces others to neglect the collection of their annual dues, and some to cease from all operations!

Of the 50,000 dollars in the Treasury of the Society, during the last year, only about 6,500 was at the disposal of the managers, to be applied, at their discretion to the translating and printing of the Scriptures in foreign languages, and to the circulation of them in foreign parts, or in our own country, where there are no Auxiliary Societies formed and where the people are greatly in want of the Sacred Volume.

Printing of the Scriptures, &c.—During the last year, there have been printed at the Depository,

Bibles in English, - - - - - -	22,750	
Bibles in Spanish, - - - - - -	2,000	
Testaments in English, - - - -	23,000	
Total,		47,750
German Testaments purchased,		800
Total the past year,		48,550
Which added to the amount already printed or purchrsed,		403,352
Makes a total of		451,902

This is the result of the Society's proceedings during its first nine years. —Nearly 373,000 copies have been issued from the Depository.

The Spanish Bible is the version of Padre Scio, for which stereotype plates have been procured. Stereotype plates have also been obtained for a Pica New Testament, in octavo, of large, full type, for the use of the aged; and plates for a pocket Bible are now in a course of preparation.

A number of Bibles and Testaments were issued from the Depository, the past year, in the French, German, Spanish, Portuguese, Gaelic, and Welsh languages. Also 651 copies of the Gospels in the Mohawk language, for the use of Indians at Greenbay, in the Michigan Territory; at Grand River, in Upper Canada; and at Caghnawaga and St. Regis, in Lower Canada.

Demands for the Scriptures.—How important a use is likely to be found for the stereotype plates of the Spanish Bible, will be perceived by the following extracts.

The important communications received from different provinces of South America are well calculated to animate the hearts and hopes of all the friends of Bible holiness. The ardour with which the Bible is sought for—and the gratitude with which it is received—the free introduction of the New Testament, or parts of it, into some of the most important schools—the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces—the gradual decline of prejudice and opposition—and the cordial and affectionate co-operation of many of the most influential clergymen and laymen—are encouraging in the highest degree. In addition to all this, the translation of the whole of the New Testament into the Quichua, or Peruvian language, spoken by more than *a million* of intelligent people—the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimara and Moxa languages, spoken by more than *two hundred thousand people*,—and the for-

mation of a Bible Society in Caraccas, by the united exertions of the priests and the laity of that place—cannot fail to gladden the heart of every one who longs for the spiritual emancipation of all South America. Toward hastening on this glorious result, your Board of Managers have voted five hundred dollars in aid of the above mentioned translations.

Your Board of Managers have information that the Bible is received gladly in Patagonia, in the provinces on both sides of the Parana, in Monte Video, Bahia, in the Brazils, in Valparaiso, Chili, across the Andes into Mendoza, and through all Mexico.

In our own country, too, the demand is great. As an illustration of this, we bring together several extracts.

It has been the constant practice, and earnest endeavour of the Managers, to ascertain as far as practical the wants of every section of the United States; and having ascertained them, to send relief, through their regularly organized Auxiliary Societies, as far as their limited means enabled them. There has been no want of opportunity; for, had the funds placed at their disposal been tenfold, they would not have been sufficient to supply the ascertained necessities of the United States.

In one of our Western States it is represented that more than sixty thousand readers are destitute of the Holy Bible; and in many districts of that state it is almost wholly unknown. Nor does it appear that the wants of that state are greater than the wants of some other states. But a detailed account of the wants of every district, which have been spread out before us, would swell this report to a forbidden extent, and cast a gloom over the exercises of this hallowed morning. Yet still there are a few cases which may not be omitted. The state of Missouri, possessing a population of more than eighty thousand, has not in circulation ten thousand Bibles; and the state of Illinois, containing nearly an equal population, does not possess an equal number of Bibles.

In one district in Madison county, in the state of Alabama, containing 655 white inhabitants, there were found 69 Bibles, and more than 2,000 were necessary to supply the wants of that county.

Nor is this scarcity of the Holy Scriptures confined to the western states. In the state of New Jersey, and almost within sight of your Society's house in that region called *the Pines*, in Camden, Haddonfield, Clemington, Speedwell, &c., as we learn from the last Report of the Nassau-Hall Bible Society, whose Agents have lately examined that district, many families were found who did not possess a Bible, and not a few *who had never seen one!* and whole neighbourhoods in which there was not a single copy to be found! In all that part of the south-eastern section of the state were very few copies of the Scriptures.

In the state of New York, too, there is a most deplorable scarcity. In the county of Monroe there were found 1,200 families destitute of the Bible.—In the county of Jefferson, also, the town of Champion has not half as many Bibles as readers, and in the city of *New York*, after all that has been done in it, and in a ward which has done more for its own supply than any other

ward in the city, there were lately found in one section of a single street, and on one side of it, 46 families without the Oracles of God! These are but a few items in the appalling sum total of want of the Book of God in our own beloved country.

In view of these affecting representations, we know not how a deaf ear can be turned to the following appeal of the Managers.

The Managers have sometimes, from want of means, been obliged to reduce the ordinary amount of printing and binding, even to an inconvenient degree; and sometimes to borrow money to carry on the business thus diminished: and even now, the Depository is almost empty. If the Society had tenfold the amount of the present income, its operations could be proportionably increased. The attention of the public is affectionately invited to this statement.

ANNIVERSARIES IN PARIS.—The following account is taken from the London Evangelical Magazine.

The Anniversaries of the Religious Societies established in France have been held this week in the capital, with a degree of publicity, and attended with an eagerness of zeal, which a short time since the most sanguine friends of religion could not have anticipated.

On Tuesday evening, April 12, the RELIGIOUS TRACT SOCIETY held its Third Annual Meeting in the Hotel Montmorency, No. 10, Rue St. Marc.—The Baron de Stael, Treasurer of the Society, presided. The Report was read by Mr Henri Lutterworth, banker, one of the Secretaries. The adoption of the Report was proposed by Mr Guizot, late Counsellor of State, and Secretary to the Minister of Justice, and seconded by M. le pasteur Galland, Director of the Mission-house. Mr Fontaine, Mr Merle D'Aubigne, pastor of the French Protestant Church at Brussels, the Rev. Mark Wilks, and the President, also addressed the Meeting. At the close of the sitting, Mrs Walker, a Quaker lady from America, rose, and requesting Mr Wilks to translate her words sentence by sentence, delivered a very pious and impressive address, which was received with great attention and respect. Messrs Monod, Sen. and Jun. opened and closed the business of the Meeting by prayer. The operations of the Society, though impeded by the absence and illness of some of the members of the Committee, have been considerable; the amount of the sale of Tracts has increased, and that of the subscriptions has not diminished. The list of Tracts published has been extended from Nos. 15 to 22. Prejudices against this mode of propagating the truths of the gospel are fast subsiding, and there is every reason to believe that during the present year, should peace and protection be continued, great improvement will take place in the affairs of this infant institution.

The Protestant BIBLE SOCIETY assembled on Wednesday the 13th, at 12 o'clock, at the Public Hall, Rue de Clery, No. 21. The President, the Marquis de Jancourt, took the Chair; he was supported by several peers and members of the Chamber of Deputies, and by a number of distinguished Protestants. The Report was read by the Baron de Stael, one of the Sec-

retaries; an interesting Report from the Ladies' Committee, written by his sister the Dutchess de Broglie, was also read by Mr F. Delessert, banker; and a third Report from the Association of Artisans and Workmen, was read by one of their own body. These Reports stated that there had been considerable increase in Auxiliary Societies and Associations, in the amount of contributions, and in the zeal and religious influence of the Society during the past year. The President, Count Verhuel, Vice Admiral, Count Pressac, Mr Lafond Ladebat, Mr Delessert, Mr Coulman, Mr Billing, the Baron de Stael, and M. Wilks of Paris, and Mr Letenneur of Toulouse, Mr Meynadier, pastor of Vallon, and Mr Appia, of Piedmont, addressed the Meeting, which for attendance and interest surpassed any former year.

On Thursday, at two o'clock, the Missionary Society held its Second Anniversary in the Chapel of the Protestant Church of the Oratoire, Rue St. Honore. The place of Meeting was much too small for the numbers who desired to attend. The Count Verhuel, Admiral and Peer of France, presided; and after prayer by the Lutheran Pastor, Mr Goepp, opened the Meeting by a very interesting discourse. The Report was read by M. Galland, formerly pastor of Berne, and now Director of the Mission-house established at Paris. M. Waddington, Treasurer, M. Rossilotti, Professor Stapfer, Mr Mark Wilks, and Baron de Stael, were among the speakers on the occasion. The members of the Committee, and the Country ministers dined together, and spent the evening in conversation relative to the interests and progress of the cause of Christ. This Society has been remarkably successful; the amount of its receipts during the past year is double that of the former year; the number of prayer-meetings and auxiliaries has greatly increased, and four young Frenchmen, apparently devoted to the missionary service, have entered the Mission-house, and commenced their studies under the direction of Mr Galland.

These facts will, doubtless, excite the joy and gratitude of Christians of every denomination in all parts of the world.

The Society of Christian Morality assembled on Friday. It is composed of Catholics and Protestants. The Duke de Broglie took the Chair, and Mr Guizot made a very remarkable speech on the occasion.

Sandwich Islands.—In the last number of the Missionary Herald we have the following notice of the state of this interesting mission.

From a letter of Mr Stewart to Corresponding Secretary, dated Dec. 10th, 1824, we have received the gratifying intelligence that follows:—

In one of my communications last spring, speaking of the fresh excitements which often suddenly arise in the minds of the chiefs and people in favour of the *palapala*, and the objects of the Mission, I recollect comparing them to the successive ripples of a flowing tide, which, though followed by a corresponding recession, are constantly covering new ground. The late war at Atooi produced an unusually long ebb; but the current has again set in, with a velocity and power that promises a high spring tide; and has already overflowed the boundaries of all that have preceded it.

On my return from Woahoo, last week, I brought 500 spelling-books, as a supply for this station, and 500 more to be forwarded to Kiruah. Such, however, has been the importunity, with which they have been sought, that we have felt it necessary to appropriate the whole number to this station. Upwards of 600 have already been distributed to as many new scholars, and the prospect is, that not one hundred of the thousand will be left in the depository at the close of the week. Most of the chiefs have erected neat and spacious school-rooms, immediately adjoining their own houses, in which their people, including both the cultivators of their land, and their personal and household servants, assemble regularly, three times a day, for instruction. Many of them have also sent teachers, with books, to their respective districts, in different parts of the island. Indeed, such is the general enthusiasm, that could teachers and books, in sufficient number, be provided, we doubt not, that, in less than a fortnight from the present time, two thirds, at least, of the 20,000 beings supposed to inhabit Mowee, would be under daily tuition in the elements of reading.

One single fact discovered to day, is a most pleasing confirmation of the opinion, that every fresh impulse is productive of a progressive and permanent good. Among the chiefs, who received books, at the time of a particular excitement last spring, there was one, to whom *five* only were given. The same person applied for thirty to-day. On being asked who were to be the teachers of her people, she pointed to five young men, whom she represented as *akamai roa* (very skilful) in reading and *itaita* (strong) in prayer. On taking their names, we found them to be the very individuals to whom we had given the spelling-books, only a few months since, and who at that time did not know a letter, and had never prayed to the only true God and Saviour Jesus Christ. The knowledge of such and similar incidents, which daily reach us, are exceedingly encouraging, and are a sweet assurance that, in due time, we shall reap, if we faint not. It is a fact, that calls for devout acknowledgment and thanksgiving from us, and that I doubt not will cheer and animate the hearts of our patrons and friends, that in less than one week, schools have been formed, at this single station, in which there are upwards of 600 new scholars; and that every school has for its teacher one, who is known to worship God in secret, and who opens and closes his school with prayer. The dispensations of Providence to this station have ever been most encouraging and most kind.

☞ Nicanor will excuse us. We have kept his piece a long time. Division did not suit it; and we had not room for *so much* poetry at once.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER XVII.

Man is a Predestinarian—the Commander of an army—the Architect —the Farmer, elect, foreordain, &c.

On last week I called to see a worthy neighbour, Mr Boading; a pious good man. His opinions on some doctrinal subjects, and especially those called Calvinistic, are different from my own. This difference has often given rise to interesting conversations, always conducted, I hope, with the spirit of meekness and humility. It was evident his mind assumed the attitude of opposition, the moment he heard the words, *election, predestination*, &c. I consider him practically right, but theoretically wrong. On his knees, and in his life, he is orthodox, whatever he may be in conversation.

He had just commenced the execution of a very extensive plan for the improvement of his farm. Of this plan he gave me a long and particular account. For several years he had been collecting information to aid him in its arrangement: had made experiments himself, on a small scale: had carefully observed the success attending experiments made by others; and had read some of the best essays on agriculture. He had not merely resolved that he would improve his farm, leaving the means of improvement out of view, or to chance. His plan embraced a very minute detail of particulars—the implements to be used; the mode of tillage, varying to suit, as far as practicable, a wet or a dry season; the kind of crop in each field; the manner of treating his stock, were all, after mature deliberation, distinctly specified. He had made lengthy calculations respecting the advantages of his plan; and his expectation was that it would render his farm one fourth more productive than formerly, with about one fourth less labour.

After expressing my approbation of his plan, and my hopes that it would answer his expectations. My friend, said I, you may deny the doctrine of election and predestination, if you please; but you are a Predestinarian in practice. According to the best of your knowledge you have elected, or chosen the kind of implements to be used; you have predetermined the kind of crop that is to grow, in each part of your farm for ten years to come. You have stated your object—the increase

of your wealth. To the attainment of this ultimate object, these decrees of your mind, and the means and arrangements embraced in these decrees, are all subservient. Why can you not permit the only wise God to act as you have done? For the attainment of a laudable end, according to the wisdom you possess, you have arranged the plan for the management of your farm; the little world, subject to your control; why not permit Him to have his plan arranged for the government of the universe? Having to retire, I left these remarks for his reflection.

The truth is that every man is a predestinarian in practice. As far as the knowledge he possesses will justify, and sometimes even further, he arranges his plan for the regulation of his future efforts. This plan, and these efforts have a special reference to some ultimate object for the attainment of which the plan is adopted, and the efforts employed.

The military chief generally forms the plan of his campaign, before he takes the field. The route by which the different divisions of his army are to move; the places where they are to be stationed; the point, when necessary, of concentration; the sources from whence supplies are to be obtained; are all predetermined. He elects to the different stations, all his subordinate officers, and assigns to each one, his appropriate part of the plan, for execution. Each one is furnished with the weapon he is to wield, and is made acquainted with the part he is to act. From the common soldier, up through every intervening grade, to the Commander in chief, there is complete subordination and concert—*An army with banners.* No skilful, experienced general will take the field, till these arrangements are previously made: if he should, he will probably furnish an easy victory to his enemy; and certainly forfeit his claim to military prowess.

The architect forms the plan of his building before his mechanical operations are commenced. In his own mind, the building first exists, complete in all its parts. When the foundation stone is laid; when the different materials are prepared, and brought together; as the edifice rises; when it is completed; the whole is in exact conformity to his design. He will select his assistants, or subordinate agents, in performing the work; but they must obey his will; execute his plan, and not their own. Were these subordinate agents, each one, to follow a plan of his own, regardless of that of the chief architect, they would mar the beauty, and probably destroy the usefulness of the building. If success is to crown their efforts, these agents must act in complete subordination

and concert: one design must regulate all their efforts.—Those who are utterly incompetent to form the plan of an elegant building, may yet very well execute certain parts of that plan, when formed by another. It is possible that no person but the architect himself may have any knowledge of this plan; it may be communicated, even to the workmen, no farther than is necessary for their daily operation. They may perform work, the use and design of which they do not fully comprehend. Nor is it necessary that they should, as their part is only a subordinate one; if this is well performed, it is sufficient. There are many, who, for the want of some knowledge of architecture, could not comprehend the plan, if an attempt were made to state and explain it to them; and who are yet very sensible of the effect which the execution of it, which a view of the building has on their mind. When the whole work is completed, then every person may know what this plan was. The building itself is neither more nor less, than the accomplishment of the design, previously formed, and previously existing in the mind of the architect.

The farmer too practices predestination. He decrees, in his own mind, that one field shall bear one kind of crop, and another field, another kind; and that he will bestow upon each, the proper cultivation. The labour of every day, and week, and month, is only the execution of that design which he had previously and deliberately formed. When the labour of one day, or of one week is finished, it is not uncertain, is not left to chance, or casualty, what shall be the labour of the next. His plan extends through the whole year, and fixes the operations of each month and week. One week is predestinated to the purpose of planting or sowing; another to the purpose of reaping and gathering in the crop. The labour of one week must necessarily precede that of the following week. To neglect this order, this subordination, would be fatal to his hopes. In vain would he sow, without first preparing the soil; in vain would he expect to reap, without having sowed. His labour must not only be performed in succession, but each part of it at the proper time. If his seed is sown in harvest, it can only disappoint his expectations. No skilful and experienced farmer will neglect this order and this succession. He determines to employ such a number of labourers as are sufficient for the performance of the work. To these he makes known his plan so far as is necessary for their daily operations; farther than will answer this purpose, they may know nothing of his intention. He may direct a certain field to be ploughed in a particular manner, without inform-

ing the ploughman for what purpose that manner of ploughing is required. His labourers have nothing to do with this plan, but only to execute such parts of it as may be assigned to them. At the very time they are performing their work, they may not understand the purpose which that work is intended to answer. It may have an important connexion with purposes which have not been communicated to them. They may conjecture what are the designs of their employer; but in these conjectures they may be widely mistaken. They may even censure his plan, as defective and badly arranged; but how absurd would be that censure. Let them wait till the whole plan is executed; then what formerly appeared to be defects, may become, in their view, real excellencies; what appeared badly calculated to promote his interest, or even to operate against it, may be the very measures which promoted and secured that interest. Because they are but partially acquainted with his design, they may even deny that he has any plan, extending through the year; let them wait till the end of the year, and they will see and confess that their denial proved nothing but their own ignorance.

It cannot, indeed, be affirmed of any of these designs that they are immutable, or that they will certainly be accomplished. The knowledge of men is very imperfect and very limited. In the prosecution of their designs, events which they could neither foresee nor prevent, may occur, which will render part of the means embraced in their plan, not only useless, but injurious to the attainment of their ultimate object.—During their progressive operations, they may discover that, although the means employed will answer a good purpose, yet other means will answer still better. In all such cases it is their wisdom to change their plan according to this additional knowledge. Such difficulties may occur as will render certain parts of their plan altogether impracticable, which will, of course, be relinquished. But had this knowledge been possessed; had these difficulties been foreseen; had those means, better adapted to the end, been known; the plan itself, in its original formation, would have varied, just as it afterwards does when this additional knowledge is acquired. The knowledge of men, though generally progressive, is never perfect. In forming their designs they cannot employ that wisdom which can only be acquired by future experience and observation. Hence their plans often change, and some of them are never accomplished. Was their knowledge greater, their plans would be less mutable; was their power greater, they would more frequently be realized.

In the same manner, if I am not entirely mistaken, that is, according to a plan, deliberately, and previously formed, men employ their influence in attempting to change the moral character of others. The truth that they do, and that they ought, in this manner, to exert themselves, is the basis of some very important religious duties. *Train up a child in the way in which he should go: Parents, bring up your children in the nurture and admonition of the Lord;* are some of them. Parents generally wish their child to possess that character which they themselves most approve; because, in their opinion, this will most probably secure respectability and usefulness in life. After this model they will endeavour to form the character of their child. This opinion and this wish will decide on the plan to be adopted, and the means to be used for accomplishing this purpose. If they most approve the character of boldness and intrepidity, the actions of the brave and courageous will often be recited, in language, calculated to excite, in the youthful bosom, the love and admiration of these qualities; while the conduct of the cowardly and timid will be represented in colours the most repulsive and forbidding. If they wish their child to be industrious and economical, examples of these useful habits will be mentioned with the highest commendation; while the name of the idle and profligate will be associated with disapprobation and reproach. Such will be the case with parents who live under no sense of religious obligation. They will predestinate one child to be a professional character, another to be a merchant, another to be a mechanic, another a farmer, &c. But if parents themselves are truly pious, it will be the supreme wish of their hearts that their child may possess the character of genuine piety. Their plan of education will be dictated by this desire. The child will be taught to lisp the name of Jesus with reverence and delight. Examples of piety will be pointed out in the Bible as worthy of imitation. Religious friends will be received with the most cordial welcome, and spoken of with affection in presence of the child. Vice will be pointed out as dangerous and hateful. The character and example of the ungodly and wicked will sometimes be mentioned, not for the sake of invidious comparison, but of caution and warning. All their efforts will be made in consequence of their pious design to form the character of their child according to the principles of the gospel, that it may be an active and useful member of the church, and an heir of salvation.

Ministers of the gospel act on the same principle. All their efforts to reform and edify their hearers are according

to the predetermination of their own mind. They select a subject which will furnish matter adapted to what they believe to be the general character and state of their hearers. In many instances, not only their ideas, but the words by which these ideas are to be conveyed, are carefully selected, before they enter the desk. Others who pursue a different method, arrange the train of ideas, and depend on their resources, at the moment, for appropriate language.

Such, as it appears to me, is the very nature of man, that he cannot act, at least, to any valuable purpose, without acting according to a design, previously formed. To act in this manner is one characteristic of intelligence, of rationality; and is characteristic of man, as a rational creature. The man who acts without design, who exerts himself without an object to accomplish by those exertions, is, at once suspected of insanity. A series of exertions, subordinate to, and connected with each other, as necessarily suggests the idea of a design; and, of course, of an intelligent mind which forms that design, as an action does of an agent, who performs that action.—Such exertions not only suggest the idea of a design, but of a design formed, and existing in the mind, previously to the commencement of these exertions. Whether the time which intervenes between the formation of this design, and the commencement of these exertions be long or short, cannot in the smallest degree, alter the principle. If the design existed but one hour, or even one moment before the efforts are made, its priority, in the order of time, is as real, and as certain, as if it had existed one year, or one hundred years. That the exertions are made in consequence of a design; and that this design was formed and existed, previously to the commencement of these exertions, are the points for which I contend; and which, I presume, no man of reflection will venture to deny. Of course, I can see no possible way of escaping the conclusion that man, in the constitution of his nature, and in practice, is a predestinarian. In his own mind, according to the best of his knowledge, for the accomplishment of what he conceives to be an important purpose, he decrees, he elects, he foreordains, he predestinates. He determines to accomplish a specific purpose; he selects the means, in his opinion, best adapted to this end; he employs the agency of others, without making them fully acquainted with his design, in the execution of which they are employed. Without suspending, or destroying the free agency of those whose true happiness he earnestly desires, he uses means to change and improve their character, without making them acquainted with his intention.

All the actions of his life flow from these operations of his mind. Was he to act differently, he would furnish melancholy proof that he no longer retained the exercise of reason.—Suppose him to act without design, and you reduce him to the grade of idiots or madmen.

If to act from design be an undeniable proof of intelligence and wisdom; if to act without design proves the want of intelligence and wisdom; then, why should we not believe that God whose intelligence and wisdom are perfect, acts also from design? that all events, whether great or small, in our estimation; whether they relate to things temporal, or things spiritual; to the rise and fall of empires, or to the salvation of sinners; are effected according to the high and holy purpose of Jehovah, formed in the counsels of infinite wisdom, and, from all eternity, existing in the divine mind? Till views of the character of God and of the meaning of the Bible, very different from those I now possess, shall reach my mind, this will be my belief.

LETTER XVIII.

The final Perseverance of Christians.

AGREEABLY to your request, a few remarks will now be offered respecting the perseverance of the saints.

All true christians are *born of God;* their moral character is radically changed; they are united to Christ by faith; for his sake, all their sins are pardoned; they are reconciled to God, and adopted into the family of heaven. That all such will continue in a state of favour with God, and finally be saved, with an everlasting salvation, is, in my view, a doctrine clearly taught in the Bible, and, therefore, *worthy of all acceptation.*

Two things are essential to every christian; a change of character, and a change of state; or in other words, sanctification, and justification. These two, in the plan of redemption, are inseparably connected together: all who are sanctified, are also justified; and all who are justified, are also sanctified. Regeneration is the commencement of sanctification; and all who are *born again,* are at the same time, accepted of God. Sanctification is a work: of course, it admits of degrees, and of progress: justification is an act, and is perfect at once, admitting neither of degrees nor of progress. Sanctification exists in very different degrees in different individuals, and in the same individual, at different periods, and

under different circumstances: justification is alike perfect in all. Sanctification delivers from the love and practice of sin: justification, from its guilt and condemnation. The one prepares the mind for the happiness of heaven: the other gives a right to that happiness. The one is a work, effected in the heart: the other is an act of indemnity, passed in the court of heaven. That *faith* which *purifieth the heart, overcometh the world, and worketh by love,* at the same time unites the soul to the Saviour, on whose account pardon is obtained.—The best hope of the christian, that he is pardoned and accepted of God, rest on the evidence of his sanctification.

Now, it is the opinion of some that christians, who have been thus regenerated, in part sanctified, united to Christ, pardoned and accepted of God, may, and frequently do, fall from grace, as it termed; that is, that they may loose every feature of the christian character, be completely divested of every devout sentiment and pious desire; that their hearts may again cherish a supreme love and habitual desire of sin, and be filled with *enmity against God;* that they may be severed from Christ, cease to enjoy the favour of God, and pass, a second time, into a state of condemnation. I will not affirm that there are no passages of scripture which seem to support this opinion; but I think the passages which support the doctrine of the final perseverance of christians in holiness, in union with Christ, and in favour with God, are more numerous, more explicit, and more consistent with all that we know of the character of God, and of the dispensation of his grace.

That some, that many thousands of christians do persevere in holiness, to the last moment of life, none will deny. Their perseverance must depend entirely on themselves, or partly on themselves, and partly on divine aid, or entirely on the help and purpose of God. Does it depend entirely on themselves? This, I am inclined to believe, no person will affirm. Their progress in holiness is as much the work of the divine Spirit, as regeneration itself. If they work out their own salvation, it is *God who worketh in them;* if they live in a spiritual sense, it is *Christ who liveth in them; without me ye can do nothing.* Does their perseverance depend partly on themselves, and partly on divine aid? This, at first sight, may appear plausible. But what part of this great and important work is it that depends on themselves? Is it their faith? This is the *gift,* and the *work of God.* Their repentance? this is the *gift,* of their exalted *Prince and Saviour.*—Their hope? This is *given them through grace.* Their love? This is *shed abroad in their hearts by the Holy Ghost.* Their

peace? This is bequeathed to them by their divine Friend. Their knowledge? The *knowledge of God* is *given them.*— Is it their hatred and opposition to sin? This is the necessary result of those pious affections, cherished in the heart. All these things are of God; as christians, *they are his workmanship.*

That there is a concurrence of their minds with the Holy Spirit, in this work, is readily admitted. Feeling the exercise of faith, they earnestly pray for its increase. Tasting the bitterness and perceiving the hatefulness of sin, they cry for help to resist its temptations and to escape its pollution.— Their minds being, in some degree, savingly enlightened, they desire to grow in the knowledge of their Saviour, to abound in knowledge and wisdom and spiritual understanding. Every faculty of the mind is employed; every affection of the heart is excited. Yet this concurrence is not such as to justify us in saying that there perseverance depends, in any degree, on themselves. To the acquisition of this knowledge, to the exercise of these devout affections, to this activity and usefulness, to this perseverance in holiness, they are *constrained by the love of Christ,* they are *drawn by loving kindness,* they are *led by the Spirit.* Their own agency is employed in preserving the life of the body; and yet that preservation is explicitly ascribed to God: so, the agency of christians is employed in preserving the divine life. And yet this preservation is the peculiar work of the Spirit of God. The conclusion, therefore, is, that the perseverance of christians, in a life of faith and holiness, depends entirely on God.

This conclusion is amply supported by scriptural authority. The prayer of our Saviour furnishes this authority.— For his disciples he prays to God, *Not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth.* The prayers of men, even of the best of men, may be so mixed with ignorance, unbelief and imperfection, as to render them unavailing. Paul *thrice besought the Lord,* without obtaining his request. Not so the prayers of Jehovah-Jesus: they are always according to the will of God; and are always heard. The Father has answered, and continues to answer this prayer. Paul affirms of the Corinthians, *ye are sanctified by the Spirit of our God.* Peter declares respecting the christians to whom he wrote, that they were *kept by the power of God, through faith unto salvation.*

If then the perseverance of Christians depends entirely on God; if any of them, having been regenerated, united to

Christ, freely pardoned, and accepted of God, and adopted into his family, should fail to *receive the end of their faith*; should fall, and finally perish, it must be, either because God is unable, or unwilling to preserve them in holiness: for if he is both able, and willing, then the work will certainly be accomplished; and they will receive the end of their faith, *the salvation of their souls.*

Now I cannot suppose that any man, with that knowledge of the divine character which the Bible furnishes, will say that God is unable to save his people from final perdition. His power can accomplish any thing which does not imply an impossibility; in the perseverence of Christians there is no impossibility; for thousands, through divine grace, have persevered. The conversion of men, from sin to holiness, is much more difficult, in our view, than their perseverance, in that holiness; and yet this great work has been performed, by the spirit, in the heart of every Christian. If he has performed that which is difficult, can he not perform that which is comparatively easy? The man who has raised a weight of fifty, or an hundred pounds, can he not, with the same strength, raise one of five, or of ten pounds? If God has quickened the soul, when dead in sin, changed the heart, when it was enmity against him, can he not preserve that life which he has breathed into the soul, and keep in exercise that love which he has kindled in the heart? Such is the argument of the Apostle Paul; if when we were without strength, when we were sinners, were enemies, we were made alive, pardoned, justified, reconciled to God: much more that is, there is much greater reason to believe, that we shall be saved from wrath, through the Saviour; and in order to this, that we shall be preserved in holiness, without which none can be saved? The argument is conclusive, and unanswerable.

Besides, who are the enemies, with whom divine power has to contend? They are, indeed, numerous, powerful, malignant and unwearied in their efforts. Satan and his legions, united with wicked men on earth, constitute a formidable host. But still they are creatures; of course, completely, and at all times, dependent on God for the power they employ against the cause of Christ. Being creatures, their power must be limitted, and by consequence, less than the power of God. Will any person believe that the less shall overcome the greater? that the creature shall vanquish the Almighty? that the combined efforts of all the wicked agents in the universe, shall pluck the sheep from the grasp of

Omnipotence? If Satan be a strong man, armed, there is a stronger than he, to come upon him. If Satan is active and unwearied in his efforts to destroy; the Lord, Jehovah, is more active and unwearied to protect and to save. And, *if God be for us, who can be against us?* Therefore we conclude, respecting Christians that, *God is able to make them stand.*

The willingness of God to keep his people from falling, is not less doubtful, than his power. This is often affirmed, in the plainest terms in scripture. Those who are called, are called according to the *purpose and grace of God. Of his own will begat he us. This is the will of God, even your sanctification.* It is not a subject for investigation, but a pleasing and momentous fact, that thousands of Christians have persevered in the exercise of devout affections, and in the practice of religious duties, through all the difficulties with which they had to contend, to the moment of death. It is also a fact, that this perseverance is ascribed to God, the Spirit. The man who would refuse to join in this ascription, would cast a deep shade of suspicion over his claims to the Christian character. If God is working in his people to will and to do, it is *according to his good pleasure;* that is most willingly. *Thanks be to God who giveth us the victory,* is the language of their hearts. This too, is the language of heaven, where nothing but truth is admitted; *to him who washed us in his own blood,* their praises are continually ascending. If, then, their *sufficiency is of God;* if, in a spiritual, as well as in a natural sense, *in him they live, and move, and have their being;* if their perseverance is his work; he must perform it willingly; for there is no power in existence, sufficient to compel him. All his works, whether of creation, of providence or redemption, are performed according to his own pleasure. He does not employ a subordinate agency, in executing the purpose of another; but does all things after the counsel of his own will. If he raises the soul from death to life; shields it from temptation, or makes a way for its escape; guides, supports, strengthens and comforts it, through all the trials and afflictions of life; making all things work together for its good; and receives it, finally, to the joys of his kingdom; it is all according to his own purpose and grace, *which he purposed in Christ Jesus, our Lord.* If, then, God is both able, and willing to preserve his people, they will be preserved.

Many passages of scripture, if I am not entirely mistaken, clearly teach this doctrine. The Saviour, speaking of his

people, says, *My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father who gave them me; is greater than all; and none is able to pluck them out of my Father's hand.** The life here spoken of, is that spiritual life, obtained from Christ by faith. It is called, by Him who is *the truth*, eternal life; that is, it will never end; of course, they who receive it, will never perish. Peter, in a passage already quoted, speaking of Christians, affirms that they are *kept by the power of God, through faith unto salvation.*† Dr McKnight on this passage, observes that the word here translated kept "signifies *guarded in a garrison.* The term is very emphatical here. It represents believers, as attacked by evil spirits and wicked men their enemies, but defended against their attacks by the power of God, through the influence of their faith;‡ just as those who are in an impregnable fortress, are secured from the attacks of their enemies, by its ramparts and walls." This passage not only affirms that they are kept, but points out the manner in which this preservation is effected; it is through faith. Now faith implies, not only the knowledge and belief of the truth, but also those pious affections and dispositions, and the practice of those religious duties, which constitute true holiness. *Without holiness, no man shall see the Lord;* and without faith, no man can attain this holiness; and without the power of God, no man can exercise this faith. Believers are kept, not by miracle, nor by means which operate on them as mere machines, but by faith; by calling into vigorous exercise, every power and faculty of the soul; by exciting their desires and aversions, their joys and their sorrows, their hopes and their fears, their love and their hatred. Hear another witness to the truth of Christian perseverance. *For he hath said, I will never leave thee, nor forsake thee;*§ that is, as Dr Scott observes; "He will not in any wise leave them, nor in any wise, on any account, in any emergency, or at any time will he forsake them. The emphasis of the original words, in which five negatives are used to increase the strength of the negation, according to the Greek idiom, can scarcely be retained in any translation." Again; Paul thanked God, upon every remembrance of the Philippians, being confident of this very thing, that *he who hath begun a good work in you, will perform it, until the day of Jesus Christ.* Paraphrased thus, by Dr McKnight; "And that ye will persevere, I have

*John x, 27, &c. †1 Peter i, 5. ‡1 John v, 4. §Heb. xiii, 5.

no doubt; *being persuaded of this very thing, that God, who hath begun, in you, a good work* of faith and love, *will be completing it till the day of death;* when Christ will release you from all your trials." Now it is evident that without faith and love, none can be Christians. That he who commences, will be employed in completing this good work, till the day of death, Paul was confident; and wrote by inspiration. Doubtless, had the occasion required it, he would have used the asseveration which he did on another occasion; *I speak the truth in Christ.*

We see, then, that the people of God possess eternal life; of course, they shall never perish; for, by the power of God, they are kept, with such constancy and care, that he will never leave nor forsake them; but be engaged in completing the good work, begun in their hearts, till the day of death. These, with many other passages which might be mentioned, are sufficient to justify the persuasion, *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate Christians from the love of God, which is in Christ Jesus, our Lord.*

For the Lit. and Evan. Magazine.

THE ORIGIN AND NATURE OF UNBELIEF.

TRUTH is either speculative or practical. Speculative truth, has no direct bearing upon the interests or feelings of men, and may be considered by them, without emotion. Practical truth, is intimately connected with their plans, their prospects, their wishes, their whole characters, and when proposed to their minds, if its application is understood, awakens feelings of approbation or displeasure. Of the proofs by which both these classes of truth are supported, it is the province of reason to judge. But the difference in their nature, produces a wide difference in its decisions respecting them. In the one case, reason judges without partiality, in the other, the whole force of the passions is exerted to bias its determinations. The truths of the Gospel are all of the latter class. As they most nearly affect our dearest interests, they are preeminently suited to excite our feelings: and in proportion as their application to ourselves is perceived, every act of the understanding in relation to them, awakens lively emotions.

Hence in the Scriptures it is said "with the *heart* man believeth unto righteousness," faith is represented, as produc-

ing the effects of love, and as possessing moral excellence, so that it is well pleasing in the sight of God. On the other hand, unbelief, is denounced as highly criminal, as offensive to God, and exposing the unbeliever to the severest punishment. These characters of faith and unbelief, cannot grow out of their consequences, whatever they may be. By the consequences of an action, its character may be manifested to us, but the act itself is good or evil, antecedently to any of its results. Faith is holy, and unbelief is sinful, on account of the temper of the heart ever connected with them and mainly instrumental in their production.

Unbelief in the scriptural use of the term may be defined, a want of confidence in that which God has revealed, or as the revelation he has made to us, respects, primarily his purposes of mercy to sinners through Jesus Christ, a want of confidence in the record God has given of his Son. This want of confidence springs from the enmity of the carnal mind against God. In speculative matters the understanding yields a passive assent to evidence, but where practical truth is concerned, proof is not submitted to, unless its claims have been confirmed by our own experience of their validity. The passions of fallen man, exert a controlling power over his understanding, and frequently it is only after long and painful experience that he yields to a conviction of the impossibility of conforming truth, and the nature of things, to his desires and aversions. He is prone to believe, that which he desires, and if experience did not teach him the fallacy of decisions formed under the influence of his feelings, he would not believe any truth, that he disliked, however strongly attested. In the ordinary affairs of life, experience is ever ready to confirm the truth of evidence, but if we examine the conduct of men, where reason is left to struggle with passion, unaided by experience, we shall find our position abundantly supported. How difficult is it to convince a child, that an indulgence for which he longs, will if attained, end in pain and dissappointment. Until for himself he has made the experiment, he seeks the forbidden gratification in the face of every dissuasive though enforced by a thousand palpable illustrations of their truth. Yet how easily does the same child yield implicit confidence to a bare assertion, that promises him pleasure, and build on the slightest incident, a persuasion that his wishes will be gratified. Of credulous persons it has been frequently remarked, that while in some cases they rely implicitly on a shadow of evidence, in others, they discover an obstinate incredulity, which no force of testimony can conquer. Why is

this, but because their judgment, is in an uncommon degree governed by their feelings? And if we recollect that they are either persons who have had little intercourse with the world, or who through some peculiarity of temper, have profited little by their connexion with it, we shall perceive that this extraordinary predominance of passion over reason, is to be ascribed to the want of experience! Indeed the principle that the judgment is biassed by the feelings, is every day admitted and acted upon by men, when they admit that no one decides correctly while under the dominion of prejudice or passion, and that no one, however honest, is competent to be a judge in his own cause. If we candidly examine our own experience on this point, we shall find many instances in which our desires and aversions, or our hopes and fears, springing out of them, and nearly connected with them, have warped our understandings.

Let it then be admitted that men are prone to believe according to their wishes and that where their feelings are interested, they judge correctly only when compelled by experience; and the application of this, to our subject is obvious.

Our senses are not conversant with spiritual objects, the truths revealed in the scriptures are not matters of experience to any unconverted person, and until they have been applied to the heart with power by the Spirit of God, the strongest mind is as much without its aid, and as much under the influence of its feelings in judging of them, as the child in weighing the probability of attaining, an eagerly desired pleasure.—Here then in the feelings of the carnal mind, in its enmity against God is the source of that unbelief, so prevalent among those who enjoy the light of revelation. What other source can be assigned? Does any one suppose men would not believe revealed truth if they loved it? Is it not confirmed by such testimony as would ensure a belief of any truth to which they were indifferent? Many of those who in the language of scripture, are called unbelievers, do admit the truth of revelation as long as they are unconscious of its application to themselves. This fact admits of an easy explanation on the principle already assumed, and thus confirms the truth of that principle. Such is the evidence that the Bible is a revelation from Heaven, and especially that Jesus is the Christ, that while these are regarded as general truths, reason cannot withhold from them its assent; but no sooner are they applied to the conscience, and shewn to be in the highest degree personally interesting, than all the native enmity of the heart, to God and truth, are roused and exerted to darken and pervert

the understanding. An evil heart occasions unbelief, and men depart from the living God. That they may quiet conscience, and more effectually shut out the light, they commonly seek some plausible cavil, as a pretext to justify their conduct. Thus when the Saviour was among men, his plain appearance, and obscure descent were a constant occasion of offence and unbelief to the Jews. "Whence, said they hath this man this wisdom, and these mighty works, is not this the carpenter's son?" In like manner the doctrines of the cross, and the mysteries of religion, have been from that day to this, a stumbling block to thousands, not because there is in these, any thing contrary to reason, for it would be the height of absurdity to expect a revelation from Heaven to contain nothing above our comprehension, but because men seek for something to make them easy, in that rejection of truth which has its origin in their depraved hearts. Of the same kind, are the objections often urged against religion, on account of the misconduct of some of its professors. They who offer them commonly know very well, that these things are owing not to religion itself, but to the want of it, that they are no where more severely condemned than in the Bible; and yet they are so unreasonable as to offer them as objections, to that by which they are thus condemned! The true origin of all these objections is pointed out in that declaration of Holy Writ, "Men love darkness rather than light." They are so many devices of a corrupt heart, to prevent the dissipation of that darkness in which it delights. Without them, men would find it more difficult to live at ease, while they live in sin.—For although in relation to those revealed truths which are not matters of experience, the passions control the understanding of depraved man, yet it does not wear their shackles without struggling for emancipation, and natural conscience, roused and strengthened by the means of grace, contends powerfully against them. But such is the enmity of the heart to God, that though it may sometimes seem as if reason and conscience would overcome it, yet unless it is subdued by the special interposition of divine grace it uniformly arrests the mind short of a hearty belief of the great doctrines of the Gospel.

Unconverted men often receive revealed truths and conform their lives to its dictates, as far as this can be done and the heart remain unreconciled to God. They will guard their outward conduct, they will engage in external duties, they will submit to severe penances, in short, nothing is too hard, if they may quiet conscience and lull to rest their fears, with-

out cordially receiving, and cheerfully trusting in, the record God hath given of his son. The reception of this, would be a death blow to all their unholy affections, and therefore, here they make their stand, and against this they shut every avenue to their minds.

The false religions which have prevailed so extensively among men, and especially the destructive heresies which have disturbed the peace of the church, and drawn away so many from the simplicity of the faith in Christ, may be traced to the same origin. A wicked heart, is averse to the true character of God, whether manifested in his works, or in his word. Men are "given up to strong delusion, to believe a lie," as the natural consequence of "their not liking to retain God in their knowledge," no less than as its just punishment. Unbelief in every degree, and in every form under which it appears, has its origin in the heart. Revealed truth is perfectly consonant with sound reason, and it is supported by evidence, which must command unhesitating confidence, if it were weighed without partiality.

But while unbelief owes its origin to the evil heart alone, in its progress, the understanding and the affections, act and react upon each other, and mutually conspire to give it strength. When once the understanding has been so debauched by the feelings, as to reject the claims of truth, those unholy passions which have prompted to this rejection, are left without restraint, and operate with increasing energy. Every cherished emotion of enmity against God and truth, adds new virulence to the native depravity of the heart, and enables it with more ease to overpower reason, and paralize conscience if at any future period they are roused from their lethargy. Thus at every step, the unbeliever augments the wickedness of his heart, and deepens the darkness of his understanding, until he is wrapt in a delusion so deep, so damning, that, unless almighty grace interpose, it is dispelled only when the approach of death allays passion, sobers reason, and awakens conscience; or the light of eternity, flashes conviction on the heart.

In this view of unbelief we see the justice of that divine threatening, "He that believeth not shall be damned." If the depravity of the heart is the source of unbelief, then it is not less guilty, than the fountain from which it springs. The objection often urged against the Gospel, and repeated not long since by a certain writer on the Revelation, (who would have been formidable, if his vigor had been equal to his venom,) that it condemns men for the want of a faith which

they cannot exercise, is as irrational, as profane. True it is, "the natural man receiveth not the things of the Spirit of God, neither can he know them;" but why? Because "he *loves* darkness, rather than light." If his heart were right he would surely find it as easy to confide in the testimony of God, as in that of men. If we consider the powerful agency of faith in forming the character we shall perceive not only the justice, but the propriety and fitness, of making the want or the possession of it, the criterion by which men stand or fall, for eternity. The way of salvation through Christ, is so perfectly agreeable to right reason, and its truth and excellence, are so strongly attested by conscience, and the testimony God has borne to them, that were men impartial, they would certainly receive and rest upon it; and if they did so, this faith would infallibly lead to such a course of self-denying obedience, and such a mortification of every unhallowed passion, as would prepare the soul for everlasting felicity in the presence and service of a holy God. On the other hand, unbelief takes away all the restraints to sinful pursuits and pleasures, which are imposed by the great truths of revelation, and leaves the sinner to the undisturbed indulgence of every unholy desire. Conviction cannot reach him while he continues in unbelief. 'Tis a shield which must be shattered, or torn from him, ere the arrows of divine truth, can reach his heart. An impregnable fortress, in which he intrenches himself, and remains equally unmoved by the thunders of vindictive justice, and the melting accents of forgiving love. Its prevalence, gives life to every other sin; its destruction, signs the death warrant of all. By indulging it the unbeliever fits himself for the abodes of endless sorrow, for he fans those fires of passion, which when restraining grace shall cease to smother them, must break forth into the everlasting burnings of the damned. JOHN.

TO THE EDITOR OF THE LIT. AND EVAN. MAGAZINE.

[The following Sermon was preached, at a * late Anniversary of an Education Society. Many who heard it, have expressed a wish that it might be printed. To this the author has no objection. The subject discussed is one of general interest. It deserves more serious consideration than has yet been given to it. If the views here presented are correct—as the author fully believes—they ought to awaken universal attention, and call forth a general and united effort to increase the number of able ministers of the New Testament. But if imaginary evils are here conjured up, the preacher

* The Education Society of the Presbytery of Hanover

would hold himself a debtor to any one, who should deliver him from his fears, by pointing out his mistakes. No doubt the pages of your Miscellany will be freely offered to any one who may enter fairly into the discussion, whatever side he may take.]

THE INJURY DONE TO RELIGION BY IGNORANT PREACHERS.

A SERMON *delivered before an Education Society, in Sept.* 1825.

Desiring to be teachers of the law, while they understand neither what they say, nor whereof they affirm.—1 Tim. i, 7.

IN the beginning of this epistle, the Apostle Paul, after his customary salutation, reminds Timothy of the charge given to him, when he was left at Ephesus. He was entreated by the apostle to prevent, as far as possible, the preaching of false doctrines, the giving heed to Jewish fables, &c. which minister questions rather than edification. After which it is stated that the great design of the gospel (here called *the commandment*) is to produce that charity which grows out of "a pure heart, a good conscience, and unfeigned faith." "From which, (says he,) some, (i. e. the judaizing teachers) having swerved, have turned aside to vain jangling." He then drops a very plain hint respecting their motives: they desire to be teachers of the law, to guide men according to their own notions and prejudices; and in this way to gain influence over them. But they are not qualified for this work; for, they "neither understand what they say, nor whereof they affirm." They know not the proper use of the law, for which they are so zealous; nor the real nature of the gospel, which they pervert rather than preach.

The passage selected affords a subject appropriate to the present occasion. The discourse now to be delivered, is intended for the benefit of your Education Society. It is the design of this Society, to afford assistance to young men, pursuing an education with a view to the ministry of the gospel. The preacher wishes to accomplish his object by convincing the understanding rather than by making an appeal to the feelings of his hearers. Let them contribute to this object of benevolence, from principle, in the discharge of a solemn duty, and the enjoyment of a precious privilege; not with an ungracious wish to get rid of an importunate solicitor.

The words of the text present to our view, men affecting to be teachers, who are not well instructed in that which they undertake to teach. And the context clearly shows that the Apostle thought such instructors injurious to the cause which they undertook to advocate. We may, then, make it the principal object of this discourse.

I. TO CONSIDER SOME OF THE EVILS WHICH ARISE FROM ORANCE IN RELIGIOUS TEACHERS.

But that the subject thus discussed may not be a mere speculation, your attention will be directed to the inquiry

II. WHAT IS OUR DUTY AS CHRISTIANS AND PATRIOTS IN RELATION TO THIS IMPORTANT MATTER?

And then some remarks will be made

III. ON THE PLANS AND METHODS FOR THE DISCHARGE OF THIS DUTY, BEST ADAPTED TO THE SITUATION OF OUR COUNTRY.

According to the plan proposed, we are

I. *To consider some of the evils which arise from ignorance in religious teachers.*

In treating this subject, I am aware of its invidious character. But convinced of its importance; and persuaded, too, that it has not been fully considered, I do not feel at liberty to shrink from the discussion, under any apprehension of consequences. It is my duty, however, to declare that the truth is preached in love. I am persuaded that it is the interest of all denominations of christians among us to understand this subject, and pursue the course, which is here recommended.

I wish also to observe, that the attention is confined to one topic, because the preacher wishes to discuss it as fully as the limits of a single sermon will permit. An ungodly ministry is one of the greatest curses that can afflict a church, or people. Terms almost as strong might be applied to a lukewarm, indolent ministry. But the obvious importance of these subjects has caused them to be frequently presented to the christian public: while that which now claims our attention, has been mentioned only incidentally in the pulpit; and certainly has not received that consideration which it deserves.

Hence, perhaps, it is, that many in our country greatly undervalue learning in the ministry; and some regard it as a disqualification, at least as an injury to their *spiritual gifts.* Men, from whom better things might be expected, while they require medical and legal science in physicians and lawyers, are entirely indifferent as to the intellectual qualifications of preachers of the gospel. It has often appeared to me surprising that men of sense, *who are out of the church,* should be unconcerned while the most powerful of all moral causes is under the management of the rude and unskilful; and it is truly amazing that *christians* should ever be willing to entrust the most momentous affairs to men, in whose knowledge and judgment they can have no reasonable confidence.

This is the more marvellous, when we consider the solicitude manifested on this subject in scripture. What we now

call *preaching*, had its origin in the times of Ezra and Nehemiah. The children of Israel, during the Babylonish captivity, seem generally to have lost the knowledge of their own language, and adopted that of the Chaldeans. Wh nce the necessity of an order of men to interpret their law. In the book of the prophet Nehemiah, (chap. viii, 1—8.) we learn how this thing was done. Referring to the Bible for the whole passage, I quote only the following words, "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, [and many others] so they read in the book, in the law of God, *distinctly*, and GAVE THE SENSE, and CAUSED THEM TO UNDERSTAND THE READING." Here we see a very important part of the sacred office. If ministers of God's word are not qualified to *give the sense* and *cause the people to understand the reading*, they are poorly prepared for their calling.

In the New Testament, such passages as the following clearly show the importance which is given to this subject, by the Holy Spirit. (1 Tim. iv, 13—16.) "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate on these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. (ch. v, 22.) Lay hands suddenly on no man. (2 Tim. ii, 2.) And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, *who shall be able to teach others also.* (2 Tim. ii, 15.) Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now, it is certainly just to conclude, that these and similar charges were made with a full view of the benefits arising from a well instructed ministry; and the evils growing out of a ministry of contrary character.

But let us turn to history and experience, and learn the lessons which they teach on this subject. No one needs proof that, in every country, the teachers of religion exert a powerful influence on society. Look at Spain and Italy. You there see a superstitious and profligate set of *priests*, holding the understandings and consciences of their fellow men in bondage, and degrading them to the very dust. Look at northern Germany, Holland, England, Scotland, and see the clergy exciting the people, or their princes to throw off the papal yoke, to assert the dignity of God's word, and the rights of conscience. Look at the history of our glorious

Revolution, and see the ministers of that church, of which it is our honour and happiness to be members, standing among the foremost in support of this righteous cause, and rousing their people to the highest ardour of patriotism. In a word, look at the history of all religions, true or false, and you will find their ministers exerting an influence on society so powerful, that the mightiest among the mighty have felt and owned it. In vain do any cry out against this thing. Infidels by endeavouring to destroy all religion have, when successful, only prepared the way for the invasions of superstition, and for an increase of the power they so much abhor. So it is—and so it will be, as long as man shall remain a weak, dependent creature, ignorant and fearful of the future. This influence arises from the peculiar nature of religion. And surely it is in the highest degree important that a moral cause of such power should be under a wise and salutary direction. One need but open his eyes to see that it is extremely dangerous to give up an instrument like this to be wielded by ignorant and fanatical men. But let us descend to particulars.

1. *An ignorant clergy is injurious to the interests of education.*

That the converse of this proposition is true appears from facts too numerous to be repeated in this place. In every country in the world, where there is a competent supply of well educated preachers of the gospel, who regularly and ably expound the scriptures, and with any tolerable fidelity discharge the pastor's office, there schools flourish, and learning is honoured. There is not a single exception to this remark. On the contrary, where there are no clergymen, or they are illiterate, the general interests of education languish. Particular instances need not be stated, when the people of this country have the opportunity of daily witnessing the different effects on mental improvement of enlightened and ignorant religious teachers.

This audience will not be at a loss to account for facts, which thus stand forth under their daily observation. For they know,

1. That it is the duty, as it is the practice of the faithful pastor to begin the work of instruction with the young of his flock, in very early life. He insists that the poorest should be taught to read; should commit the catechism; should attend the Bible-class—and thus improve their memory by storing up divine truth; exercise their understanding on the great doctrines of religion and morals; learn their duty as men, christians, and citizens; discipline the heart; inform the conscience; and be taught to reflect on the consequences

of their actions. In this way they are prepared for the higher instructions of the pulpit.

2. In that place, as this people for three or four generations, have known by experience, the most profound lessons of wisdom are taught from Sabbath to Sabbath. Instead of an endless repetition of some honest but weak man's *experience*, the whole compass of revealed truth is brought under discussion.—All that God has revealed concerning himself, as Father, Son, and Spirit; concerning his wonderful plan of redeeming mercy; the immortality of man; the bearing of his faith and conduct on his present peace and everlasting happiness, are affectionately urged on his understanding and his heart. There is, in scripture, a higher philosophy than any taught in the schools: there is more to enlarge the range of human thought, to extend the circle of human feelings, to awaken the deepest sympathies, and the holiest aspirations, than is to be found in the most favoured retreats of merely human science. And when all this is pressed on the mind in the well known accents of the beloved pastor's voice accompanied with looks of love, and every token of christian benevolence, the effect indeed is mighty.—Some of you, while I was uttering these words, thought of the *dead;* and some, of the *living*,* who once brought to you the messages of love, and proclaimed the doctrines of salvation. And your own experience is to you in place of a thousand arguments. You have felt the stimulus applied to your own minds—you have seen the effect on the state of society around you.

3. It is obvious too, that these excitements are necessary to awaken the slumbering intellect of the great body of a country's population. The calls of interest and of necessity are so urgent, the value of learning is so little understood, the examples of negligence are so numerous, that the people at large never will stir up in themselves a spirit of improvement. It is not the professional business of any one but the minister of the gospel to attempt it. The lawyer and physician pursue their avocations, planters grow their tobacco and cotton, mechanics daily handle their tools, merchants sell their goods, and the interests of education languish. There always indeed will be a wealthy class—a virtual aristocracy; and *some* of *their* children will be educated, because they are ambitious of the honours of the state, but the people

* Note.—The people to whom this discourse was delivered, had enjoyed the pastoral labours of Dr John B. Smith, Rev. Drury Lacy, Dr Hoge, all of whom are dead; and Dr Alexander, now Professor of Theology in the Seminary at Princeton.

will be untaught and degraded by ignorance. Illiterate preachers, in the meanwhile, as an apology for themselves, will rail at *college learning*, and broadly insinuate that no books are necessary, besides the spelling-book and the Bible. Thus prejudices will be created which it may require more than one generation to eradicate. By many in our country, all schools above the *primary* are regarded with a feeling little short of detestation. And this feeling, if not produced, has been greatly strengthened by men who ought to be the most zealous friends of all intellectual improvement.

II. But in the next place,

Ignorance in the clergy is deeply injurious to the interests of religion.

This indeed follows from the preceding remarks. For an ignorant clergy implies, or insures an ignorant population. And there is no instance on record, in all the annals of the church, of the general and continued prevalence of pure religion among a rude, uneducated people. It either refines and elevates their intellectual as well as their moral character; or it is degraded by them into a coarse and violent superstition. This indeed is also called religion: but it differs as much from true evangelical piety, as the sulphureous glare of a volcano, from the cheering light of a vernal sun.—You have all heard of the Waldenses; the faithful but persecuted witnesses of the truth, in the dark ages. It was the testimony even of a papist, that the women and children among them knew more than the priests of the *holy, Roman Catholic, and Apostolical Church.*

But before we proceed to the particulars in this branch of our subject, let my hearers attend to the following remarks. The Bible teaches all that man ought to believe and practise, to secure his salvation. *That* truth must be received, and applied to the conscience that its proper effect may be produced. But it must be understood, before it can be so received. It is then the great business of the minister of the gospel in the pulpit, to "give the sense," as did Ezra and his assistants of old, and "cause the people to understand the reading." The meaning of the words employed by the Holy Spirit constitutes the gospel. And he truly expounds or interprets scripture, who conveys that very meaning and no other, to the minds of hearers. A christian teacher, who fails to do this, fails in the most important part of his duty. He gives to his people his own crude and erroneous conceptions, instead of the truth of God. And thus far, he is the blind leading the blind. These remarks might be pursued to

great length, but this is not the place for it. They lead, however, to the first particular observation which I have to offer to your serious consideration.

1. *Ignorance in the clergy often introduces and propagates false doctrine: and this, by misinterpreting, the word of God.*

To avoid, as much as possible, giving offence, I shall derive my illustrations and proofs from ancient times. And history furnishes us with many remarkable facts, which bear on this subject: facts, too, in relation to christian teachers, in many respects learned, acute and ingenious, as well as fervently pious; but who fell into many grievous mistakes, chiefly because they were ignorant of the true method of interpreting scripture, and, indeed, were unfurnished with knowledge sufficient for that important office.

No doubt many of you have wondered, that so monstrous a system as popery should ever have grown out of such a religion as christianity. You have been at a loss to tell by what process the truth was so horribly corrupted: and this especially, when you read what is written concerning the piety, the zeal, the learning of the Fathers.—I will endeavour to account for this thing as clearly as possible, in few words.

Many suppose that the Fathers were unquestionably learned men, because they wrote in Latin and Greek. But these were their native languages. So that we might for the same reason suppose a man to be learned because he writes in English. The truth is, some knew nothing but Latin, some nothing but Greek; while others had much more extensive knowledge. In general, however, they were deficient, and many of them deplorably so, in all that relates to the true method of interpretation.

But while this was the case, they were men of very ardent zeal, and lived in circumstances of great excitement. Now zeal, when not well regulated, always drives to extremes.—It is never satisfied. Precepts and doctrines are pushed to the utmost extent. The figurative language of scripture is construed according to the letter. Extravagant interpretations are eagerly adopted, because they are extravagant; and are pushed farther by succeeding expositors, until scarcely a semblance of christian truth remains. Thus it was with the Fathers, and those who succeeded them in the Romish church, until popery came forth in its stupendous absurdity, and incomprehensible wickedness.

It deserves, however, to be borne in mind, that after the *wicked one* had put it into the heads of politicians to mix the church and state together by the establishment of Christiani-

ty, artful politicians were always on the watch to find something to strengthen their power, and increase their authority over the minds of men. The strange notions of the expositors of scripture very often furnished something to suit the purposes of these artful men. The opportunity was seized by them, and the church was induced to establish as true doctrine, many most monstrous and dangerous errors. Thus from a pure and simple religion, which requires a reasonable service, is favourable in the highest degree to liberty, and aims only to promote human happiness, sprung up a system, which has offended the understandings and shocked the moral feelings of pagans; has spread oppression and misery through a greater part of the Christian world. It is my business to show that these are not mere assertions without proof. For this purpose, I will select a few out of the numerous instances which learned men have produced from the ancient writers.

The first is taken from the writings of the celebrated father of St. Austin. He was certainly a man of very great acuteness and vigor of intellect: but a poor Greek scholar, not at all versed in Hebrew, and strangely ignorant of the laws of interpretation. Let us see the consequence. In one of his works, he undertakes to explain the nature of *Repentance:* and instead of going to the original Greek (μεταvοια,) to learn the true meaning of the word, he takes the Latin term (pœnitentia) and by a fanciful derivation makes it equivalent to (punitentia) *punishment.** And the reason is sought in the nature of the thing he is explaining. It is this—A man truly penitent does not permit his sins to go unpunished, but afflicts himself, and takes vengeance on his own transgressions.—And he concludes that on this account the sins of the penitent are not punished by God!" A child in theology knows that this is a grievous error. But the authority of Austin in the church was great. His followers adopted his explanation.—The idea was extended farther. And out of it grew the doctrine of *penance*, as received by the Roman Catholics. It is easy to see how, in this way, the authority of ecclesiastics might be increased. In process of time, the priest was consulted as to the degree of penance necessary to ensure the pardon of sin. And at length he dared to prescribe, in every case, what the offender should suffer in his person or goods, in order to obtain absolution. And although this doctrine, with its fool-

* *Note.*—Pœnitentiam nomen habere a punitione, ut sit quasi punitentia, dum ipse homo punit pœnitendo, quod male admisit: nane nihil aliud agunt, quos veraciter pœnitet, nisi ut id, quod male fecerunt, impunitum esse non sinant; et cet.

eries and abuses, is exploded among protestants, you may even now, find many remains of it, indicated by the belief that the more a man suffers in this world, the less he will have to endure in the next; that a course of abstinence or self-denial forms a sort of balance against many indulgences; and other similar notions.

It need not be said how great is the injury done to religion by this train of errors. But there would have been no place for them, had the teachers of religion always known and kept before them the true meaning of the original word, and constantly taught the doctrine of scripture on this subject.—They who first stated this wild opinion cannot reasonably be charged with wicked intentions. It is fair, then, to ascribe the evil in its origin to ignorance in the preachers of the gospel.

Again: the word *sacrament* (Sacramentum) originally signified a military oath. And because in Baptism we are bound to be followers of Christ, as soldiers are bound to follow their leader, this word was transferred to Baptism. But the Latin translator of the New Testament used the word in a peculiar sense, as equivalent to the Greek term (μυστηριον) mystery; and where this word occurs in the original, we find in that version the word sacrament (Sacramentum.) Now the apostle Paul, speaking of the connexion between husband and wife, says, among other things, "this is a great *mystery*, but I speak concerning Christ and the Church." The Latin translator of course makes him say "this is a great sacrament."* Hence, in the Romish Church marriage came to be considered a sacrament. There was the same reason for applying this term to the Lord's Supper as to Baptism. The application was made at an early period. Thus three sacraments were found in the church. It was not difficult for zealous mystics to find other *mysteries*, and of course to make other sacraments. The number was at length enlarged to seven, namely, Baptism, Confirmation, the Lord's Supper, Penance, Matrimony, Orders, and Extreme Unction. All these were to be administered (except Baptism in a case of necessity) by a *duly authorized priest*. The exception was made in favour of Baptism, because it was constantly taught that Baptism was necessary to salvation: but often it was impossible to find a priest to baptize a dying child. This mystery then, as I said, in cases of necessity might be performed by others.—And *Confirmation* was employed to remedy any defects that might have occurred in Baptism. Here then was a scheme

* Sacramentum hoc magnum est. Eph. v, 32.

which brought man from his birth to his death, in almost all the relations of life, under the influence of the rulers of the church. None but a *duly authorized clergyman* could administer confirmation, prescribe penance and grant absolution, marry, administer the Lord's supper, or apply the last unction to the dying sinner. But while all this was so, he who received these rites from the *successors of the apostles*, were sure of being kindly received by St. Peter, (who still keeps the keys of the kingdom,) and admitted at once into paradise! Thus when the *Fathers came to have authority* in the church, their loose writings, and strange use of language afforded an opportunity for the favourable introduction of all these enormities. And it is not unreasonable to say, that had the teachers of christianity been able to *give the sense* of the original Greek of the New Testament, and *cause the people to understand the reading*, there would have been no plea for these monstrous abuses. Baptism and the Supper of our Lord would have remained in all their primitive simplicity and purity and exerted all their salutary influence on the church.

But again: It would be easy to show, that, by an erroneous interpretation of the word rendered *tradition*, (παραδοσις) as used by the apostle Paul, the mischievous opinion originated, that the inspired teachers delivered to their successors a body of oral precepts, which have been handed down from age to age, of equal authority with scripture, and affording an invariable standard of interpretation. But this would carry us far; and we have yet many things to say under this head of our discourse. We therefore only add, that he must be ignorant indeed, who does not know what mischief has been done, and is yet being done to the church by this error.

Once more: It is very curious to observe the process by which the revolting and monstrous absurdity of Transubstantiation arose out of the plain and simple words used by our Lord respecting the last supper. He said, "Take, eat, this is my body, &c." And any adequate knowledge of the Hebrew language, and of the peculiar idiom of the New Testament enables one to see, at once, that the meaning is, this *signifies* or *represents my* body, &c. But shortly after the days of the apostles, men entirely ignorant of these things, began to construe the words of our Saviour literally: and although they never once thought of denying that they really ate bread and wine in the Lord's Supper, yet they took it for granted that they did something more. The next step then was to inquire, what they did receive besides bread and wine. One of the earliest writers, who undertook this explanation, was

Justin Martyr, who lived in the second century. His opinion—if I have been able to translate his words, of which I am by no means confident—is thus obscurely expressed; "The food which we take is not common bread and wine; but as Jesus Christ our Saviour became incarnate by the word of God, and for our salvation took on himself flesh and blood, so we are taught to believe the food which is consecrated by a prayer containing his words, while it nourishes our flesh and blood by the process of digestion, is also the flesh and blood of the incarnate Jesus."* This is dark enough. It appears however, that Justin thought there was some power in the consecrating prayer, or the thanksgiving, over the elements used, which did not indeed change them from bread and wine into another substance; but yet did somehow change them, so that with the bread and wine there was the flesh and blood of the incarnate Jesus. This was the beginning, as far as I know, of the departure on this subject, from the simplicity of the gospel. Others who followed Justin, in their zeal and ignorance used still stronger expressions. Until at last that greatest of all absurdities was decreed to be the true doctrine; and it was taught without qualification, that the consecrating prayer of a *duly authorized priest*, changes the sacramental wafer into the body and blood, soul, and divinity of our Lord and Saviour Jesus Christ. Here again, it is just to conclude that had the worthy men of old, whose ignorance gave the first occasion to these strange mistakes; and whose zeal propagated them, been acquainted with the principles which direct all just interpretation of scripture; and furnished with the knowledge necessary for their application, they would never have opened the way for this enormous perversion of the truth.

In a similar way, as learned men have abundantly proved, most of the flagrant errors of popery had their origin. It was in the ignorance of zealous, but good men, who undertook to be expositors of the word of God, without sufficient

* Ὀυ γαρ ὡς κοινον ἀρτον, οὐδὲ κοινὸν πωμα, ταῦτα λαμβάνομεν ἀλλ' ὃν τροπον διὰ λόγου Θεου σαρκοποιηθεις Ιησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα και αἷμα ὑπὲρ σωτηρίας ἡμῶν εσχε, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτου εὐχαριστηθεῖσαν τροφην, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμων, ἐκείνου τοῦ σαρκοποιηθέντος Ιησοῦ καὶ σάρκα και αἷμα ἐδιδάχθημεν εἶναι. Apol. Prim, Pro Christianis. Edit. Grabe. pa. 128.

acquaintance with the original languages of the Bible, and the sound rules of exposition.

It deserves particular remark, that in the worst times of the church, when error stalked forth in its most shameless deformity, the teachers of Christianity, as their system was still perversely called, were ignorant of every thing but the Latin translation of the Bible commonly called the Vulgate, and they trifled most egregiously with Holy Scripture, by giving explanations founded on the etymologies of that language.* A similar injury is often done to the cause of truth in the present day. Preachers ignorant of Greek and Hebrew, and having only a very imperfect knowledge of their native language, undertake to expound the word of God. The blunders of some are too ridiculous to be mentioned in the pulpit—and others run into mistakes which mislead the people in the most important points of doctrine. It would be easy to adduce a thousand instances to confirm this remark. But this would be invidious. I have on this account, selected a few particulars from the ample number furnished by the history of the ancient church; and leave it to my hearers to make the application of my general observations to the present time, for themselves.

I proceed to observe that

2. *Ignorant teachers often do injury to religion by the exhibition of limited and erroneous views of christian morality.*

This ought to be regarded as a corollary from the remarks already made. Nothing is plainer, than that the truth, as it is revealed in the New Testament, is intended to regulate the actions of men. It is *there* regarded as supremely important, because it is suited to awaken right affections, and produce good actions. This is the very purpose for which it has been revealed, and is urged on the understanding and conscience. Erroneous expositions of important parts of scripture, will sooner or later, produce error in practice.

This is fully evinced by the history of the church, as before referred to. The ancients no sooner began to depart from the simplicity of the gospel, than superstitious observances made their appearance. And when the errors before noticed, and others like them, had gained admission, christianity, which in its original form appeared like a mantle of snowy whiteness, "without spot or wrinkle," appeared like the same garment trodden in the red clay. *Penance* took the place of

* One of the Romish Priests found the Virgin Mary in the first chapter of Genesis—The Latin word for *sea*, in the plural, is spelled just as her name is, Maria!

repentance—sinners sought for absolution from their priests, instead of pardon from their God—The Saviour was taken into the mouth, instead of being received by a living faith—External observances were substituted for inward piety—The practice of ceremonies, and submission to priests comprised the "whole duty of man"—Ignorance and corruption went hand in hand, and produced complete desolation and spiritual death, where apostles had laboured and martyrs had bled to promote truth and righteousness. The boasted seat of St. Peter was occupied by Atheists. And while the name of Christianity was retained, the most unblushing cupidity, licentiousness, and tyranny were practized.

But it may be thought that these are extreme cases, and that nothing like them will ever occur in this country. God in his mercy grant that it may be so! Let us then come to our own times, and to places nearer home. I would not, without necessity, touch the ground. But a sense of duty compels me, and I trust that my motives will be fully understood. I observe, then, that in many parts of the country, where the word of God is not well expounded, and the people made to understand its true meaning, there is the prevalence of a practical antinomianism, which both disgraces the church, and injures society. A great part of the New Testament is employed in stating the doctrine of salvation by grace, and of the atonement made by the Lord Jesus. Now these most important portions of scripture are so explained—ought I not rather to say perverted?—as to weaken the sense of moral obligation, and induce miserable sinners to rest secure in the belief that offend as they may, all their transgressions are charged to the account of the Saviour! In some places, preachers and people thus prepare an opiate for their consciences, while they indulge in that vice, which is emphatically, beyond all others the bane of the nation.

There is a contrary extreme, which generates a spirit of self-sufficiency; and a confidence in the powers of human nature, which are utterly at war with the humble spirit of the gospel.

Again: The gospel every where inculcates the practice of beneficence. And to ensure this, it requires all to mortify selfishness, and cherish the most active and unwearied benevolence. The favourite maxim of Jesus was, "It is more blessed to give than to receive." And his disciples are commanded *always to abound in the work of the Lord.* This is so much the case, that it is impossible for any one to feel the full force of evangelical truth, without most earnestly wishing to be

employed in doing good. Old age does not cool this spirit Infirmity and sorrow do not repress it. The whole of human concernments are within its sphere; but man's immortal interests are the chief object of solicitude. Yet one may travel through the country and find hundreds of *christians*, who will not move a finger to promote any plan of christian benevolence. They take no interest in the exertions of others, not even so much as to read of them: nay, the delusion is so great, that conscience is satisfied with cold unmeaning prayers for the revival of religion. Surely the full import of the gospel has not been made to bear on these people. They have heard *experiences* preached, until they neither expect nor wish for any thing else.

I ought to observe still farther, that the moral precepts of the gospel extend to all the relations of life, and to all the duties of man, as an individual, the member of a family, a citizen, and a creature of God. And he cannot be an able and faithful minister of the New Testament, who does not so expound the Bible as to bring the authority of God to bear on all these duties. But it often happens that ignorant men, who under some fanatical impulse enter the ministry, entertain very low and contracted views of this great system of morals. They only inculcate the duties which men owe to their religious party—This they regard as exclusively *the church*; and their affection goes not out of its narrow pale. All who are brought under their peculiar and exclusive influence exhibit the same narrow views, and often manifest a strange disregard of many important relative duties. Hence it is, that many who call themselves Christians, are deplorably negligent of the interests of education; and many evince a low sense of obligation to obey the laws of the country, and promote its real improvement. In a word, under the imperfect religious instruction too often afforded, the standard of morality, and the tone of moral feeling, is far below the mark of true Christianity. The injury thus done to religion is incalculably great. For every thing that hurts the interests of true morals, in an equal degree affects Christianity. This subject might be pursued with profit to much greater extent. But there is another topic of most solemn and awful character, to which your attention ought now to be turned.

3. *Ignorance in religious teachers is injurious, because they do not know how to manage religious excitements.*

This subject claims the most serious attention of all who love the country or the church of Jesus Christ.

It has before been remarked; and it is well known to all who have carefully studied human nature, that religion, (I use the word in its fullest latitude,) is the most powerful of all moral causes. It is the electricity of the mental world; and its teachers are the men who perform experiments and show its effects.—The history of the martyrs proves the power of religion. When men and women, young and old, can go one after another, for weeks in succession, to the stake and the wheel—no cheek turning pale, no eye blenching, no heart quailing, while the horrors of breaking the bones, tearing the sinews, and burning the flesh are witnessed—it is certain that they are under the most powerful excitement.—The history of Missions shows the power of religion. He who can doom himself to a voluntary and unrepealable exile from home and all its endearments, and spend his life among Hottentots and lions; Greenlanders and white bears; or Hindoos and tigers; resolutely refusing to return to the land of his birth, must feel a mighty power stirring within, and sustaining him.—The history of what are called Revivals, shows the power of religion. When this excitement takes place, a society is moved to its very centre, and shaken as the trees of the forest are shaken by a mighty wind.—Indeed evidences of the power of religion appear on every page in the annals of the church. Who does not see that the management of this strongest mental stimulus is a work of great difficulty and delicacy; and that its *right* management is of unspeakable importance, not only to future interests, but to the well being of society?

The situation of our country in relation to religion is peculiar—it is unique. This is the only nation that now is, or ever has been, where religion is perfectly free. This very circumstance makes the character and qualifications of religious teachers a matter of most particular importance. In countries where religion is established by law, the *regular* clergy depend on the government for their living. This gives the state an influence over the church, which amounts to a complete control. The English establishment is the most liberal in the world. Yet there, the Court can always command a majority of the bench of bishops, and through them, of the inferior clergy. In a word the mighty influence of religion is made subservient to the purposes of government. But with us, this is the ark of the covenant, which the hands of government must not touch. There is nothing to direct *the power of religion* but opinion. And this is the very thing on which it exerts its influence. The teachers of religion too

are habitually and professionally engaged in giving energy to that influence. But it is well known that

"Who will may preach, and what they will."

Surely, then, the character and qualifications of ministers of the gospel are a matter of deep interest to every member of society. This is still more apparent from the fact, that religion takes hold of all the relations, and makes itself felt in every department of human life. A man feels it in his chamber, his dining-room, his kitchen, and in all the society around him. It is never neutral. According as it is well or ill directed, it makes better or worse wives, children, servants, and neighbours. Its ministers, too, whether they are wise or foolish, learned or ignorant, rustic or well-bred, sober-minded or fanatical, good or bad men, as long as the rights of conscience are respected, have an influence co-extensive with that of religion.—Here by the way is a reason why our Church has always been so solicitous that her ministers should be well trained and thoroughly disciplined. But I only mention this in passing. The important matter at which I aim is this, that the people at large should entertain such views of this subject, as to require in their religious teachers, an adequate degree of learning and refinement, judgment and prudence. And I say that the great blessing of religious freedom, so fully enjoyed by us, makes this a matter more important to *us* than to any other people under the sun.*

In addition to these general remarks, let it be observed that while true religion is gentle, mild, patient, easy to be entreated, and full of good fruits, nothing is so perfectly unmanageable and incorrigible as fanaticism. It lays no restraints on any of the bad passions of men, while it fosters some of the very worst. It laughs at threats, and despises danger. It spurns at reason, and rejects the authority of the word of God. Proud of a fancied inspiration, it receives instruction from none; and in the phrenzy of its zeal, is ready to break every tie of human nature, and run to the very wildest excesses. There is no time to detail the facts which bear on this case. And it is not necessary. I speak truths well known to this audience.

Let us then suppose there should exist among the community a general religious excitement. Such an event under skilful management, might prove an unspeakable blessing.

* The Church to which it is our privilege to belong, from the time of its being planted in this country until this day has been the uniform and zealous friend of religious liberty. It is with deep solicitude for the preservation of this blessing, that the preacher makes his remarks on this subject.

But should preachers themselves become fanatical, and ply, day and night, the mental stimulus; and screw up the feelings of the people to the highest possible pitch: should they forsake the sober and regular forms of worship, and adopt new plans for increasing and prolonging the excitement, who can predict the results? Some of us have already witnessed that strange appearance in the animal economy called the *jerks:* we have seen the extravagancies of Shakerism: and the fanaticism of *Chrystians* wildly mingled with some of the worst errors of Universalists and Socinians. These are things that have been. And religion has suffered deeply from them. They ought to serve as warnings against similar and yet greater extravagancies. They ought, too, to set the ablest men among us to studying more carefully than ever the question, what is the true method of managing those religious excitements called *Revivals?* It is clear that ignorant rashness has a mighty power of mischief in this case: and as I said before, that it has already done great injury to the cause of genuine Christianity.

But these remarks have a bearing on a particular part of our population, which I think it my duty to state in such terms that the intelligent will understand me. And that this subject may present itself with the greater force, it ought to be observed, that there is always a predisposition to superstition, where there are no settled religious principles. This state of the human mind may be regarded as a predisposition to *fanaticism,* where there is a general prevalence of ignorance and rudeness. Now it is well known that there is a large and increasing part of our population, whose ignorance is almost absolute. Their spiritual interests have been very generally neglected; and attempts to afford them religious instruction have often been frowned on by men of power and influence? But have they thus been able to suppress the workings of the religious principle? That is impossible. It would be as easy to exclude the light of the sun by a leaf of the statute book. What then has been the result of this very general negligence? Why, thousands of this race have a set of religious opinions of their own in many very important respects at variance with the religion of the New Testament. They have long shown a most observable preference for those meetings by whomsoever conducted, where there is most noise and vociferation, most to strike on the senses, and least to afford instruction. While some among them are, no doubt, true Christians, many unquestionably are rank fanatics.—They are chiefly under the influence of ignorant spiritual

guides. It is most obvious to the careful observer that they are withdrawing more and more from those ministrations, where they can learn the true character of christianity; and insist, with increasing pertinacity, on holding meetings in their own way, and having preachers of their own colour. The profession of religion among them is becoming perceptibly less beneficial: so that in some neighbourhoods, this very thing generates suspicion of the professor, rather than confidence in his integrity. The preachers among them, although extremely ignorant (often unable to read a verse in the Bible, or a line in their Hymn book) are frequently shrewd, cunning men. They see what influence misdirected religious feeling gives them over their brethren, and they take advantage of it. Many of them feel their importance, and assume the post of men of great consequence. This thing is growing in the southern country. And while efforts to afford these people salutary instruction have been repressed or abandoned, a spirit of fanaticism has been spreading, which threatens the most alarming consequences. Without pretending to be a prophet, I venture to predict, that if ever that horrid event should take place, which is anticipated and greatly dreaded by many among us, some *crisp haired* prophet, some pretender to inspiration, will be the ringleader as well as the instigator of the plot. By feigning communications from heaven, he will rouse the fanaticism of his brethren, and they will be prepared for any work however desolating and murderous. The opinion has already been started among them, that men may make such progress in religion, that nothing they can do will be sinful, even should it be the murder of those whom they are now required to serve and obey! The present state of the country presents a prospect truly alarming: and when the rapid growth of our population both black and white is considered, it requires a man of a stout heart indeed, to view the scene without dismay. It is apalling, when such a mighty power as that afforded by the religious principle, is wielded in most cases by ignorant and fanatical men. Shall we, then, let this matter alone?—But this leads to the second thing proposed to be considered in this discourse.

Having discussed the subject thus far, and shown that it is one of great practical importance, we are bound to answer some inquiries, which naturally arise in the minds of attentive and reflecting hearers.

II. WHAT, THEN, IS IT OUR DUTY TO DO, AS CITIZENS AND AS PATRIOTS, IN RELATION TO THIS GREAT SUBJECT?

In general terms, I would here observe that we are bound to do all the good in our power. This is most clearly the

doctrine of the gospel. A *selfish Christian* is a contradiction. One who lives to himself has not the spirit of Christ. And "if any man have not the spirit of Christ, he is none of his." The principles of the social compact too, as far as they go, coincide with the rules of the gospel. So that a man can no more be a good citizen than a good christian, who does not endeavour to promote the peace, order, and well being of society. But the maxims of the gospel go to this extent,—"He that knoweth to do good, and doeth not to him it is sin." He who can save life, and saves it not, is a destroyer. But let us descend to some particulars included in these general remarks.

1. We are bound, by our allegiance to the church and the country, *to promote as far as possible the intellectual improvement of the people.*—Much might be said on the political effects of a general diffusion of knowledge. But this is not the time for such remarks. Only let it be observed—let it never be forgotten, *that an ignorant people cannot long continue free.* This ought to be as fully acknowledged in *practice* as it generally is in *theory*. But, we have before shown, that true religion cannot long prevail among an ignorant population. It will degenerate into a degrading and mischievous superstition. It has been shown, too, that the most effectual instrumentality in promoting general intellectual improvement, is a well educated and faithful clergy. The effect of their labours is such, that in a little time the people cannot bear the nonsense and frothy declamation of unlettered enthusiasts. Suppose that one who thinks it *powerful preaching* to make *a great noise*, should rant, and rave, and foam, before this audience—why nothing but their accustomed politeness, and their habitual reverence for sacred things, would prevent their leaving the house in utter disgust. But in many parts of the country, this sort of extravagance would be admired: while the profound theological knowledge of a Hoge, or the lofty and glowing eloquence of a Smith, would be turned from as feeble and uninteresting. There is a reciprocal action here. Able preachers make an enlightened people: and an enlightened people demand and will have able preachers. Let us suppose, then, that a whole community is furnished with men of this profession, who are at once capable of affording instruction, and willing to go from the pulpit to the Sabbath School or the Bible Class, or the school-house; from the school-house to the cottage of the poor and the cabin of the negro, to impart divine knowledge and communicate christian principles: with men, who animated by their master's spirit, will carry the stores of a well furnished mind, and the feelings of a truly benevolent heart into

every department of human life, and make all their influence bear on every part of society; it is easy to see that general intellectual excitement would be produced, and a spirit of improvement awakened.

2. But highly as we value knowledge, we maintain that of itself it is not sufficient to secure the order of society or the happiness of man. People may know their duty and yet be unwilling to discharge it. The drunkard knows that he does wrong, while he devotes himself to the bottle. The same may be said of the fraudulent, the licentious, the profane. The callous-hearted priest, and the equally unfeeling Levite, in the parable, knew well that the man who had fallen among thieves, needed assistance, and that it was their duty to afford it.—And so universally. Man, to be truly virtuous, must not only know his duty, but have a disposition to practise what he knows. All then are under obligation to promote not only intellectual improvement, but genuine virtue. And here I cannot but observe, that he who lends his name, and the influence of his example, to keep vice in countenance, is the enemy of society, and so ought to be treated. Nay, according to the maxims of the gospel respecting sins of omission, whoever fails to exert himself to the utmost in promotion of virtue, is, in proportion to the talents committed to his trust, chargeable with the evils that deform the face, and mar the peace of society.

There are many ways by which we may oppose vice, and promote morality; but

> —The pulpit, in the sober use
> Of its legitimate, peculiar powers,
> Must stand acknowledged while the world shall stand,
> The most important and effectual guard,
> Support and ornament of virtue's cause.

I shall not spend time in reasoning on this subject. Look at the effects of a truly enlightened ministry, wherever it is enjoyed. Look at the condition of people destitute of this blessing. Behold, in one case, peace, order, and general prosperity: see in the other, intemperance, gambling, fraud and violence. It is always so. The gospel carried home to the understanding and conscience, in the length and breadth of its moral precepts, in its powerful sanctions, its hopes, its lofty aspirations, "transforms men from darkness to light, and from the power of Satan unto God." It is under this influence that men "cease to do evil, and learn to do well;" the

bold blasphemer lies humbled in the dust; he "that stole, steals no more, but labours with his hands, that he may have to give to him that needeth;" the gambler and reveller turn from their midnight orgies, and frequent the temple of the living God; and the votary of the world's pleasure throws from him the enchanted cup, and with mingled penitence and joy, takes the cup of salvation, and calls on the name of the Lord. When Jesus spake the word, the man whose name was legion, who dwelt among the tombs and could be bound by no chain and restrained by no law, is at once as quiet as a weaned child, and sits, as calm as nature after a storm, at the feet of the Saviour. So when the gospel goes to the heart, it breaks the spell of the enchanter, and stills the fury of the passions: it subdues the young to moderation and self-denial: it teaches the old to be patient and cheerful; and all to walk worthy of their immortal nature, and of the blessed hopes set before them. "For every man that hath this hope in him, purifieth himself as he is pure." As you are bound, then, in every way to promote the virtue and morality of the community, so you are bound to adopt the best measures for the accomplishment of that purpose: let a pulpit be erected in every neighbourhood; and let every pulpit be filled with an able and faithful minister.

3. It follows from all that has been said, *that it is the duty of every one to do what he can, for the promotion of true religion in his country.*—Genuine piety is the foundation of all true virtue. Where irreligion prevails, the standard of morality is low; and the practice of it is lame and imperfect. All therefore that binds us to sustain the cause of virtue, obliges us to exert ourselves in advancing the interest of religion. And *you* know that God has appointed the preaching of the word to be the most effectual means of convincing and converting sinners, and building them up through faith unto salvation. "For how shall they believe on him of whom they they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent?"

The conclusion is, that, as it is the indispensible duty of every citizen to promote education, morality and piety in the country, and as, among all the means for accomplishing these important objects, none promises so much as sending out faithful men able to teach others; therefore all are bound, as they love their country, and would do honour to the cause of their Saviour, TO UNITE ZEALOUSLY AND HEARTILY IN THE GREAT WORK OF TRAINING MEN FOR THE MINISTRY OF THE GOSPEL.

(To be concluded.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

A TREATISE ON CHRISTIAN DOCTRINE, COMPILED FROM THE HOLY SCRIPTURES ALONE. BY JOHN MILTON.

Translated from the Original, by Charles R Sumner, M. A. Librarian and Historiographer to his Majesty, and Prebendary of Canterbury. 4to. pp. 709. London, 1825. C. Knight.

Of the discovery of this remarkable manuscript, the Literary Gazette was the foremost to give any intimations to the public; and we have frequently since laid particulars concerning it before our readers. We are thus saved from the task of dwelling on its authenticity; on the details of its being found by Mr Lemon* (whose zeal is likely to be rewarded by many further interesting results;) on the ability with which it has been translated and edited by Mr Sumner; or on the liberality of his Majesty's command, to which we are indebted for its publication. It cannot fail, however, to be exceedingly interesting to the literary world, in foreign countries as well as throughout the British Empire, to have a complete abstract of the contents of so striking a posthumous remains of so extraordinary a man. This we accordingly insert.

Book 1. *On Faith, or the Knowledge of God.*

Chap. 1. On what may be considered as Christian Doctrine, and the several parts thereof: namely, Faith, or the Knowledge of God; Charity, and the Worship of God.

2. Of God; his Names and Attributes.

3. Of the Divine Decree, general and special, and of the Efficiency of God to Man, internal and external.

4. Of Predestination, or the Special Decree of God to Man.

5. Of Christ, the Son of God, and his Attributes.

6. Of the Holy Spirit.

7. Of the Creation of the World, and all things invisible and visible.

8. Of the General Providence of God in his Government of all things created.

9. Of the Special Providence of God, by the Agency of his Angels.

10. Of the Providence of God towards man before the Fall, and of the Institution of the Sabbath Day, and of Marriage.

11. Of the Fall of our First Parents and the introduction of Sin into the World.

12. Of the Punishment of Sin by Death—spiritual and corporal.

* "In the latter part of the year 1823, however, a Latin manuscript, bearing the following title, Joannis Miltoni Angli de Doctrina Christiana, ex sacris duntaxat libris petita, Disquisitionum libri duo posthumi, was discovered by Mr Lemon, in the course of his researches in the Old State Paper Office, situated in what is called the Middle Treasury Gallery, Whitehall. It was found in one of the presses, loosely wrapped up in two or three sheets of printed paper, with a large number of original letters, informations, examinations and other curious records relative to the Popish plots in 1677 and 1678, and to the Rye House plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign princes and states written by Milton while he officiated as Latin Secretary; and the whole was enclosed in an envelope inscribed, 'to Mr Skinner, Mercht.' The address seems distinctly to identify this important manuscript with the work mentioned by Wood, though an error has been committed, either by himself or his informant, with respect to its real title."

13. Of Corporal Death, or the Extinction of Life.

14. Of the Redemption of Man, by the Blood of Christ.

15. Of the Office of the Mediator, and his triple function of Prophet, Priest, and King.

16. Of the Administration of Salvation to Man by Christ, in his Life, Death, and Resurrection.

17. Of the Renovation of Man, and his Calling to a state of Grace.

18. Of the Regeneration of Man, by the Word and Spirit of God.

19. Of Repentance from Sin, through an humble sense of the Divine Mercy; which is the first effect of Regeneration.

20. Of Saving Faith, or a steadfast belief in the Promises of God through Christ; which is the second effect of Regeneration.

21. Of the Engrafting on Christ, and its effects on Man, leading to a new Life, and a knowledge of Eternal Salvation.

22. Of Justification through Christ, and the Remission of Sin, not by Works but by Faith.

23. Of the Adoption of the Just by Faith.

24. Of the Union and Communion of Regenerated Man with Christ and the Mystic or Invisible Church.

25. Of the commencement of Glorification, or the certainty of Salvation by the influence of the Holy Spirit.

26. Of the Manifestation of the Covenant of Grace, as well under the law, as under the Gospel.

27. Of the Gospel or new dispensation of the Covenant of Grace, by Christ and the Apostles, by which man is delivered from the servitude of Sin.

28. Of the External Signs of the Covenant of Grace; which, under the Law, were Circumcision and the Passover—under the Gospel, Baptism, and the Lord's Supper.

29. Of the Visible Church, or Assembly of the Faithful, universal or particular; and its Ministers.

30. Of the Holy Scriptures, or the Inspired Writings of the Prophets, Evangelists, and Apostles.

31. Of particular Churches and their Ministers, Priests, or Bishops, and Deacons, and their respective Duties.

32. Of Ecclesiastical Discipline, which is the common bond of the Church,

33. Of Eternal Glory; the second Coming of Christ, the resurrection of the Dead; the Final judgment, and the conflagration of this World.

Book II. On the Worship of God.

Chap. 1. On Good Works, or whatever is done by Man, through the influence of the Holy Scripture, for the Glory of God, the certain Hope of Salvation, and the benefit of our fellow Creatures.

2. Of the Cases immediately tending to Good Works either general or special; defining Wisdom, Prudence, Sincerity, Promptitude, Constancy, &c.

3. Of the Virtues appertaining to the Internal Worship of God, Love, Confidence, Hope, Gratitude, Fear, Humility, Patience, and Obedience;

contrasted with the opposite vices, Hate, Presumption, Doubt, Despair, Ingratitude, Assurance, Pride, Impatience, and Disobedience.

4. Of the External Worship of God ;—defining true Religion, as opposed to Superstition, and Hypocrisy.—Adoration, Prayer, Thanksgiving, Fasting, &c.

5. Of Swearing, or calling God to witness,—either by Oath or by Lot, or Chance.—On idolatrous Invocation of Saints, &c.

6. Of Zeal and Holiness of Life ;—Reverence of the Name of God :—Profession to his Service ; and the opposite qualities.

7. Of the Time and Place of Divine Worship : of the Sabbath Day, the Lord's Day, and Feast Days.

8. Of the Duties to be performed towards Men, and the general Virtues appertaining thereto :—namely, Charity and Justice :—with Definitions and Examples thereof.

9. Of the first kind of Special Virtues, which appertain to the Duties of Man towards himself; namely, Temperance, Sobriety, Chastity, Modesty, Honesty, Contentment, Frugality, Industry, and Magnanimity, contrasted with the opposite vices of Gluttony, Drunkenness, Lust, Obscenity, Fraud, Avarice, Sloth, Pride, and Cowardice.

10. Of the second kind of special Virtues appertaining to the Duty of Man towards himself :—Fortitude and Patience, as opposed to Timidity, Rashness, Impatience, and Weakness of Mind.

11. Of the Duty of Man towards his Neighbour, and the first kind of Virtues appertaining thereto ;—namely, Charity, Humanity, Benevolence, Pity, Brotherly Love, and Friendship, as contrasted with Uncharitableness, Cruelty, Malice, Envy, Hatred, &c.

12. Continuation of the Duties of Man towards his Neighbour, exemplified by Honesty in Life and Actions, Innocence, Mildness, Gentleness, Purity, &c.; and contrasted with Dishonesty, Guilt, Anger, Revenge, Fornication, &c.

13. Of the second kind of Virtues appertaining to the Duty of Man towards his Neighbour, exemplified by truth, Candour, Simplicity, Fidelity, Gravity, Silence, Affability, Urbanity, Liberty of Speech, Admonition, &c. contrasted with Lying, Suspicion, Duplicity, Betraying, Levity, Loquacity, Moroseness, Perverseness and Derision.

14. Continuation of the same subject, exemplified by Integrity, Confidence, Mutual Justice, Beneficence, Liberality, and Gratitude, and contrasted with Theft, Fraud, Oppression, Usury, Prodigality, and Ingratitude.

15. Of the Mutual and Private Internal Duties of Man towards his neighbour, exemplified by the several Relations of Husband and Wife—Parents and Children—Brethren and Kinsmen—Preceptors and Scholars—Age and Youth—Superiors and Inferiors, Masters and Servants.

16. Of the Mutual and Private External Duties of man towards his Neighbour, exemplified by Alms and Relief to the Poor, the Sick, the Widow, and the Orphan—Hospitality to the Stranger—Assistance to the Destitute, &c.

... of the Public Duties of Man towards his neighbour, exemplified by the reciprocal Duties of the Magistrates towards the People, and of the People towards the Magistrates—the making of Peace or war—and the Duties of the Ministers of God towards the whole Church.—*Lond. Lit. Gaz.*

The King of Spain has authorized the printing of the Autograph Journal of Columbus, and those of several other illustrious navigators, which have been preserved in the Escurial with the greatest care but which no one hitherto has been allowed to peruse.

Captain Clifford has brought to England a most valuable manuscript upon Papyrus, of a portion of Homer's Iliad, belonging to Mr Bankes, the Member for Cambridge University. The MS. was discovered in the island of Elephantina, in Upper Egypt, by a French gentleman travelling for Mr Bankes. It is written in Uncial letters, and is ascribed to the age of the Ptolemies. It is alleged to be, by many centuries, the oldest classical writing in existence.

The Prayer-book of Charles I., used by him at his execution, was lately sold by auction for one hundred guineas. The work is folio, partly black letter, bound in Russia, originally purple, but now much faded, with arms and cover in gold. On the leaf of the preface is written, "King Charles the First's own Prayer-book," and "Ex Libris Biblioth. Presby. Dumf. Ex dono Joan Hutton, M. D. 1714." On the title page of the Psalter is "Carolus R." supposed to be the autograph of the unfortunate monarch. This book is reported to have been given by the king, at his execution, to Dr Hutton, and presented by him as a relic to the Presbytery of Dumfries. It is stated that it afterwards became the property of a gentleman named Maitland, and at his death was put up for sale; but the Presbytery of Dumfries declared that it had been surreptitiously removed from their library, and threatened proceedings at law to recover it, and were only deterred from instituting them by their inability to shew how they lost the possession, the law of Scotland requiring that as the first step towards regaining possession of any moveable property.

The face of a church clock may be easily rendered as legible in the night as in the day. This has for some years been exemplified at the Tron Church, in Glasgow. A gas-lantern is supported at several feet distant from the upper part of the clock-face, on which side only it is glazed. A gas-pipe supplies the lantern, and another is used for lighting it. It effects this by means of a row of small holes along its whole length from the ground. The lamp-lighter, by means of cocks within his reach in the street, turns the gas into both these pipes, and, after waiting a proper time for it to ascend to the lantern, he applies his flambeau to the jet of gas issuing from the lowest of the holes in the subsidiary or flash pipe, the flame from which instantly communicates to the jet next above it, and so on, until in a few moments the chain of flame enters the lantern, and lights the burner of the

main pipe; which being perceived by the illumination on the clock face, the flash-cock is then turned off, and no further attendance is needed.

A subscription is in progress amongst the Unitarians, in India and in England, towards enabling Ram-Mohun Roy and Mr Adam, a Unitarian missionary, to build a chapel at Calcutta. This coalition seems to speak as little in favour of the Christian complexion of modern Unitarianism as did the celebrated letter and epistle dedicatory to the Mohammedan ambassador from Morocco to the Unitarianism of the age of Charles the Second.

The temperature of newly-killed animals was, on sixteen different occasions, noticed by Captain Lyon, during the severity of the Arctic winter of 1821-2. The greatest heat observed, that of a fox, was 106¾ deg. of Fahrenheit, when the surrounding air was 14 deg. below zero. The mean of 14 Arctic foxes, a white hare, and a wolf, gave 102 deg. of animal heat, at extreme depressions of the thermometer, in the surrounding air. How wonderful this provision of an all-wise and merciful Creator.

REVIEW OF RELIGIOUS INTELLIGENCE.

For the Lit. and Evan. Magazine.

ECCLESIASTICAL STATISTICKS.

Mr Editor,—A Society, located at the College of Hampden Sydney, has instituted an inquiry respecting the state of the church in Virginia, especially in reference to the demand for missionary labours. By their Secretary, this society has addressed a letter, to the members of the Presbytery of Winchester, asking for information on this interesting subject. One of the members of this Presbytery prepared a statement in answer to this letter, which, on farther reflection, he determined to enlarge, and send it, if you think proper, for insertion in your Magazine. This course is pursued from a belief that the members of the Society at Hampden Sydney, will read your pages, and receive the information which this statement contains. It is done with the hope also, that other Presbyteries, and other individuals will furnish, for publication in your valuable Miscellany, similar statements of all the other counties in the State; and thus present a general view of the urgent demand for more faithful labourers in the vineyard of Christ. Such a statement, embracing the whole State, would, at the same time, furnish strong inducements to greater diligence in training up useful ministers of the word to supply this want; and especially it would shew with what zeal and perseverance Education and Missionary Societies, and Theological Seminaries should be encouraged by all the friends of the Redeemer's Kingdom.

The Presbytery of Winchester is bounded on the north by the river Potomac, which separates Virginia from Maryland; on the south, by the river Rapahanock, on the east of the Blue Ridge; from the point, near the south-

western corner of Madison county, where the river reaches the mountain, by a strait line, to the southwestern corner of the state of Maryland. It is not certain that the Synod of Virginia has fixed this line; it is assumed, however, as the line which limits the Presbytery of Winchester in this direction. It is the line which bounds the counties of Shenandoah and Hardy, and separates them from the counties of Rockingham and Pendleton. These limits include *nineteen* counties; of which, *twelve* are on the east, and *seven* on the west side of the Blue Ridge. The counties on the east are, Madison, Culpeper, Fauquier, Loudoun, Fairfax, Prince William, Stafford, King George, Westmoreland, Richmond, Northumberland and Lancaster; those on the west are Shenandoah, Hardy, Hampshire, Morgan, Frederick, Berkeley and Jefferson. According to the census of 1820, the population of these counties is 226,854. On the east of the Blue Ridge the population is 139,835; and on the west, 87,019. In *ten* of these counties there is no Presbyterian clergyman residing; in *five*, there is one; in *three*, there are two; and in *one*, there are three. The church and its Pastor in Fredericksburg, though north of the Rapahanock, is attached to the Presbytery of Winchester; and the two churches and their Pastors in Alexandria, though south of the Potomac, are attached to the Presbytery of the District of Columbia. Of those ministers, *six* are east, and *nine* are west of the Blue Ridge. One of these on the west, is not ordained; but arrangements are making for this purpose. Of all these churches under the care of Presbytery, not more than one of them enjoys the service of its Pastor regularly every Sabbath; most of them not more than twice, and some of them only once in the month.

What number of clergymen of other denominations, are within these bounds, we have not the means of ascertaining: probably, however, there are not more than *sixty*, or *seventy*, at farthest. If, as some suppose, and we think, correctly too, that *one thousand* is sufficient for the pastoral charge of one minister, then, according to this apportionment, there are, within these bounds, at least 130,000 without the regular ministrations of the gospel. No doubt many of these have the opportunity of attending public worship occasionally, and with more or less inconvenience. But in proportion as this opportunity will be furnished to a part of this number, an equal portion of that number which we have supposed to be regularly supplied, will be left destitute. From what we know of other denominations, very few congregations enjoy the ministrations of the gospel every Sabbath; most of them not more than twice, and many only once in the month. In many places this opportunity occurs only on week days, when it is known that very few will attend. We can state, from observation on this subject, that most of the congregations, assembling for worship on the Sabbath, do not exceed five or six hundred, except on some extraordinary occasions: most of them will fall below this number. Indeed, many of the houses for public worship will not contain half this number.

It may, therefore, be received as a melancholy fact, that within these *nineteen* Counties, there are, every Sabbath, at the very least, *one hundred*

and thirty thousand of our fellow citizens without the ministrations of the gospel; and that their is an immediate and very urgent demand for *one hundred and thirty* well qualified ministers to supply this want! We leave this plain statement of facts, respecting this portion of our country, to produce its appropriate effects on the mind and heart of the Patriot, the Parent, the Christian, and the Minister of the Gospel. And we are sure, that if it fails to produce these effects, it will, it *must* be for want of proper regard for the best interests of man, and the prosperity of our country.

THE SYNOD OF VIRGINIA.

The Synod of the Presbyterian Church in Virginia held its stated Annual Meeting in Charlottesville, commencing on Thursday the 27th ult. The meeting was opened with a Sermon by the Rev. William Williamson the Moderator, from 1 Peter v, 1—4. The Rev. Conrad Speece, D. D. was chosen Moderator, and the Rev. Messrs Francis M'Farland and James H. C. Leach, Clerks. The meeting was numerously attended by Ministers and Elders from the different Presbyteries composing the Synod. The reports of the state of religion within the bounds of the Synod were in general, of a character rather unfavourable, and in view of them, Synod recommended to all the congregations under their care to observe the second Thursday of December next as a day of fasting, humiliation, and prayer for the blessing of Almighty God to accompany the means of grace, and for the revival of pure and undefiled religion. An interesting and encouraging report of the situation and prospects of the Theological Seminary under the care of Hanover Presbytery was received by the Synod. Presbyterial records were reviewed as usual, and several appeals from the lower Judicatories of the Church were taken up and issued. On Monday the 31st ult. Synod adjourned, to meet next at Lexington on the fourth Thursday in October, 1826. There was preaching daily during the meeting and the earnest and persevering attention, of the inhabitants of the village and of a numerous assemblage of strangers from a distance, evinced the deep interest which it awakened. The inhabitants of Charlottesville and its vicinity, entertained the Members of Synod, and those who were drawn together by the meeting with their accustomed liberality and kindness. On the Sabbath the Sacrament of the Lord's Supper was administered to a large number of Communicants in the New Episcopal Church, the use of which had been kindly offered, for the occasion by its Rector and Vestry. By a unanimous vote, the thanks of the Synod were presented to the inhabitants of Charlottesville for their hospitable attentions, and to the Rector and Vestry of the Episcopal Church for the liberal offer of their place of worship.

NARRATIVE OF THE STATE OF RELIGION IN THE BOUNDS OF THE SYNOD.

The Committee appointed to draw up a Report of the State of Religion within the bounds of the Synod, as presented in the free conversation held on that subject, beg leave to submit what follows as a fulfilment of their duty.

The Synod of Virginia, in presenting to the Churches under their care, a view of the state of Religion within their limits during the past year, find more than usual cause of humiliation and sorrow. Few similar periods of time have elapsed since the organization of this body, in which they have not been permitted to record more numerous and greater triumphs of divine grace, than have been witnessed during the year now under review. And a number of the Churches, which not long ago were blessed with revivals of religion, appear to have sunk into a state of lamentable coldness and insensibility. This fact is so remarkable, and indeed occurs so frequently, that Synod cannot help suggesting to the members of their body and the Churches committed to their over sight, the importance of a serious and careful inquiry into its cause. An increase of true piety and christian knowledge, such as may reasonably be expected in a *real* revival of religion, certainly does not produce the deplorable effects adverted to: nor ought it to be looked for from the addition of new converts to the Church. But, what ever may be the cause, the fact is unquestionable, that a powerful excitement on the subject of religion rarely takes place, without a subsequent decline of piety, and a degree of insensibility proportioned to the warmth of feeling before produced. It is not unfrequent, too, for jealousies, divisions, and dissentions to creep into churches, where, not long before, all appeared to be full of love, joy, and holy zeal. Thus Religion incurs reproach, the name of Christ is dishonoured, and a stumbling block is thrown in the way of unbelievers. Sufficient evidence of these melancholy truths has been afforded, to render the inquiry suggested, necessary; and to make it the duty of Synod to caution the churches against these evils. In making these remarks, the Synod desire that their true sentiments may not be misunderstood. They are zealous friends of revivals; but they wish them to be so managed, if it be possible, as to secure their happy results, without the evil consequences which too often follow religious excitements.

It ought to be stated too, that some churches evince a great degree of lukewarmness and barrenness, which cannot be traced to the causes hinted at in the preceding remarks. Indifference in relation to eternal interests, and worldlymindedness have gradually increased, until divine truth appears to have lost its efficacy, and the growth of a spirit of piety is greatly checked.

While Synod have to mourn that such is the state of a number of the churches; they are constrained to notice, with the most lively sorrow, the prevalence of sins and vices *among those who are without*, not only destructive to the soul, but deeply injurious to the best interests of society.—Among these they think it necessary to specify, the profaning of the holy and revered name of God, disregard of the Sabbath, and the intemperate use of ardent spirits. These evils have always, in a greater or less degree abounded in our country; and especially the last: which from the extraordinary cheapness of the commodity, has lately increased in a most alarming manner, particularly among the younger part of our fellow citizens, and our col-

oured population. The Synod would be unfaithful to their trust, should they not raise their warning voice against this crying and ruinous excess.—And they do most earnestly exhort and entreat all who love the country and the church to employ the whole of their influence in endeavouring to suppress this degrading and destructive vice.

But notwithstanding these reasons for humiliation and sorrow, none ought to despond, much less to despair concerning the church of the living God, purchased with his blood, and protected by his power. There is in the truth as found in the Holy Scriptures, and embodied in our constitutions, a redeeming efficacy, which gives good hope that all divisions will be healed, and that in the faithful use of the means appointed by the Great Head of the Church true piety will be revived. And amidst all the darkness which now surrounds us, the Synod can see light breaking in, and giving sure tokens of an approaching day. God employs human instrumentality to build up his kingdom of righteousness in this world. And even the weak machinery furnished by man, when touched and moved by the hand of the Almighty, is mighty to the pulling down of strong holds and every thing that exalteth itself against God. While christians continue to labour and pray the cause of the Redeemer will be advancing in the world.

Among the encouraging circumstances that might be enumerated, Synod cannot help mentioning this striking fact, that on the whole there is an evident increase of benevolent exertions in our churches. Bible, Missionary, and Tract Societies, and other associations, whose general object is similar, have become more numerous: The Sabbath School charity has enlarged the sphere of its operations: An increasing interest is taken in the success of the American Colonization Society: The importance of affording to our growing population a competent supply of well qualified spiritual instructors is more deeply felt: There is a more than usual number of candidates for the Gospel ministry under the care of our Presbyteries: And in some parts of our churches there has been an extraordinary display of liberality in providing means for a complete Theological education within our own limits.

In some places, too, it is known that many mourn in secret over the desolations of Zion, are daily engaged in prayer to Him, whose resources are infinite, and who never turns his ear from the voice of our supplication.

The Synod know that the churches are not yet half awake to their duty; that few duly appreciate the privilege of doing good, the honour of being God's instruments for promoting his purposes of mercy in the world: Yet they do believe that the various plans and operations of Christian benevolence, are, under God, gradually producing their effects: That while the strong holds of Satan seem to stand like impregnable towers in our land, they are being undermined, and that the time is hastening on when even a slight shock will cause them suddenly to fall in irreparable ruin.

With these hopes, the exhortation of Synod to the churches is, that they be not weary in well doing; nay rather that they abound yet more and more in the work of the Lord: "for he that is coming will come and will

not tarry." No labour of love will be lost; no prayer will be offered in vain; no money wasted; no proclamation of truth will be inefficient. God's word shall not return to him void: but it shall accomplish that whereunto he sends it. "Wherefore, beloved brethren, be ye steadfast, immovable, ALWAYS ABOUNDING in the work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord."

A true copy.

SAM. B. WILSON, Stated Clerk.

THEOLOGICAL SEMINARY IN VIRGINIA.

Report of the Presbytery of Hanover to the Synod of Virginia, respecting the Theological Seminary under the care of Presbytery.—In making a report to Synod concerning the Theological Seminary, the Presbytery of Hanover are constrained to record their gratitude to Almighty God, for the greatly improved prospects of that Institution during the past year, and the confident hope now entertained of success in this enterprise.

It is true that the number of students has been but small; they have however made successful progress in their studies, and, it is believed, have grown in the spirit of piety, and in devotion to the cause of the Redeemer. At the beginning of the next term, a considerable addition is expected to their number.

For the ensuing year, the services of an able teacher in Oriental learning have been secured to the Institution.

It is also expected that by the liberality of one or two individuals a very valuable addition will be made to the Library of the Seminary.

The building which was reported last year as having been commenced, is now completed, and is paid for except the last instalment of about $1200, which will not be due until May, 1826. This building accommodates the present professor, and affords, besides a lecture-room, lodging for 15 or 18 students.

The funds now in possession amount to about $16,000. Of this sum about $3,000 are the bequest of the late William Galt, Esq. of Richmond. There is an old subscription still due amounting to about $4,000; and a new subscription which under the active exertion of the Rev. Mr Roy (late a student at Princeton) amounts to more than $14,000. The Presbytery also have to report that Jonathan Little, Esq. of the city of New-York, has endowed a Scholarship in the Institution to be known by the name of Little's Scholarship, the benefit of which is now enjoyed.

It never was the wish of the Presbytery that this should be a local institution; but under a conviction that a Southern Seminary is indispensable for the prosperity of the Presbyterian church in this region; and fully persuaded that the plan of building up such a seminary is feasible, they felt bound to persevere, in hopes that their convictions would become general. And as soon as they had advanced so far as to feel confident of success; not however before the General Assembly had publicly abandoned the plan of

one great central Institution for our whole church, the Presbytery adopted measures for extending the interest in the seminary now under their care. For this purpose a delegation has been sent to the churches in North Carolina, which the Presbytery are happy to report, was received in the most cordial manner, and treated with the most distinguished brotherly kindness. In the Synod of North Carolina the conviction of the necessity of a southern seminary is as deep as in the Presbytery of Hanover. It is felt that the time has arrived when southern Presbyterians must unite, and bring all their strength to bear on their common interests—And under this feeling that venerable Synod has pledged itself in the only way in which a pledge was desired or is desirable to co operate with the Presbytery in building up and supporting the Seminary now under their care. A committee of three persons on each side has been appointed to consider and digest a plan for this co-operation, which it is probable will be presented to this Synod at their next meeting.

All which is respectfully reported, by the Presbytery of Hanover.

A true Copy, from the records of Synod.

SAM. B. WILSON, Stated Clerk.

THE SYNOD OF NORTH CAROLINA.

The Synod of North Carolina held its last Annual Session, in the town of Greensborough, in the county of Guilford. The meeting commenced, on Wednesday the 5th inst. and the members of Synod did not separate, until Monday morning the 10th. The opening sermon was preached on Wednesday, by the Rev. Colin M'Iver, the then Moderator, from 2 Cor. xi, 28.—"That which cometh upon me daily, the care of all the churches." The Rev. John B. Davies was chosen Moderator, and the Rev. Messrs M'Iver and Morrison were appointed clerks. Divine service was performed three times on every day, during the meeting; and on the Sabbath, the Lord's Supper was administered. A large and very attentive audience, daily enjoyed the ministrations of the Gospel, from Wednesday morning, till Sabbath night. The number of ministers present, was thirty-three, including four ministers who visited the Synod, from Virginia. The meeting was interesting; and, it is hoped, that much good was done on this solemn occasion, in the name of the Holy Child Jesus.

The following extracts from the Minutes of Synod, it is hoped, will be found interesting to the Christian community:

Resolved, That Synod earnestly recommend to all the churches under their care, henceforth to be careful to send a Ruling Elder to Synod every year; and that all our ministers make known this request to the church sessions.

The Rev. John H. Rice, D. D. and the Rev. Messrs John D. Paxton and Stephen Taylor, appeared in Synod, as a delegation from the Presbytery of Hanover; and, being received in that capacity, Synod resolved, with pleasure, to hear, and attend to any communication, which said delegation have

to make. A communication was accordingly made by the said delegation, containing a statement of the present condition of the Theological Seminary, at Hampden Sydney College, under the direction of the Presbytery of Hanover; and, as the result of said communication, the following resolutions were unanimously adopted, viz:

1. *Resolved*, That this Synod do cordially approve of the undertaking, by the Presbytery of Hanover, to build up a Theological Seminary, and do affectionately recommend that institution to the christian kindness and support of the churches under their care.

2. *Resolved*, That the Rev. William M'Pheeters, D. D. and the Rev. Messrs John Witherspoon and Samuel L. Graham, be, and they hereby are appointed, a Committee of this Synod, to confer with a Committee of the Presbytery of Hanover, with full powers, on each side, to discuss and settle the principles, on which the Seminary aforesaid shall be conducted, and make report of the result of their joint conference, for the consideration of this Synod, at our next stated sessions. The Synod, however, wish it to be distinctly understood, that the above resolutions are not to be interpreted as interfering, in any way, with the engagements of the Synod to the Seminary of the General Assembly, located at Princeton.

On Friday, the Synod spent some time in free conversation, on the state of religion within their bounds. During the conversation, a Committee appointed for the purpose, took notes of the information communicated by the several members; and afterwards prepared the following statement, of the interesting intelligence thus collected:

The Synod of North Carolina, in presenting to the churches under their care, a narrative of the state of religion within their bounds, during the last year, would unite, in giving thanks to God, for the auspicious circumstances in which they have been permitted to meet, and for the good tidings of the continued work of divine grace, which they have been rejoiced to hear. In marking the progress of Gospel truth, though there may be nothing to gratify the curiosity, or excite the admiration of the world; yet there is much to confirm the faith, to animate the zeal, and brighten the hopes of Christians. With thanksgivings to the King of Zion, the Synod would congratulate the churches, in believing that the pure essential and divine doctrines of the Gospel, have been faithfully preached.

The very general, and growing attendance on divine worship, manifest throughout all our bounds, gives pleasing evidence of an increasing attachment to the means of grace; and the numerous additions which have been made to many of the churches, shew, that God is still carrying on the great and glorious work. In many congregations the good effects, of instructing the youth, by catechising, and Bible questions, have been obvious; and it is to be hoped that the day is fast approaching, when, in all our churches, those very profitable means of improvement, will be faithfully attended.

In several instances, new Congregations have been organized: and are promising to add much to the strength and extension of the Church. Sabbath schools, are kept up, and are flourishing in many places. This benevolent

system of instruction, is, we doubt not, justly ranked among the most important institutions that distinguish our age. Bible Societies, with the laudable design of giving the words of eternal life to the destitute, have been, in many sections of the State, formed, and liberally supported. No work can be greater in itself, more useful in its accomplishment, or more glorious in its end. It appeals, at once, to every elevated sentiment, and to every generous feeling in society; none but the daring enemies of good, or the infatuated supporters of evil, think of opposing the free circulation of that blessed Book, whose Author is the Lord of Hosts; and whose object is the happiness of man.

Exertions have been made, to a very considerable extent, in behalf of several missionary societies. The followers of Christ must feel for those who have not the offers of his Gospel; and the day has arrived which demands systematic and persevering exertion. None who prize their religious privileges, or regard the honor of the Redeemer, should hesitate to follow his standard;—The church struggles now—not for existence, but for conquest.

In a few instances, laudable means have been adopted to educate pious and promising young men. Upon the importance of this object, it is needless to enlarge. All who prize the gospel should feel it deeply. Wherever we look, the wants of Zion are obvious. The cry for help may address our ear, from countless places, when no aid can be given. "The harvest indeed is great but the labourers are few."

With peculiar satisfaction, we would notice the formation of several Female associations for benevolent purposes. Their labours of love, and meetings for prayer, have been much blessed. No spectacle can be more inviting, than to see the daughters of Zion going foremost, in exertions, to spread the blessings of that gospel, which teaches their moral worth, and raises them to the highest honor and usefulness. In some congregations the monthly concert of prayer has been observed. It is highly desirable, that all our people would feel more deeply, how exalted is the privilege, of uniting with christians, in all countries, and of every name, at the same throne of Grace, to plead for the same blessings, and to share the same recompence. The Priests around Jericho blew the trumpet seven days: but, when the united voice of the people was heard, its walls *fell;* and victory was gained;—So, could the prayers of all the faithful rise, with united fervor, and in humble confidence, the works of darkness might be crushed; and confusion might seize the enemies of Zion. In reviewing all the exertions thus recorded, whilst the Synod feel thankful, for the works of grace and benevolence, still prevailing, they would, nevertheless, lament, that, on their part, more has not been done; and that coldness, in religion, and lukewarmness, in the service of God, is too often to be found.

In no instance have we witnessed, the special and powerful outpouring of the Spirit of Grace, which distinguishes some sections of the church, at the present day. Why are we called, from year to year, to mourn over our want of revivals? Why to lament, that the cry for salvation is so seldom heard; The kingdom of Christ, assuredly, shall prevail! His Gospel will be

spread; and all the earth will learn righteousness. For these glorious achievements, then, let the servants of the Most High, fervently and unceasingly pray, remembering, that it is "*not by might, nor by power, but by My spirit, saith the Lord,*" that they are to be accomplished. Let believers in Christ bear in mind, that he has faithfully promised—"*Ask and you shall receive.*" Let them remember, that they are required to be true to the standard of Immanuel, and come "*up to his help against the mighty.*" It is no time to slumber in the camp of the Lord, when his banner is unfurled in the strong holds of the enemy; it is not for us to hesitate, whether we shall follow;—But "*say ye to the people, that they go forward.*"

PRESBYTERY OF WINCHESTER.

On Thursday, 20th October, the Presbytery of Winchester met agreeably to adjournment, and after sermon by the Moderator, was constituted by prayer. The Rev. Robert H. Chapman, D.D. was chosen Moderator, and the Rev. John Jones, Clerk. The meeting was well attended, all the members being present except one, who was detained by sickness. A greater number of Ruling Elders than usual also attended.

The Rev. Septimus Tuston presented a Dismission and Certificate of good and regular standing from the Presbytery of the District of Columbia, to join this Presbytery; and he was accordingly received as a member. The Rev. James H. C. Leach, at his own request, was dismissed to join the Presbytery of Hanover. Two of our Licentiates were also dismissed; Mr John Knox, to join the Presbytery of Orange; and Mr James B. Morrow, to join the Presbytery of Steubenville.

A Call from the church in Charles-town to the Rev. William C. Walton to become their Pastor, was laid before Presbytery; which was put into Mr Walton's hands, and he declared his acceptance of it. A Committee was then appointed to install him on the third Wednesday of November.

On Saturday Mr John Loder delivered a Sermon from the subject assigned him at a previous meeting; and at 3 o'clock P. M., Mr Loder was ordained as an Evangelist, though chiefly with the view of labouring in the Union church of Shenandoah, organized in the course of last year. The Rev. Dr Chapman preached the ordination sermon, and the Rev. Samuel B. Wilson presided and gave the charge to the Evangelist.

Mr Thomas Espy, received as a candidate last April, presented an Exegesis on the subject assigned for this purpose; which was sustained as a part of trial.

On Monday Mr Robert Hall, having returned from Princeton, delivered a Lecture on the subject assigned him, was examined on Theology, Ecclesiastical History and Church Government; all which were sustained as parts of trial. Mr Hall then delivered a popular sermon, which was also sustained. Having gone through all his trials to the satisfaction of Presbytery, Mr Hall was then licensed, by the Moderator, to preach the gospel, as a probationer for the pastoral office. Mr Hall was engaged as a Missionary for three months on the east, and Dr Chapman two months on the west of the Blue Ridge.

Mr Russ was introduced as a young gentleman wishing to put himself under the care of Presbytery, as a candidate for licensure. He was examined on his experimental acquaintance with religion, and his views in desiring the gospel ministry; which examination was sustained, and he was accordingly received, and subjects for future trials were assigned to him. Another young gentleman was introduced, wishing to be received as an alumnus, under the care of this Presbytery. After such conversation with him as was deemed satisfactory, he was received, and by the aid and direction of Presbytery, will pursue his classical studies, preparatory to licensure.

The religious exercises of the occasion commenced on Thursday at 11 o'clock, A. M. and closed on the following Monday evening. Presbytery were gratified in witnessing the order and decency with which public worship was attended; and still more so in observing the deep and useful impressions which the word appeared to produce, and the spirit of devotion manifested by the professors of religion. On Sunday the ordinance of the Lord's Supper was administered, and several additional members were added to the church. The church in this county is but recently organized, its members are but few, and dispersed over a considerable extent of country. Its prospects, however, are encouraging. The word of the Lord, faithfully administered here, it is hoped, will be the power of God to the salvation of many who are yet dead in trespasses and in sins; that the Great Head of the church will cause the vine which he has planted here to flourish, through the blessings of the Holy Spirit.

At the close of the meeting, William Wilson, Esq. Ruling Elder of the church at Gerrard's-town, presented to Presbytery $2,500, the endowment of a Scholarship. Mr Wilson reserves to himself the privilege of nominating the student who shall derive the benefit from this scholarship, and has taken the young gentleman above-mentioned, received as an alumnus by this Presbytery, on the fund. Mr Wilson also undertakes, during his life, to manage this fund, and thus relieves the Presbytery from all the trouble, and from whatever risk there might be in having it in their own hands: at his death it will be secured to the Presbytery. It certainly does not diminish the value of this generous donation that it is to remain with the Presbytery, and that, therefore, the proceeds of it may be applied, as the case may require, to aid the student either in his classical or theological studies. This, it is believed, is the *first* scholarship which has been endowed in Virginia; though it is sincerely hoped that it will not be the *last*. It is hoped that others, that *many others*, in whose power Divine Providence has placed the means, will *go and do likewise*. It is needless to say that Presbytery, in a resolution unanimously adopted, expressed their cordial acknowledgments to Mr Wilson for this welcome aid in the cause of education for the ministry.

Presbytery now consists of fourteen members, have under their care three Licentiates, and five Candidates.

On Monday evening having finished the business of the meeting, the Presbytery adjourned to meet in Leesburg, on the fourth Thursday in April next; at which time and place, arrangements are made for the ordination of Mr Henry Frost, a Licentiate under the care of Presbytery.—*Communicated.*

PRESBYTERIAN EDUCATION SOCIETY.

Seventh Report:—Presented May 12, 1825.—The last report of the Directors of the Presbyterian Education Society commences with a notice of their late Corresponding Secretary, the Rev. PHILIP MELANCTHON WHELPLEY, A.M. Pastor of the First Presbyterian Church in New-York, who died July 17, 1824.

While we unite with his relatives and with the church of God, in lamenting the early removal of a man of so much private worth—of such high promise of still greater usefulness in the vineyard of the Lord—of talents and attainments so commanding, consecrated as they were, to the service of Christ; we shall, as a Society, long feel and mourn the loss of one of our most zealous and tried associates in this sacred cause. Regarding the institution as one of fundamental importance, he devoted to the promotion of its interests no inconsiderable portion of his time. The object appeared to rise in his estimation, as it must in that of every man of intelligent piety, as he approached the world of spirits. The last letter, it is believed, which he wrote was in its behalf. May the grateful recollection of his services, and his premature rest from his labours, stimulate the friends of the institution to greater efforts to fill up the numerous breaches made in the ranks, and to augment the number of Zion's watchmen.

The Rev. WARD STAFFORD, of New-York City, was chosen Corresponding Secretary, in the place of Mr Whelpley.

The number of students preparing for the Gospel Ministry, who have received assistance from the Society, the past year, is exhibited in the following table, which we have compiled from the Report. It should be remarked, however, that from some of the Executive Committees and Auxiliary Societies, no reports were received; and that the information from others was less full and explicit than the Directors wished.

Committees and Auxiliary Societies.	*No. of Students.*
Executive Committee of New-York,	17
Exec. Com. of Philadelphia,	
Exec. Com. of Morris and Essex, N. J.	6
Exec. Com. of the N. Assoc. Presby.	2
Exec. Com. of Cayuga,	9
Western Education Society,	23
Exec. Com. of Geneva,	1
Exec. Com. of Ontario, number unknown,	
Rochester Education Society,	2
Exec. Com. of Crawford Co.	1
Education Society of Catskill,	1
Exec. Com. of E. Tennessee,	31
Exec. Com. of W. Tennessee,	3
Total,	98

If, says the Report, we suppose, that the branches of the Society, which have not reported, have assisted the same number as in former years, it will

make the whole number patronized by the Society, one hundred and five. To enable these one hundred and five young men to pursue their studies, preparatory to the ministry of the Gospel, there has been expended, according to the best estimate which we can form, a sum not exceeding six thousand dollars. It would be difficult, we believe, to devise any other method by which so much good could be accomplished with the same amount of property.

Respecting the plan of this Society, the Report contains the following statements.

According to the Constitution, it is the object of the Society to *assist* indigent and pious young men in acquiring an education for the gospel ministry:—It is to hold out the hand of encouragement to those whose hearts are animated with an unquenchable desire to become the heralds of the cross, and who are disposed to make an effort to assist themselves in preparing for the holy, self-denying service of their Master. With all the aid which they receive, they are under the necessity of making great exertions to meet the expenses of their education. By this means the vigor of their constitutions, and we may add, of their minds, is preserved. They become inured to toil, form habits of economy and self-denial; and is it not at least probable, that men, who, to attain their object, are willing to persevere, notwithstanding all the difficulties which they have to encounter, will have more enlarged and consistent views of ministerial labour, and character, and responsibility —that this course of discipline will invigorate their piety, and render them more brilliant lights in the church of God!

There is another characteristic of the plan of the Society to which we wish to invite attention:—It is the security which it affords, that the most suitable young men will be assisted. The members of the respective Executive Committees, and the Directors of Auxiliary Societies, consist of ministers and respectable laymen, located in different sections of the Church, who select from young men with whose character and circumstances they have an opportunity of being well acquainted. Previous to giving any encouragement, testimonials are required of their piety, talents, and indigence. They are then put on trial, for a time, under some approved instructor. If received at the end of this term of trial, it is only on condition that they continue to manifest the same character. They remain under the inspection of the Committee or Auxiliary Society until prepared for the ministry.

It is provided, that the General Board should have no power to select or to aid directly, any student. This Board is designed as the general medium of communication; the reservoir, into which the streams of benevolence flow, and from which they are distributed through the Executive Committees and Auxiliary Societies.

Each Branch has the power of selecting such young men as it sees fit, and of sending them to that literary or theological institution which it may prefer; and it is gratifying that we are able to state, that, in almost all our respectable Academies, Colleges, and Theological Seminaries, there are to be found young men who are patronized by this Society.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE, AND GRACE; IN A SERIES OF LETTERS, ADDRESSED TO AN INQUIRING FRIEND.

LETTER XIX.

Same subject continued.

If Christians may, and frequently do, fall from grace, in the current sense of this phrase, they not only lose every feature of christian character, every pious disposition, every trace of holiness, and become again totally depraved and sinful, as they were previous to their conversion; but their religious state must also be changed: from a state of pardon, justification and peace with God, they must fall, a second time, into a state of condemnation. Their relation to God, as well as their character, must be entirely changed. Instead of sustaining to him the relation of children to a father, they must come to sustain no other relation to him than that of criminals to their Judge. It has already been stated that the change of character, and change of state are inseparably connected together; and both are of grace. The life which they possess is the gift of God; and they are justified freely, through his grace. Whatever works the forfeiture of the one, does also of the other; and whatever secures the one, secures also the other. I trust it has been made to appear, that as their continuance in holiness depends entirely on God, he is both able and willing to preserve them in the exercise of holiness, so he will preserve them in a state of pardon and peace with himself; and that *there is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit;* because *sin* has not, and never *shall have dominion over them. The law of the Spirit of life in Christ Jesus has made them free from the law of sin,* and by consequence, also of *death.* I do not know that we are authorized to affirm that God might not, if it appeared good in his sight, revoke his own gifts; yet I know of no authority from scripture for believing that he ever will. They were bestowed freely, and not by compulsion; not inconsiderately or rashly, but deliberately, according to the counsel of his own wisdom; with a perfect knowledge of all the difficulties which might arise in the way of their continuance. Therefore we conclude that these *gifts of God,* holiness and pardon, *are without repentance.* Every argument which justifies our belief in their perseverance in holiness, proves also their continuance in a state of

pardon; and every truth which proves their continuance in a state of pardon, confirms our conviction of their perseverance in holiness. So, on the other hand, every difficulty which forbids the supposition of their losing, or falling from the one, forbids it also of the other. Now, to me, it appears that the difficulties attending the supposition of their falling from a state of pardon and acceptance with God, are very great, if not insuperable.

For the sake of illustration let us suppose that a man lives a sinful and wicked life for thirty years, and then, through the power of the Spirit becomes a new creature, a sincere and genuine christian. All his past offences are, of course forgiven; for without this he could not be a christian. Let us farther suppose that he continues a christian for one year, and then falls from grace; and that, at the end of another year, he dies, a depraved sinner, in a state of guilt and condemnation, and of course, perishes forever. Will he suffer for all his sins, or only for a part of them? for those of the first thirty years of his life, or only for those of the last year? If only for those of the last year, then his punishment would not be in proportion to his guilt; which is contrary to the principles of justice. He knew, for thirty years, his Lord's will, and prepared not himself, neither did according to his will, and yet shall be beaten with few stripes; contrary to the solemn declaration of the Judge himself. Then he will not receive according to the deeds done, that is, the sins committed, in the body, but only according to those of one year; which contradicts another decision of the Judge. For thirty years he treasured up wrath, for which no day of wrath overtakes him. For thirty years, he wilfully transgressed the laws, wearied the patience and grieved the Spirit of God, and is brought into judgment and finally condemned for the guilt of only one year. Through an endless duration he will be treated neither according to the mercy nor the justice of God: mercy would save him from punishment altogether; justice would punish him for all his offences. He will neither be a *vessel of mercy*, nor a *vessel of wrath*. Throughout eternity the glory neither of mercy nor of justice will be displayed in his case. In this life, indeed, we behold the goodness and severity, the mercies and judgments of God, exercised towards the same individual; because this is a remedial state; but not so hereafter. In the eternal state, mercy and justice will display their glories on their own peculiar and exclusive objects; all will be either vessels of mercy, or vessels of wrath. To my mind this supposition appears utterly inadmissible.

Every reason for the infliction of punishment, in any degree, justifies and demands it, in exact proportion to the guilt of those on whom it is inflicted.

Shall we then suppose that he suffers for all his sins? But the guilt of the first thirty years of his life was solemnly and graciously forgiven; for, whether he had any comfortable evidence of the fact or not, without the forgiveness of all past offences, he could not be a christian; and if not a christian, then he could not fall from grace. He never can suffer, therefore, for that guilt which has been forgiven; for pardon is exemption from deserved punishment. Exemption and suffering; that is, to suffer, and not to suffer, at the same time, and for the same guilt, is clearly impossible. Pardon is as much a solemn and official act of the Judge and Governor of the universe, as condemnation is; and all his acts are perfectly consistent. If God has justified, who is he that will condemn? For the guilt, therefore, which has been thus forgiven, the man never will come into condemnation, unless we suppose that this act of pardon shall afterwards be repealed; that what God has once solemnly and officially done, he will, in the same manner, undo; having voluntarily and deliberately declared that he will not punish, that he shall afterwards, in the same manner, declare that he will punish for the same crimes. When he made the declaration that he never would punish the man for his past transgressions, he certainly knew that, according to the case now supposed, this man would fall from grace, die in a state of sin, and finally perish; and that he would punish him for the very sins which he forgives. According to our mode of calculating time, a space of two years intervenes between the first and the last of these declarations; between the pardon and the condemnation. If a thousand years is with the Lord as one day, much more are two years as one and the same instant. As it regards the Judge himself, it is the same thing as to say that, at the same instant, he declares he will not, and declares he will punish for the same offences; at the same instant he pardons and condemns. If an earthly judge were to act thus, he ought to be instantly divested of his office, and sent to the lunatic hospital. It would grieve me to believe that a single human being, having access to the Bible, could entertain such an opinion of God his Maker.

Shall we then suppose that the pardon was conditional; and that the condition is, the man's perseverance in holiness, till the end of life? This cannot relieve us from our difficulties; it rather increases them. A conditional pardon, is no

pardon. Those who contend for such a pardon, can mean nothing more than the promise of a pardon for the man who will comply with the condition. But who does not see the wide difference between the promise of pardon in future, and the pardon itself which is promised? How can it produce any beneficial effects until it is passed? If it is future, how can it produce any present benefit? Your indigent neighbour comes to you almost dead with hunger, and asks you for a morsel of bread; you do not give him that which is needful for the body at this moment, but you promise that if he will preserve his life for a week, or a month, then you will give him bread. The physician finds his patient dangerously ill, and gravely promises that if he will only continue to live for a week, or a month, then an infallible remedy shall be administered. Such tender mercies are cruelties. And I feel confident that you will never mock the miseries of any human being in this manner. Pardon is an act of God. The promise to perform an act in future, necessarily implies that it is not done at present. But if it is not performed at present, the man is not, and cannot be a christian; and if not a christian, he can have no holiness in which to persevere. And the supposition is that he possesses holiness, is a christian, and yet not pardoned. But the difficulties attending this hypothesis are not yet done; they rather thicken upon us as we advance. The heart of the man is radically changed by the truth and Spirit of God: he exercises faith in the merits of a divine Saviour; feels a sincere love to God and man; is truly thankful for the mercies he receives; grieves for his sins with a godly sorrow; is clothed with humility; cherishes a spirit of gentleness, meekness, forbearance and forgiveness: renders habitual and cheerful obedience to the divine will; and perseveres in the exercise of these christian virtues, and in the discharge of these duties till the end of life, or at least for a number of years: this is the holiness in which he is to persevere; and this perseverance is the condition on which his pardon is suspended. And yet this man is not forgiven. He is in a state of condemnation, and the *wrath of God abideth on him.* He is sanctified, at least, in part, but not justified: exercises all the christian virtues; possesses the christian character; and yet lacks something essential to a christian; is not yet authorized to hope for heaven, because he is not yet pardoned; need not, however, fear the bottomless pit, because he is holy—But I forbear.

If the pardon of sin depends on perseverance in holiness for a time, then it cannot wholly depend on the merits of Christ,

nor on the free mercy and pleasure of God. But we are assured that we are forgiven *for Christ's sake;* and that for pardon we depend on the mercy of God. Besides a great many passages of scripture declare in the most positive and explicit manner, that christians are forgiven as soon as they believe in Christ; that is, as soon as they become christians.

When this man shall stand before his Judge, he may use this language: I have eaten and drank in thy presence, and thou hast taught me. But the language of the Judge will be, *Depart from me thou worker of iniquity; for I never knew thee,* that is, never acknowledged thee to be one of my people. Might not the man reply; Nay, but thou didst once know me. I was changed by the truth and Spirit of God; for one whole year, I trusted in thy merits; felt the life-giving and purifying efficacy of thy blood; was reconciled to God through thy death; enjoyed sweet and holy communion with the Father and with thee. This would be the solemn truth. For the condemnation of this man, therefore, the Judge could not assign this reason—*I never knew thee.*

It is alleged that sin is the cause of this fall from a state of holiness and favour with God, into a state of depravity and condemnation. Whether a state of sinless perfection be attainable in this life or not, I do not mean, at present to inquire. I would just observe, however, that when christians are supposed to reach that state, they cease to be objects of the divine forbearance; and it is evidently improper for them to pray for mercy. If they commit no sin, they present nothing to exercise the patience of God; they need no mercy, as they have no guilt to be forgiven. Those who contend that this state is attainable, admit that there are thousands of christians who have not yet reached it; of course, until it is gained, they may, and actually do commit sin, and yet do not fall from grace. The advocates for this opinion allow that there may be a certain degree of sin and guilt which does not effect this terrible fall: I would ask, what is that degree, and how is it ascertained? The nature of all sin is alike, hateful to God, and polluting and dangerous to the soul. That there are degrees in guilt I have no doubt. However diversified, in our view, those opinions, passions and practices may be which are condemned as sinful, they all have one and the same quality; and that quality is expressed by the term guilt. The fall of christians cannot depend on the kind of sin committed, but on the degree of guilt contracted. Let us suppose that the amount of guilt which produces this fall is twenty degrees. Then it will follow that all degrees below this

amount are safe, as it regards this total loss of christian character, and forfeiture of the divine favour. Christians may commit sin till their guilt amounts to five, ten, fifteen, or even nineteen degrees, and yet they are christians, children of God, interested in the blood of the cross, and are objects of the peculiar favour and love of God. But if they add one degree more, then they cease to be christians, become children of wrath, come into condemnation, and cease to be objects of the divine love and favour.

The doctrine which I defend is charged, by its opponents, with a tendency to destroy all motives to christian watchfulness and diligence and with furnishing inducements to a slothful, and even licentious life. Now I think it undeniable that this charge, with equal force, lies against the opinion held by these opponents. According to their opinion christians may commit sin, may gratify the desires of the flesh, without danger of falling, until their guilt amounts to nineteen degrees, provided they do not add the twentieth.

The charge is not well founded. The farmer does not neglect judicious arrangements and remit his exertions because he hopes these exertions, through the blessing of heaven, will be successful. This hope has nothing but probability for its foundation. If the probability of success prompts him to industry, then the greater this probability is, the greater will be his inducement to labour; of course, if there was a certainty that his exertions would be crowned with success, this would furnish the greatest possible inducement. And shall we say that the most powerful motive will fail, when a much weaker one will answer the purpose? that a weight of five pounds will turn the scale, when one of ten, or of twenty will not? The two cases are sufficiently similar to justify the illustration of the one by the other. The farmer has not even a probability, much less a certainty, that he will succeed without proper exertions: so he is not a christian, but a presumptuous libeller of the gospel who believes, or pretends to believe, that he will enjoy the happiness of heaven without holiness; and holiness consists in the exercise of pious affections, and in the discharge of religious duties. If the farmer sows when there is only a probability that he shall reap, will not christians *sow to the Spirit*, when there is a blessed assurance that *of the Spirit they shall reap life everlasting?* The purpose of God is not to receive impenitent sinners to the joys of his kingdom, but to *save them from their sins*, to *work in them the work of faith with power*, to make them holy, and then admit them to his kingdom and glory.

That christians do commit sin, is a mournful truth that cannot be denied. That their faith becomes weak, their affections languid, their exertions feeble and irregular; that they sometimes slumber, and even sleep, must be admitted. But I think it probable, that if you could ask every christian, from the beginning of the world to this day, whether their own declension in vital piety, was the consequence of their understanding and believing the doctrine of final perseverance, they would answer—No; it was not. If I am not mistaken, many of those who oppose this doctrine, of course, who do not believe it, and cannot be influenced by it, experience the same chills and slumberings in their affections, and feebleness in their exertions which are so much to be deplored in others. If then this sad decline in themselves is not, and cannot be the consequence of believing this doctrine, I hope they will not bring it as a charge against the doctrine, when believed by others. In both cases, the same effects should be ascribed to the same cause.

That some have used unguarded expressions in attempting to illustrate and defend this doctrine, I readily admit; nor will I deny that some professors of religion who live ungodly and wicked lives, may refer to their belief in this doctrine as the ground of their hope, that they will finally be saved. I cannot admit, however, that the doctrine itself is chargeable with the imprudence or absurdity of its professed advocates. The scripture is not chargeable with the error of those who wrest it; nor the gospel with the guilt of those who pervert its pure and wholesome instructions. I do deny that we have sufficient authority for believing that those who live ungodly and irreligious lives are christians, whatever they may profess. They may have a *name that they live, while,* in fact, *they are dead.* This doctrine is no more accountable for their ungodliness, than the Bible which condemns that ungodliness, and which they also profess to believe. If on this account we should renounce this doctrine, we have the same reason for rejecting also the sacred volume. The real tendency of this doctrine is to be ascertained from its influence and effects on the heart and life of those who understand, believe and love it; not from those who neither understand, believe nor love it; and who, though its professed friends, are its secret enemies.

If it be contended that christians may fall from grace, I would not strenuously defend the contrary position. We know that Adam fell; and we know that all sin is dangerous. Nor does it appear to me, the correct mode of speaking to

say, that christians are in no danger of falling. The sins of the children of God, as certainly meet his displeasure, as the sins of the unregenerate. Every sin is a departure from the rule of duty, according to which the favour of God may be expected. The tendency of all sin is, therefore, to separate from God. The position which I defend is, that christians will not totally fall; and though in danger, in imminent danger, they will be shielded from that danger. Adam fell, it is true; but Adam, before his fall, though a pure and holy being, was not a christian. No Mediator stood between him and his God; his purity was not purchased by the sufferings and the merit of a divine Saviour; no blood of infinite value was the pledge of his continuance in holiness. This, however, is the case with christians. A divine Mediator, by his obedience and sufferings, has procured for them, complete and eternal salvation. But as there can be no salvation without holiness, therefore holiness itself is among the invaluable blessings, procured by the blood of the cross. The covenant between them and their God is not only *ordered*, but *sure*. The foundation of their hopes is a *sure foundation*. Their perseverance is secured by the death of Christ. Jehovah is their God and Father; Jesus is their Mediator, their Redeemer, their Intercessor; the Holy Spirit is their Monitor, their Comforter. The cautions, the threatenings, the warnings, the admonitions, the entreaties, the promises, the invitations, the doctrines, the precepts of the Bible, with all the dispensations of providence will be blessed as the means of their progress in the divine life. Not one of them shall perish; every one of them will *enter into the joy of their Lord.*

LETTER XX.

This doctrine gives such views of the character of God as are calculated to excite devotion.—Conclusion.

THE Bible is our only infallible guide; no system of doctrines, therefore, by what name soever it may be designated, ought to be received that is not clearly taught in the sacred volume. By giving us correct views of the character of God, and of ourselves, by teaching us the plan of salvation through a divine Saviour; by exciting every pious affection of the heart, the Bible is intended, through the holy spirit, to prepare us for the worship and society of heaven, for the joys and glories of eternity. Its doctrines are *according to godliness;* it makes

wise to salvation; it is *able,* or powerful *to save the soul.*—Those doctrines which have the greatest tendency to promote holiness are for that reason most worthy of our cordial acceptance. What then is the tendency of those views which have been given? In my opinion the sun is not more evidently intended, nor better calculated to warm and enlighten the earth; the eye is not more evidently fitted for the purposes of vision, than are these doctrines to enlighten and purify the mind; to make us, and keep us sincere, humble, devout, intelligent and useful christians.

They represent the divine character surrounded with that glory and majesty which are calculated to excite the deepest reverence in our minds; and reverence is an indispensable feature in the character of all true worshippers of God. It is a compound of fear and love. While the greatness of God, bows the mind in devout awe, a view of his excellence attracts and elevates it by love. The greatness of his goodness, of his wisdom and his power is displayed in the most impressive manner. By one single act of his infinite mind he designed the creation and government of this world, with all its numberless varieties of inhabitants, with all its countless series of events. His high and holy purpose is ONE! To our minds it may appear infinitely diversified, because it relates to an infinite diversity of objects and events; still however it is emphatically *one;* embracing the world with all its occurrences, through every period of its duration.

The preservation and safety of one single individual requires the concurrence of a great variety of causes, which are the effects of other causes which preceded them, still more numerous and diversified. Each of these must operate at a particular time, and in a particular order. The food that he eats is produced by the combined influence of the air, the sun, the rain, the earth and the toil of man. The clothing which defends and comforts him is derived from different sources, and prepared by different hands. The water which he drinks is collected from innumerable veins in the earth, and presented for his use in springs and rivulets. The air which he breathes is prepared in a manner so recondite as to baffle all human discovery. Besides, he walks every day in the midst of threatening dangers from which he must be continually shielded. All these events were designed by the wisdom, and brought to pass by the power of God, at the proper time, and in the proper order.

Our impressions of greatness are often the result of comparison. Compared with the wisdom and power of God, how

does the wisdom and intelligence of man disappear and shrink into nothing, and his power become perfect imbecility? The mathematical discoveries of Napier and Newton have surrounded their names with unfading renown. But suppose either of these men, distinguished for their talents, had been required to devise the means of preservation and safety to man for one single year, how utterly insufficient for the task must they have felt themselves to be! Faint, indeed, would have been their glory, compared with what it deservedly is, had it depended on their discovering the manner in which the means, provided by the wisdom and power of God, secure this preservation and safety. If the man who discovers the relation of numbers, who carries his researches a little beyond the mere surface, and discovers a few more properties of matter than were formerly known; while he confesses that there are other relations, and other properties yet undiscovered; relations and properties too which really existed before; which he neither devised nor caused; if this man receives the applause of the civilized world; how inexpressible should be our pious admiration of the character of God, who designed and brought into existence all these relations and properties! No philosopher can devise the means of his own safety, or even comprehend how that safety is secured by the means otherwise provided. Either this invention or this discovery would raise him, in our estimation, above the grade of human beings. Yet these are the common and daily operations of Jehovah! His wisdom arranged these means, his power secures their concurrence, he perfectly understands the manner of this operation, not merely for one year, but every successive year of life. The same wisdom, power and goodness have been employed in preserving all the numerous millions of mankind who have, who do now, or shall hereafter live upon the earth. The same guardian care is extended to the beasts of the field, to the fowls of the air, to the fishes of the sea, to all creeping things, to insects, to mites, though there existence should be but for a day or an hour. They are all his creatures. Their creation is embraced in his plan; so also is their preservation. Not one of them, even the smallest, is forgotten before God. The concurrence of all these causes, varied to suit their different natures, is perfectly secured by his immutable purpose. Add to this his unceasing and decisive control over all inanimate matter. *The winds and the sea obey him:* the torrent rushes at his command: the lightnings flash, the thunders roar at his word: the earth trembles and quakes at his touch. There is not a

particle, not an atom in air, in earth, or sea that is not as distinctly known to him, and as completely under the influence of his government, as the great globe itself. The creation, the position and movements of each atom are his work, and accomplished according to his purpose. Add to this, his influence over the minds of men, using them as instruments in effecting the designs of his providence; an influence explicitly ascribed to him in scripture. *He fashioneth their hearts alike. The king's heart*, and by consequence, the hearts of all his subjects, *is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will.** *Blessed be the Lord God of our fathers who hath put such a thing as this in the king's heart, to beautify the house of the Lord which is at Jerusalem.*† This king was an idolater, not a worshipper of Jehovah; and yet what he did was put into his heart by the God of Abraham, Isaac and Jacob. The divine influence over the mind of Cyrus has already been considered. To govern our own thoughts, affections and desires has ever been found, if not impossible, at least a very difficult task. It is only through the aid of divine grace that we can succeed in any tolerable degree. How much more difficult is it to govern the thoughts and desires of another individual. We cannot even know these thoughts and desires, except through the medium of external signs. We may indeed use means for this purpose; and our efforts may be crowned with some partial success; but to exercise a complete control over the mind of another, for one day, or even for one hour, is just as impossible as to create that mind. Those things, however, which are impossible with men, are possible with God. If I have not entirely mistaken the meaning of the passages just quoted, with many others that might be mentioned, this is effected in a manner perfectly consistent with the moral agency of man, by the wisdom and power of God, just so far as the designs of his providence require; over not only one, but over each individual of the human race; not merely for a day, or an hour, but through every day and every hour of the whole life. There is not one thought conceived in the mind, that is not as distinctly known to God as the mind in which it is conceived. *O, Lord, thou knowest my thoughts afar off. The Lord knoweth the thoughts of man.* If one thought escaped his influence, so would also the consequences flowing from it. Very great events may be traced back to one single thought in the mind of some individual. One may give rise to a long train of other thoughts which, generating correspondent affections and desires, ripen into pur-

*Psalm xxxii, 15. Job vi, 21. †Ezra vii, 27.

poses, and thus lead to important results. The thoughts, desires and affections of men are incalculably more numerous than their words and actions. The body must have rest; the tongue is often silent: but the operations and feelings of the mind are always progressing and always changing.—Numerous, complicated and mutable as they are, they are all subject to the control of divine wisdom and power. In like manner over the whole universe Jehovah reigns, with perfect ease and certainty, accomplishing his purpose, without a single mistake, or a single failure.

This scheme of providence, so vast, complicated and incomprehensible to the view of man, is, at the same time subservient to another plan, still more glorious, intended to display more fully the divine character, to give more correct and exalted views to man, and awaken in his heart feelings more sublime and worthy of God; that is, the plan of redemption through the cross of Jesus the Saviour. As food is subservient to the preservation of man, so the whole system of providence is subservient to the salvation of guilty sinners. In this wonderful work, sovereign mercy, forbearance and compassion mingle their rays with those of divine wisdom, goodness and power, and display the greatness, the majesty and loveliness of Deity in a light more interesting and more attractive not only to man, but to all holy intelligent beings. This subserviency and this connexion, impart to the events of time a character of greatness which they would not otherwise possess. Over this kingdom of grace, reigns a Divine Redeemer, to whom all power in heaven and in earth is given; for whom, and by whom, all things, visible and invisible, were created; under whose authority all ranks of intelligent creatures are placed. This earth is but the humble theatre on which the Saviour displays and executes the designs of wisdom and mercy, in the salvation of unworthy criminals. All the great revolutions among the nations of this world are the means of promoting the prosperity of this kingdom. The commencement, the progress and the conclusion of this dispensation of grace, will all be according to the purpose of God. The birth, the life, the sufferings, the death, the resurrection and ascension of the Saviour were all according to the determinate counsel and foreknowledge of God. When sinners are called, regenerated and satisfied; when they enter on the possession of their inheritance in heaven, it is according to his eternal purpose. All the means necessary to produce these gracious and glorious effects, with all the causes on which these

means themselves depended, whether, in our estimation, they be great or small, are secured in their proper time, order and degree, by the same unchangeable design of Jehovah.—The day for the last act, in the administration of this kingdom, the most awful, solemn and sublime scene the universe will ever witness, was fixed from all eternity. *He hath appointed a day in which he will judge the world.* Then shall all the purposes of God, requiring the existence and preservation of this earth, be accomplished. Then shall all the vast and amazing schemes of Providence come to a close. Then shall the still more astonishing and glorious purposes of grace be completed. Then shall mercy have offered her last pardon, have selected and prepared her last vessel; then shall forbearance have waited her last moment; then shall compassion have shed her last tear. Then *he who is filthy, shall be filthy forever; then he who is holy, shall be holy forever.* Then shall the kingdom be delivered up to the Father, that *God may be all in all.* Then shall the glory of God, the ultimate object of creation, providence and redemption, shine forth in all its brightness. Inspired with new ardour and delight, with new sentiments of gratitude and love, of reverence and awe, then shall the heavenly hosts unite in ascribing, *Blessing, and honour, and glory, and power to Him that sitteth upon the throne, and to the Lamb for ever and ever.* Then shall the redeemed of the Lord add their chorus, in which even angels cannot join; *Unto Him who loved us, and washed us from our sins in his own blood, be glory and dominion, forever and ever, Amen.*

Now, my friend, permit me to ask you seriously, what think you of these doctrines? Are they true; are they scriptural; are they worthy of God; are they consistent with all that we know of his character, and calculated to bring glory to his name; are they suited to the sinful, wretched and helpless condition of man; are they comforting, strengthening and cheering to the christian? If they are, then *hold fast the form of sound words,* and even contend, not furiously, not with the bitter zeal of party spirit, but with meekness, humility and brotherly love, *contend earnestly for the faith, once delivered to the saints.*

You ascribe the preservation of your life, and your hope of salvation to God; and for these blessings you are grateful. By this gratitude, you acknowledge that these are invaluable favours; and favours too, which you do not deserve. Will you be less thankful if you believe that they are bestowed according to an intention of your great benefactor? Will it check, will it diminish, will it not rather increase your grate-

ful emotions to believe that this intention was formed and existed before the foundation of the world?

Let me suppose, what is not, and I hope never will be the fact, that you are in a state of indigence, suffering for the want, not only of the comforts, but even the necessaries of life; and that you should receive something valuable from a man who is a maniac, whose actions, of course, are performed without reason and without design. In the enjoyment of what you had received you would feel glad, but not thankful, unless to providence which controls even the actions of the maniac; but you would feel no gratitude to this man; because you would be convinced that he had no intention to relieve your distress, and felt no benevolence towards you. Even your pleasure would be that of mere animal nature, without awakening one moral sentiment of the heart. Suppose your neighbour should make you a present of such a nature, and at such a time, as would justify you in saying, this is the very thing which I wanted; it is exactly suited to my necessities; my neighbour must have known my situation, and intended to relieve my sufferings.—In the enjoyment of this you would feel, not only the gladness of animal nature, but the most lively sentiments of gratitude, which would have an immediate object, clearly indicated by this design to relieve your wants. The knowledge of this design would have another happy effect on your mind; it would convince you that, as your benefactor was under no obligation to confer this favour, he was prompted to form and execute this design by pure and active benevolence. The knowledge of this benevolence would awaken your love to the man. This gratitude and this love would increase even the gladness of animal nature, and render doubly valuable and welcome the relief you received. If your neighbour should inform you that this design had been formed a year ago; that during this time he was preparing and selecting the articles, now presented; that he only waited till the proper time should arrive, when you would be in the greatest need, when, of course, his charity would do you the most good; I venture to affirm that this information would not diminish, but very much increase your gratitude and love. If you were also informed that your neighbour was habitually engaged in relieving other sufferers, this would increase, at least, your love to the man; because it would prove that benevolence was a fixed and active principle of his heart; and that he was a worthy object of this love.

The application of this supposed case to the one under consideration, is plain and easy. God is the preserver of your

life; and has *given you through grace, good hope* of salvation. Will not your belief that these unmerited favours flow from design, increase your gratitude and love to your merciful Benefactor? If you could receive those favours without this belief, you could, on their account, feel neither gratitude nor love to God. Whatever gladness you might feel, it would be the gladness of mere animal nature, of the *animal man*, with which no devout sentiments would mingle. This belief is the main spring, is the exciting cause of your gratitude and love; because this design proves the benevolence of *the Father of lights*, or as the Apostle John expresses it, that *God is love*. You see the boundless exhibitions of this benevolence in the preservation of all mankind, according to the wise and holy purpose of God. Look around, and you will see, alas! not all, but thousands and millions of the human race, under the guidance of the holy Spirit, rejoicing in the same hope which cheers your own heart. This will deepen the devout and pleasing conviction that benevolence and mercy are immutable and active principles in the divine character, and confirm your belief that God is, not only a proper object, but the only proper object of your supreme love.

If you believe that these favours are conferred according to design, you must believe that this design was formed, and existed, in the divine mind, before the blessings were bestowed, and if you believe that it existed before, though but for one day, or even one hour, you cannot, without the greatest absurdity, refuse to believe that it existed from all eternity. Instead of rejecting, you ought to rejoice in this belief; for it exhibits the character of God, cloathed with infinite majesty, loveliness and attraction. The preservation of your life and your hope of salvation, at this moment, depend on the means which God has employed and blessed for this purpose. These means are the effect of causes which preceded them, and these again of others; and thus, in unbroken connexion, to the beginning of time. The great Parent of the universe, with a perfect knowledge of all your necessities, looking forward with a benevolent and merciful eye, set in operation a series of events, which, under the constant guidance of his watchful and omnipotent care has secured your present safety and happiness. The commencement of this series, with every subsequent movement and stage of its progress, are as much according to design, as are its present effects. Has the doctrine any thing in it forbidding and repulsive, which represents your Heavenly Father, when the foundation of the earth was laid, according to the purpose of his infinite wisdom, setting in

operation that chain of causes and effects, intended to issue in your temporal comfort and safety and in your eternal salvation? If this is forbidding and repulsive, then, what is, or what can be lovely and attractive? If the design is eternal, so also are the benevolence and mercy, displayed in its execution. Can the belief that the goodness which now sustains and surrounds you with comforts, and fills you with *joy and peace in believing*, is eternal, fail to have a most happy and powerful effect on your mind? Nor can you believe that the divine benevolence is an inactive, dormant principle; it is infinitely active and powerful. But how could it act in reference to you, how could it sustain and comfort you, how could it relieve your wants, until you existed, and were in need of these blessings? The only way in which it could act towards you, before your life commenced, and before your wants existed, was by forming a design and making provision to watch over and preserve that life when it commenced, and to relieve these wants as they occurred. This is the very thing which has been done. This design is wise, as well as good. Divine wisdom selected the particular time and circumstances when the bestowment of these favours would produce the happiest effect not only on yourself, but on the whole universe. Had they been given either sooner or later than the time which infinite wisdom selected, the good effect, if any at all, must have been less than it is. And as the bestowment of these blessings is intended to impress, to warm, to expand, to elevate and purify your heart, not only through life, but through an endless duration, it is right, it is to be expected from the character of God, that they will be conferred at the very moment when they will produce the greatest possible effect. Thus during the current of all preceding ages, provision was making for your safety, causes and effects were maturing and converging towards the production of that hope which you now cherish; so in the events of time, provision is making for the sublime enjoyment and glories of eternity.

I cannot see how you can escape the conclusion, that the benevolence, the mercy and the purpose of God, clearly displayed in your present safety and comfort, are as eternal as the divine mind in which they exist. In the possession of this belief, so honourable and glorious to God, so well calculated to direct, comfort and support you through the trials of this world, and to prepare you for the rewards of grace, in the world to come, with my earnest prayers for your prosperity, both in time and eternity, for the present, I bid you adieu.

THE INJURY DONE TO RELIGION BY IGNORANT PREACHERS.

A Sermon delivered before an Education Society, in Sept. 1825.

[Concluded.]

This leads to the third division of our Discourse.

III. WHAT ARE THE MEANS FOR EFFECTING THIS OBJECT, BEST ADAPTED TO THE SITUATION AND HABITS OF OUR COUNTRY, AND THE GENIUS OF OUR INSTITUTIONS?

Here the preacher has to encounter a great variety of opinions, and some pretty deep and bitter prejudices. He is, therefore, even when it is high time to hasten to a close, obliged to ask the patient attention of his audience still longer.

This is a subject on which every man must make up an opinion one way or another. The christian religion exists in our country; and I suppose that it can hardly be driven out. None of its adversaries have ever yet devised a better system. But if christianity were put down, we should not long be without religion in some form. No country ever was without it; und we may safely assume that none ever will be.

Now there are only three methods, as far as I now see, in relation to the great subject before us, which can be pursued in any country.—1. Religion must be established by law, and religious teachers be furnished and supported at the expense of the state.—2. Or this whole matter must be altogether let alone not only by the state, but by individual citizens.—3. Or finally, the different denominations of christians must, severally, associate and furnish for themselves, and for their destitute fellow-men, a suitable number of competent religious instructors.

1. In regard to the first of these plans, we have had sufficient experience to form a decisive opinion at once. Religion *has been* established in this country: *it is* established in every other civilized nation. It *was* established long before the name of Christ was heard in the world. And when his religion was first taken into alliance with the State, the *establishment of paganism* gave way to that of Christianity.—The result of the world's experience shows, that religion, when connected with government, affords it great strength, and mightily aids in giving to it stability and permanence. But no instance has been recorded, *in which the establishment of Christianity has not* SULLIED ITS PURITY, AND INJURED THE INTERESTS OF LIBERTY. No enlightened friend of

freedom or religion, can ever think of adopting this method *for us.* It is utterly at war with the genius of our institutions, the habits of our people, the well being of our country, and the prosperity of the Church of Christ, whose kingdom, as he declares, is not of this world. Yet it ought to be known that, great as the evils of this measure are, there are others which are still greater. The situation of England and Scotland, in regard to peace, order, morality, piety, and genuine liberty, notwithstanding their establishments, was incomparably better than that of revolutionary France, when it was decreed that there is "no God," and that "the grave is the place of eternal sleep." Nay; the state of a country *may be* such, that with one consent the people will seek, in an establishment, a refuge from evils of vastly greater extent, and more terrific form. It follows from these truths, that in establishments of religion, notwithstanding the preponderating evils, which in the judgment of enlightened christians, ensure their reprobation, there are some advantages, which merit consideration. Of these, the only one that claims attention at present, is the provision most abundantly made by the State for the education of their clergy. Cambridge and Oxford in England, and Trinity College in Ireland, may be regarded as foundations for this purpose. Originally this was their *principal* object. And it never has been lost sight of. So that in that country, the state not only furnishes support for the clergy, but all the facilities of the best education possible. We shall see in the sequel, whether this advantage cannot be gained, without the evils of an establishment.

2. The second method proposed, is that of *letting this whole thing alone.* If people choose to preach, let them—If others wish to hear, be it so. If men think themselves inspired, or preternaturally aided, and go into the pulpit without learning or study, why let them go—But if they choose to seek first an education, and prepare themselves for giving instruction; and if any sect of christians prefer employing such men—Amen, let them do so.

This, I believe, is the popular plan—So that many a one will be ready to say, "that's my method, *exactly!*" But has it been well considered? Is it wise? I know that various prejudices are in its favour. But this is a subject which bears on too many interests; and too materially affects the whole well being of society, to allow us to come to hasty conclusions respecting it.

Of the prejudices mentioned above, some deserve respect on account of the feelings and motives mingled with them: while others originate in hostility to religion. Some are to be treated with tenderness and affection, because they are the prejudices of good men; but all ought to be opposed, because they operate injuriously to society and to the Church.

It is not uncommon to hear weak, but pious people exclaiming, "We will have nothing to do with preachers made by man—We want them of God's making!" As though God made any thing, either in the kingdom of providence or of grace, without the use of appropriate means! Why will not these good people see that they may just as well say, "We will have no *bread* of *man's* making; we want *bread* which *God has made?*" In truth, the illiterate man, who under some blind impulse, enters the pulpit, is by no means a minister of God's making, in the sense in which the truly able preacher is, who adorns the sacred office by sanctified learning as well as by fervent piety. If the case were otherwise, we should be driven to the monstrous conclusion, that *man* makes better preachers than *God!*—which is blasphemy!

But these worthy souls are under a mistake, which they ought long ago to have corrected—and which they would have corrected, had it not been for the influence of prejudice and party spirit. We never think of educating men for the ministry, unless they *first give satisfactory proofs of piety*, and express an earnest desire to be qualified for this important work. This constitutes a call, as we think, to educate particular individuals for the sacred office. It is true, a pious parent may educate a son, with the *secret hope*, and with earnest prayers, that he may become a christian, and give his heart to the service of God in his church. But this is quite another thing; and there is a peculiar perverseness in confounding it with the plans of the church for procuring an adequate supply of educated ministers. We require good evidence of piety, and an earnest desire to be engaged in this work, before we, as an Education Society, *touch a young man.* Now suppose that a pious young man first *tries his gift*, is approved, and licensed to preach—he is then, according to these good people, a preacher of God's making. But if he is *first* liberally educated, and *then* tries his gifts; is approved and licensed: *is* he a minister of *man's* making? And does education vitiate and mar the work of God? Is God an enemy to education? Surely it is time for *christians* to give up their prejudices on this subject, and renounce their strange opinions.

But the plan of letting this thing alone, is advocated by

others, because they imagine that it is most favourable to liberty. They are jealous of the church, and dread ecclesiastical encroachment. Now there is in this respect, a *prudent* watchfulness of the ministers of religion; and a caution in regard to ecclesiastical influence, which is *truly wise.* There is also a jealousy and a suspicion which are *foolish* and *mischievous.* The one tends to perpetuate religious liberty; the other to destroy it. The slightest attempt to alter, or even to touch the fundamental principles established in our constitutions, ought to be resisted *by all, with all their might.* But efforts to promote learning and science among the clergy ought to be universally encouraged: because, as has been already shown, an enlightened clergy goes far to ensure an enlightened and virtuous population. And this is one of the very best safeguards of genuine liberty.

But I beg to enter a little farther into this subject. Many adopt the *Let-us-alone* system, because as was said in their judgment it is friendly to liberty. I oppose it because, in its practical influence, I do believe it to be deeply hostile not only to liberty but to many others of man's best interests. *Let this thing alone,* and inevitably there will be, beyond all comparison, many more illiterate, than educated ministers. The blind will lead the blind. As our population becomes more dense, it will be easier and still easier to produce powerful excitements. The mighty influences of religion misdirected will operate in the moral, as electricity when its equilibrium is destroyed does in the natural world. Every thing will feel the shock. Superstition, enthusiasm, fanaticism, in their wildest forms will go through our population like a tornado or an earthquake. The country will abound in prophets, and pretenders to supernatural gifts. The mass of our population will be taught to regard strong feelings, mingled with their external observances, as the whole of religion. In other words religion will loose its moral influence—and the hope of heaven will be cherished in connexion with any or every form of wickedness. And here it deserves particular remark, that when religion is perverted and corrupted to a certain extent, its whole nature is changed. It is like the richest and most delicate food when tainted. In some countries a man who frequently is intoxicated, is quarrelsome, censorious, malignant, persuades himself that he will go to heaven, because he *thinks that he has been converted:* and in other parts of the world, the grossest licentiousness, even when it proceeds to that monstrous sin, the breach of marriage vows, is not thought inconsistent with fervent devotion, and with the best

hopes of salvation. And universally, when religion degenerates into superstition, it loses in a great degree, or altogether, its influence on morality; yea it encourages the most flagrant sins, by applying an opiate to the conscience. An Italian bandit always *wears his crucifix:* an Italian courtezan prays most devoutly to the *Virgin Mary!* But it is unquestionably true, that human beings who have no settled, rational, scriptural principles of religion, are prone to superstition. Let this thing alone then, and matters will grow worse and worse, until men will seek refuge from the evils which they cannot bear, in a religious establishment. I do conscientiously believe that this is the natural course of things. But scenes of fearful misery will be witnessed, before this change will be brought on the population of our country. We wish, then, to see all denominations of Christians among us zealously engaged in educating their preachers, because next to the church of our Lord Jesus, we love the land of our fathers, and its happy institutions.

Again; this plan of letting alone is advocated by many, *because they are inimical to christianity.* They wish it to be brought into contempt; and to appear as a low and vulgar superstition. They know too, that the ready way to accomplish this object, is to prevent the cultivation of learning and science by the clergy. This is no new expedient. It originated with Julian the Apostate; the bitterest enemy that Christianity ever had from the days of Nero to those of Voltaire.* By an imperial edict, he prohibited the use of all

* The author of this Discourse wishes to throw out some ideas here for the consideration of his readers, which could not properly be introduced when the Sermon was preached; but appear to him important enough to awaken and arrest public attention.

Much is said by certain classes of persons respecting a religious establishment; and many profess to entertain strong fears and jealousies on this subject. Our denomination has been the object of much suspicion, and has come in for its full share of the odium which has been excited in relation to it. Now I do not at all believe that well informed men, who have allowed themselves to reproach us, and sometimes in very bitter terms, believe their own stories. If they do; it is clear that they permit themselves to do what they ought to be ashamed of: they pass on a large, and I will add respectable portion of their fellow-citizens, censures of the strongest kind, not only without a shadow of evidence, but contrary to evidence: they bring charges, in no measured terms, of crimes, which they not only cannot sustain; but which, if they would take the trouble to examine, they would know they cannot sustain. In these charges they often involve their own relatives and friends; they condemn many of the best tried patriots and truest friends of the country to be found among us.—All this, no doubt arises from the rashness of party feeling, or from a desire to accomplish political purposes. Weak and enthusiastic men believe this declamation.

books of liberal learning to christians: and it would seem that many are of the same mind now, as far as the clergy are concerned. If religion is to be banished from our institu-

Sectarian jealousy propagates the calumny; and professing Christians become false accusers of their brethren.

This strong language is used, not in anger, but with a just feeling that it is our right and our duty to vindicate ourselves from reproach, and repel charges which ought not to be made.

But these remarks are only incidental, and are diverting me from the object in view. It was observed in the sermon, that *establishments* existed long before the name of Christ was known in the world, and among people that had never heard of the Bible. This is notoriously true respecting the republics of Greece and Rome. It was also observed that the *establishment by law of paganism* GAVE WAY TO THAT OF CHRISTIANITY. But there is nothing in Christianity tending towards legal establishments. On the contrary, in its real character, it is utterly opposed to these devices of worldly policy. Jesus Christ taught his disciples that his "kingdom is not of this world;" he forbad them to court worldly distinctions; or to be entangled in the affairs of this world. His religion in its whole character is humble, retiring, modest, and self-denying.

Now it is a subject of curious inquiry in ecclesiastical History, how did it come to pass that a religion, undeniably of this character, should be for many ages, and even now to a very great extent, allied to various modifications of government, and held by them in very close connexion?—Two particulars, I think, must be taken into view, to give an answer to this inquiry at all satisfactory. Christianity in its native simplicity and purity is not at all suited to this alliance. It is unnatural. It must therefore be to some extent perverted and corrupted before it can consent to receive the embraces of the world. I know indeed that we hear of *Christian governments*. But nothing is more wild and foolish. There is not a christian government on earth; not one that makes the morality of the Bible its rule of conduct. They all proceed on principles of policy and expediency. I do not believe that there ever will be a Christian government, until in some favoured republic, pure religion shall become so prevalent among the people, that their representatives will be under a sort of necessity to regulate their public measures according to the morality of the gospel. No: Christianity must become, in some degree at least perverted before it can allow the governments of this world to unite with it. But it was shown in the former part of this Discourse how, through the failure of religious teachers to set before the people the true meaning of the Bible, this holy religion began, even in early times, to suffer in its simplicity and purity, and to lose its moral influence. This was one efficient step.

In the next place, every novice in Ecclesiastical History knows that while paganism was the established religion of the Roman empire, christians suffered long, cruel and bloody persecutions. They were despoiled of their goods; counted the offscouring of all things; thrown to wild beasts; broken on the wheel; burned at the stake. They were subjected to every indignity; and suffered every form of torture. At length, Christianity triumphed over heathenism. Worldly politicians then saw that this religion might, in perverted and corrupted forms, be applied, as paganism had been, to the use of the state, and made subservient to the views of worldly policy. The bitter sufferings of christians, made the smiles of men in power very grateful. And they were subdued to a ready acceptance of that boon, which would have been rejected with the utmost promptitude and decision, had the men of the world abstained from persecution.

tions of learning, and Theological Seminaries are to be discountenanced, the church will soon be in the condition to which the ancient apostate wished in his day to reduce it. In this way christianity *may* become corrupt; but still it will keep its hold on the minds of our countrymen, while it will afford them few or none of its blessings.

Thus, ignorance of the true nature of Christianity, and deficiency in setting before the people the real meaning of the word of God, on the one hand; and the long continued violent hostility of the world on the other, overcame the native tendency of Christianity; and its professors became willing that it should be brought into alliance with the state. A contest of three hundred years continuance proved that this religion could not be destroyed. And then, the politicians agreed to make terms, and allowed it to govern, in subserviency to their views. Had worldly men let Christianity alone, and permitted her to pursue her own course, and act according to her own spirit, she never would have asked or admitted a connexion with them. But this they would not do. I have stated the result. *What has been, may be.* One thing is certain. Neither power, nor learning, nor worldly policy can exterminate the Christian religion. It takes too mighty a hold of the heart of man for this. But, in this country, the providence of God has so ordered events, that the Bible, in its simplicity and purity, is brought to bear in a great degree on our religious population. The result is,—*and I fear not to challenge contradiction in the most unqualified terms,*—there is no evangelical denomination in this country; there is no enlightened religious teacher; there is no well instructed christian of any society in the United States, who is not perfectly satisfied with the present relations between government and the church. Nay more; there are none who are not thankful for the enjoyment of perfect religious freedom: none who do not teach their brethren that this is a great blessing; none, who do not think with the utmost abhorrence of an establishment; none who are not prepared to pledge in defence of these blessings, "their lives, fortunes, and sacred honour."

If the worldly politicians then will let Christianity alone they need not be afraid. But if they are continually endeavouring to thwart the views of its advocates and friends; if they persist in raising unfounded jealousies; if they will propagate calumnies, which they cannot substantiate, who can tell what will ultimately be the consequences? They may be sure that Christianity will not be put down. The power, the learning, the genius, and the wit of this world have spent all their force on the religion of Christ, and still it flourishes. Nay the alliance of the world, with all its corrupting influence, has not destroyed it. Then, nothing can. It would be good policy then in its enemies to let it alone. In a contest, it will ultimately gain all that they apprehend. But victories of this kind, are always to be deplored.

As for us we know that wherever religion is most free, there Christianity most flourishes. The different modifications of religious establishments in Europe, afford striking evidence of this truth. In those countries where the most liberal toleration is allowed, there is most piety. In this country, where religion is perfectly free, Christianity is extending its influences more rapidly than in any other portion of the globe. And had it not been for the unexampled increase of our population, I have no doubt but that this would be now, beyond all comparison, the most christian nation on the earth. These are not the mere private opinions of an individual, but the prevailing sentiments of American christians.

3. The only other method which can be adopted is, for the church to unite, to call on all her friends to assist, and furnish a sufficient supply of well educated ministers for our constantly growing population. But, unhappily, there is some difference of opinion, among those who admit the importance of education, respecting the best means of obtaining the end. Some say, "The *old* method is best." Let the church make no particular effort to increase the number of preachers:—and let those who desire to enter the ministry, work their way on as they best can, obtaining the private assistance of some pastor, according to choice or convenience. But surely they who maintain these opinions have not taken a full view of the subject—or they adhere with a pertenacity which cannot be commended to old notions. Our predecessors fell into the *old way*, because, from the circumstances of the country, they could do no better. We do not think it wise to adhere to measures adopted through necessity, when there may be a beneficial change. We have felt the inconveniences of the old way. It has been a sore thing to us, that such scanty means were afforded in our day, of gaining a competent share of Theological knowledge, and that acquaintance with oriental literature which qualifies one to be an interpreter of the Bible. We have been deeply mortified that we were obliged to take many things on trust, without the ability of verifying or disproving the comments of others. The ablest men of the old school felt this more deeply and lamented it more bitterly than any others. These are the very men, who originated, and have thus far carried into execution the plan of establishing Theological Seminaries. Many names might be mentioned in support of this assertion. I only advert now to that living preacher, whom of all others, and with best reason too, the people of this region most love and venerate. When they enjoyed his labours, it was his most earnest wish that a seminary might be erected *here:* and when he removed to another part of the country, he gave all his influence to a similar institution *there*. We all know his present situation. The experience, the zeal, the devotion to this cause, of the wisest and best among us, ought to have great weight in deciding this question. It is not the fashion in our church, however, to decide by authority. The reasons for the general plan which has been adopted, are founded on the peculiar situation of our country. It has been before remarked that it is the only country in the world where religion is perfectly free. Now if we had a religious establishment, the people would be compelled by the government to pay their

money, to build seminaries for the education of the clergy, as well as to support them. We should have the advantage of noble institutions then; but we should have to suffer all the evils which appear from experience to be inseparable from an established church. But the plan proposed by our leading men is designed to secure these advantages without the attendant evils. The friends of religion voluntarily associate, to furnish means of education, libraries, professors, and the whole apparatus of Theological learning, that they may enjoy the benefits of a learned, refined, and pious ministry of the gospel. They pay here, where religion is free, of their own accord, what in Europe is taken from them by the arm of power. They build up institutions from a conviction of their utility, and manage them as they think proper: while in other countries similar institutions are built by government, and managed in subservience to its interests. The method adopted by the churches here, is suited to the state of things among us, and adapted to the genius of our people. They contribute from love to religion and their country, what government, in other nations, extracts by taxation from the earnings of the poor.

But, in the next place the state of our population requires that extraordinary efforts should be made to train up men for the ministry of the gospel. In established churches, *livings* are provided for the clergy: and hence no parish lies vacant for want of a preacher. At all times there are many young men waiting for the incumbents to die out of their way. This arrangement does not indeed insure the purity of the clerical character, but it secures a full supply of preachers. Thus, too, the clergy are made dependent on the government. But the plan here recommended, is intended to furnish an adequate supply by the liberality of the people, while at the same time it keeps the clergy dependent on them. Here again, is an adaptation to the condition and institutions of our country which commend this method to the approbation of every enlightened patriot. Indeed we can see no just objection to our doing *that* of our own accord, which is enforced by law wherever there is an alliance between church and state. We cannot understand why men should be unwilling for us to do that, which will take away completely every reasonable plea for an establishment.

But farther: in this country honours and offices, and emoluments lie open to all but clergymen. Of this we make no complaint. It is well that it should be so. The effect, however, is that comparatively few turn their attention to the

ministry of the gospel. Hence the necessity of taking pious youth, and assisting them in their education, that they may be qualified to afford instruction to others. This is often done, in another way, in the great institutions of Europe, where provision of this kind is much less necessary than in our country. In these cases too there are abuses, which our plan, kept as it is under the continual inspection of the people is happily suited to avoid.

Once more; our country is not only peculiar in regard to its perfect religious freedom; but also in its wonderful increase of population. If there were at this moment, after we have been growing two centuries, an adequate supply of the means of moral and religious improvement; just the amount which had been accumulated in that long period would be called for in the course of twenty-five years: for according to the present ratio of increase, our population doubles in that time. But the supply of instruction is nothing like adequate. And while the nation has been growing, the church has in many parts been stationary. According to the *old plan*, the supply of ministers has been very slow and uncertain. Scarcely has it been possible to find successors to those removed by death. From the time of Davies to the year 1810 very few, if any, new congregations were organized in the bounds of Hanover Presbytery. And there is serious reason to doubt whether the new erections, even to this day, equal in number those that have become extinct. In the mean while our population has been growing with terrifying rapidity, and the number of destitute souls increasing every day. This indeed has been the case through the country. And although the church has not been stationary as with us, yet the means of supplying spiritual instructors is far behind the necessities of the people. A few years ago it appeared that the nation was rapidly hastening to heathenism. It was seen that the old plan would not do. All who were in a situation to view the whole ground, felt that something new must be done. They turned with intense interest to the inquiry, what measures should be adopted, suitable to the state of the country, and the spiritual wants of the people? Duty, interest, patriotism all required that the measures adopted, should conform to the genius of our institutions. In other words we wanted means of promoting religion and building up the church conformable to our republican principles. The case too, demanded measures which would excite a general and powerful interest; which would call forth and concentrate the most vigorous efforts of the church and her friends; which would be per-

manent in their character, and from age to age command extensive resources. In a word, we wanted a plan, which should show the world that the people, could and would of their own accord, without the aid or authority of government, maintain religion in its purity, afford all the means necessary to raise the character of the clergy to its proper level, and extend through all our borders the benign and salutary influences of the gospel.

It has often been said that this country could not do without an establishment. And many of the best friends of American principles have felt doubtful as to the experiment which we are now making. But the wisdom of those excellent men, of various denominations, who have set in motion the present general plan of christian benevolence, has, I think, settled this question. Let but the people take hold of this thing; (and experience thus far, shows that they will;) let them manage it for themselves, of their own accord doing all that is necessary; setting right what they see to be wrong; and looking vigilantly to the appropriation of their own money;—and no doubt religion will prevail more extensively; the clergy will sustain a purer and more elevated character, than in any country on the face of the earth.

Perhaps I ought to have observed before that the plan which I now immediately have in view embraces Education Societies, Theological Seminaries, and Missionary Societies: that is, it proposes that the PEOPLE, from love to their country, and a due estimation of the various benefits derived from religion, should voluntarily furnish the means for affording to persons who wish to enter the ministry, a classical, scientific and theological education, suited to the progressive improvement of the country: and then should aid in sending men thus educated to such as do not enjoy the blessing of able and faithful pastors. It ought to be observed, too, that this whole plan does not contemplate the clergy as an order of men separate from the great body of society: it has no reference to their exclusive benefit; but is designed for the promotion of the general welfare: in a word it is the People, associating to do that for themselves, which they do not wish the government to do for them.

The more I think of this simple contrivance; the more I am constrained to admire its wisdom; the more do I perceive its suitableness to the situation of the country; and the higher benefits I expect from it. And I am persuaded that if religion is to exist in any form among us—and surely there is no doubt here—this is the very method by which to secure

all its advantages; and most effectually guard against its perversion.

This is the true plan too for exciting a general interest, and prolonging it from age to age. Without great institutions, the due excitement cannot be kept up; suitable efforts cannot be made; sufficient numbers of the retiring pious youth of our country cannot be called forth to the service of religion.

I grant indeed that Theological Institutions may be corrupted, and perverted into an abuse; and that then they do great mischief. But this objection has no force, unless it can be shown that they are more liable to be abused than used beneficially. This however is not proved: nor can it be. Religion may be, and is corrupted: it is perverted to the worst purposes; and often has been: but we will not therefore reject religion. The case is the same as to all natural benefits. Iron the most useful of the metals; is more than all the others turned to man's destruction. Bread-stuffs are converted into whisky, and are thus poisoning the nation.

I know, too, that great institutions of this kind are very difficult to manage well. Let them not grow so large, as to become unwieldy and unmanageable; but let them be erected one after another, as the circumstances of the country require. Let, too, the important offices in them be committed to men who have acquired the experience, which the duties and relations of a pastor afford; and finally, let the people, who erect and support these Seminaries, be watchful over their interests. Thus they will be as secure against abuse as any human affairs can be; and a corrective will always be at hand.

In regard to this great subject we are, as to all important matters, in the very condition of the primitive church, in its purest and best days. Then, as now, it depended, under God, on its own resources. It then had its Seminaries and carried on the business of education with great zeal. Amidst the frowns of Government; amidst violent persecutions, and the spoiling of goods, the ancient church still supported its institutions for education. We have before noticed the decree of the Emperor Julian against the schools of christians. He thought this the surest policy to overturn the church. He well knew that if the ability of interpreting the sacred volume were lost, christianity would soon degenerate. Still, however, the fathers of the church persevered in their great enterprise; and maintained such schools of learning as they could;

for they knew well the importance of the object. *Our* JULIANS—thanks be to God!—*have no power.* The state protects religion: And if it *is** excluded from our seats of learn-

* On the subject here hinted at, I take the opportunity afforded by the publication of the Sermon, to express my views a little more at large, than I could with any propriety, do in the pulpit. There is a jealousy respecting the influence of religion in education, which I do conscientiously believe operates to the injury of society. Experience, I think, has fully proved that large schools cannot be well governed without the aid of religious influence. From the nature of these institutions, there will be great disorder where there is no self-government, no restraints voluntarily imposed by young men on themselves. No matter how vigilant the teachers; how strict the discipline, young men cannot be under inspection more than a very few hours in the four and twenty. We think indeed with great contempt of the plan for making boys their own governors altogether. This is the last degree of empyricism in this age of empyrics. Nevertheless, it is the perfection of the discipline which teachers are bound to exercise, to make their pupils restrain themselves. This can be done only by bringing boys under a strong moral influence. And this cannot be effectually done in any way but by the aid of religion, an experiment, however, will be tried on this subject. This we clearly see. The prejudices of many are such that they will take no warning; will regard no reasoning; will give heed to no entreaties. We have many bold men in our state. Many who think that their wisdom is superior to that which dictated the Bible. They will exclude religion from our schools. But the time is coming when the mischief done to the peace and order of society by infidelity and irreligion will be laid to their account.—Posterity will render ample retribution on their memories. Many a heart broken mother, while she witnesses the destruction of all her dearest hopes, will vent the bitterness of her soul, on the authors of that system, by which the son of her love was led into the ways of the destroyer. And by and by, when religion shall have gained that ascendency over the moral feelings of our countrymen to which she is destined, the pen of some *Christian Tacitus* will do full justice to the character of the men who may be so unhappy, in the present generation as to give irreligious and infidel tendencies to the rising youth of our country. There is nothing personal in these remarks. I speak now of prevalent prejudices, and of the general course of measures pursued in the Southern country.

But while I freely, as becomes the citizen of a free country, express these views, I feel it to be my duty to say that on this subject I cannot go to the length of some among us. Although most fully persuaded that it is as idle to attempt to govern men by laws without religion, as to put down the northwestern blast by a syllogism; yet in all public schools, intended for general education, there ought to be an entire exclusion of sectarianism. When a parent sends a child to College, or to the University, there ought to be no reason to apprehend that any influence will be employed to proselyte him to any sect of Christianity. Every ground of apprehension such as this ought to be effectually removed. It is equally true that no parent ought to have the least reason to fear that his son will, by any influence exerted on him during his education, be won over to *Unitarianism* or *Deism.* Every one ought to think of his own rights and feelings, and be willing that what he claims as just and proper in his own case, should be secured to others. While therefore I contend that the general principles and all the moral influences of the Christian religion ought to bear on the discipline of schools, I maintain that they who govern these important institutions ought never to allow a system of proselytism to be introduced into them. And

ing; we have the right, as free citizens, to build up *our Seminaries*, and furnish ourselves with religious teachers competent to give instruction. If Christians will but use their privileges with zeal and discretion, they may cause the blessed effects of religion to be felt in every part of our land. O! if, in our happy lot, we had the spirit of primitive christians; if, forgetting all minor differences, and healing all our own breaches, we would resolve as with the heart of one man, that no family in our country should be without a Bible; no neighbourhood without its Sabbath school, its Church, its Pastor, its regular sanctuary privileges;—if we appreciated as we ought the value of a learned and faithful ministry chosen by the people, and bound to them by the bond of christian love; if we felt as we ought our obligations to promote knowledge, virtue and piety in the country,—no pleadings of mine would be necessary to move you.

Our object at present is, to obtain assistance for young men pursuing an education for the ministry of the gospel.—In this country, we have no Institutions with large endowments, established by the state for this purpose. Many a thousand pounds, extracted from the hard earnings of the poor have gone to this object, in other countries—But, "behold we show unto you a more excellent way." We go to a people whom the Lord has greatly blessed, and say to them, "Brethren and fellow-citizens! Do that, by your annual contributions, from love to your Saviour, to the church, the country, do that voluntarily for the purpose of affording an an educated clergy to society, which is done elsewhere by permanent establishments, to train up a PRIESTHOOD, who by the authority of government, or by individual patronage are imposed on the people. Can Virginian Christians and patriots want higher motives—Can they resist such pleas as are here offered?

for myself, I would give my vote at once to displace a professor who should attempt to bring over a student even to my own party in religion. In truth, one man has as much right to hunt for proselytes as another; and if the thing is tolerated at all, our public institutions might become theatres for theological polemics.

But it will not answer, in order to avoid these evils, to employ men who will profess *any* religion the public likes best, without attachment to one form more than another. This would be taking the *name*, and giving up the *thing*. The truth is, a real Christian of enlightened views distinguishes between what is essential to religion, and what is incidental. He finds essential truths, and circumstantial differences, among all Christians. He does not therefore think the peculiarities of a sect of vital importance; and is ready to forego any preference he may feel for them, in favour of those great interests, which affect the general well being of society, and the everlasting happiness of his fellow-men.

I do not dictate nor prescribe. But it is my duty to tell you that you are God's stewards. You will have to account to him for your use of every thing he has given you, even to the last mite. Life is flying away like an arrow; death approaches, judgment is before you. God spares you for a little while, that you may have an opportunity of doing good.—I will pause then a little, that you may determine for yourselves what you will do on the present occasion. But anticipate the time, when it will be said in terms not to be disputed, and with a tone that will thrill through you, "Give an account of thy stewardship; for thou mayest no longer be stewards."—Try to draw up in your minds, a true statement of your account with your Lord.—Friend! of how much has the master made you steward—and of how much you, and you, and you? Of two thousand—one thousand—five hundred—two hundred a year? And how much have you expended for vanity—how much for pride—and luxury—and ambition?—And how much have you hoarded up for avarice. How much have you consecrated to the glory of God, with a single heart, and an earnest desire to do good to your fellow-men? That day, when the heavens shall flee away, and the earth be burnt up, will declare the truth. The record will be made in the book of God's remembrance, without an error—and it shall be proclaimed to the universe. Ah! then you will find that what you have devoted, in love to God, to the cause of knowledge, virtue and piety, is *saved* and laid up in a secure place—while all that has been spent to pamper luxury, to gratify ambition, pride, vanity and avarice, is gone, is lost forever. Many who are poor in this world will be rich in heaven; and many who are rich here, will be stripped of all, and be poor eternally.

God grant that you may be rich in good works, laying up in store a good foundation for the time to come; that you may lay hold on eternal life—Amen.

REFLECTIONS ON THE CLOSE OF THE YEAR.

This year closes the first quarter of the nineteenth century. It is an interesting point of time, from which the christian, the patriot, and the philanthropist may look back, and survey the progress of human affairs. The limits of our monthly publication do not permit an extended view of this great subject; yet we may throw out a few hints, which perhaps will afford materials of thinking to some of our readers.—This is the whole amount of our pretensions.

It cannot but strike the most cursory observer, that the facilities of intercourse between all parts of the world are such, that it is easier now, than at any former period, to view the movements of human society; and determine whether our race are making improvement, or going backward. It is culpable negligence, not to make use of the opportunity thus afforded.

The last twenty-five years have been pregnant with events of deepest interest to all classes of men; and have taught lessons, which afford most important instruction to all but the perverse and the blind. This period derives its most striking characters from the violent struggle, which has been carried on between two parties, who may be designated as the *Friends* and the *Enemies* of human improvement. And the contest is not yet over. No human being can see to its close; or foretel its issue. We, indeed, are as little disposed as any to despair of a good cause; and we do believe that it will require a mighty effort of the *genius of evil* to extinguish the lights that are now in the world. Yet, we are not sure that darkness is not coming upon the earth. Truth will indeed finally prevail—man will be free—learning, science and religion will be universally diffused.—But the great battle is yet to be fought. And it is not for man to conjecture what conflicts are yet to be sustained by the friends of improvement.

The American Revolution, was the work of a sober, intelligent, moral people. It would have been well for the world, as far as we can judge, had it been left to exert its proper influence on the nations of Europe, without attempts to counteract it on the one hand, or prematurely to hasten the effect, on the other. But when revolutionary France appeared, like a star madly "shot from its sphere," and threatened to destroy all the principles which bind together human society, a spirit was roused, which, whatever it might have been in the beginning, is now the enemy of improvement. The turbulence, the violence, and outrage of these revolutionists seemed to call for and justify measures of self-defence. But in the issue, the determination was formed to prevent, if possible, the progress of knowledge, and throw the people back into the darkness of the middle ages. The effort has succeeded beyond the hopes of the enemies, and the fears of the friends of human improvement.

In Spain, Italy, Germany, Poland,—indeed throughout the continent of Europe, an obstinate warfare is carried on against the rights, the advancement, the happiness of the people.—Education is discouraged. Superstition is fostered. True

religion is discountenanced. The whole duty of man is comprised in obedience to the Prince, and submission of the conscience to the Priest. *Retrograde* principles are supported by the whole physical power of that quarter of the globe. It is true that the condition of France is much better than it was before the revolution. But even there, the great effort is to carry things back to the former condition. And the extensive prevalence of popery in that fine country gives an immense advantage to the enemies of the people. If the press enjoys a qualified freedom, and public opinion exerts some degree of force in France; it is not so in any other country on the continent.

As for Greece, the philanthropist scarcely knows what to hope. She yet carries on a doubtful contest with her barbarian oppressors. And such is the ambition of her leaders; such too the ignorance and superstition of the people, that should she prove victorious, it is uncertain whether she is capable of self-government. Ignorance and superstition disqualify men for freedom.

If we turn from Europe to Asia and Africa; it is like turning from a feeble light to deep, palpable darkness. The prevalence of Mahometan and Pagan superstition; the want of schools; of the press; indeed of almost every species of mental stimulus, puts down all expectation of improvement.

But in the new world, the case is totally changed. No true hearted American can compare the United States as they were in 1800, with the United States in 1825, without honest exultation and most lively gratitude. In 1800 our population amounted to a little more than five millions; it is now more than eleven millions. The growth of the nation has in other respects been proportional. Her consideration in the eyes of the nations, has risen in an equal degree. She stands forth now as an example before the whole civilized world.—Her friendship is valued by all; her resentment not lightly incurred by any. The most enlightened statesmen and philosophers look on, and contemplate our rapid increase with surprise; while many dread the influence of our free and happy institutions on the fate of the empires under their control. But our internal improvements are to us the chief subjects of felicitation. Within the last twenty-five years, the spirit of education has been wakened up to much greater energy; the facilities of acquiring knowledge have been increased; the character of American literature has been elevated; agriculture, commerce and manufactures have been greatly extended, and improved; intercourse between all

parts of our vast territory has been much facilitated; and thus new bonds of union formed between the various regions of this great Republic. The christian patriot, while he contemplates this weight of national glory and happiness, cannot but acknowledge in all "the finger of God;" and exclaim with devout and affectionate gratitude, "He hath not dealt so with any other people!"

Hispano-America seems to have established its independence; but it remains to be seen whether there is sufficient intellectual and moral improvement among the people for self-government. Much has been done to stimulate their minds, and excite their feelings. But their religion is hostile to freedom. Popery is always slavish and intolerant. It is at war with republicanism. It keeps the people in darkness. It makes man, the Lord of conscience. Some evidences, however, have been afforded that a system of toleration will be adopted by the South Americans. This is a great improvement. But the only plan consistent with perfect freedom is that adopted in the United States; where religion, in all its forms is protected by law, while no christian society has the least pre-eminence.

These observations have some political bearing; but they touch no party questions. They have, however, considerable connexion with the interests of religion, and cannot therefore be out of place on the pages of this Magazine. But we shall now turn to something more peculiarly within our province. It is our design to offer a few desultory remarks respecting the progress of Religion in the first quarter of the nineteenth century. This is a subject, which might well fill a volume.

When we speak of the progress of religion, we wish our meaning to be distinctly understood. A few of the following remarks, then, are intended to be explanatory.—It is now, and for a long time has been quite common to speak of christian nations, and christian governments. But there are *no such nations, or governments in the world*, unless indeed we should make an exception of Pitcairn's Island, or the Society Islands in the South Seas. In no country in the world, is there a majority of real christians. No government administers its affairs on the principles of christian morality. We do fully believe, too, that there never will be a christian government; until some nation, in which the *people govern*, shall become so thoroughly christian, that their representatives will feel themselves obliged to act on evangelical principles, in order to satisfy their constituents. When that will be heaven alone knows.

Our next remark is, that the nominal Christianity of most who are called after the name of Christ, is no more like the religion of the gospel, than the mere undefined shadow of a man walking in moonshine, is like the living, sentient, reasoning active man himself. There is no vital religion, there can be none, where there is no conversion of the heart to God, no deep and thorough repentance, no lively faith in the atonement of Christ, no looking to God for the influences of his Holy Spirit. That Christianity which is made to consist in mere ceremony, show and form, and that which makes a lame and meagre morality its highest praise, is not the religion taught by Christ and his apostles. This ought to be borne in mind, while we are endeavouring to form a judgment as to the progress of Christianity during the period under Review.

Now it cannot but strike the observer, that of all the settled and regular governments in Christendom, our's is the only one, which does not make the Christian religion, in some form or other, "a part and parcel of the law of the land." But it is a religion, which the gospel does not recognize. Accordingly we find that no government patronizes evangelical preachers. Alexander, the Autocrat of the Russias, and head of the Greek church, now frowns on the Bible Society, and has compelled the missionaries, who were labouring for the conversion of his heathen and Mahometan subjects, to leave their stations. He became alarmed at the influence of the Bible, and the light shed on the minds of his people; and decreed that things should remain as they are. In France, the government is kind only to those who are zealous to promote catholic superstitions. In England, the evangelical preachers receive no promotion from the higher powers, and are reckoned worthy of no confidence, while British officers on foreign stations are cashiered for not joining papists in the worship of saints. It is so universally. Even in this country, if we are not misinformed, when government has occasion for the services of a clergyman, as for instance in a chaplaincy in the navy or army—the man is preferred *who avows no preference for any particular mode of faith or form of worship!* This whole thing may easily be accounted for. Evangelical religion takes a strong hold on the conscience. It teaches its subjects to say, "We must obey God rather than man." They therefore cannot trim, and bow, and flatter. They cannot make compromises between duty and expediency. They cannot lay the desired "unction to the soul" of him who wishes to live as he pleases, and yet cherish the hope of heaven. They tell kings and princes, to the very face, that

they are miserable sinners; that their pride, their luxury, their sensuality, their ambition, their oppression bring down the wrath of God upon them, and that they are going headlong in the way of perdition. But these are unsavoury truths to the great men of this world. Accordingly there is scarcely an instance in the records of the Christian church, in which the ruling powers have favoured *true religion.* This is remarkably the case, during the period now under review. In England most *even of the rulers of the church* extremely dislike evangelical men. On the continent of Europe, there have been recent instances of violent persecution against them. They are frequently charged, in bitter terms, with disloyalty; and always lie under this odium.

Now it is a little remarkable that the very sort of men, who are every where, under religious establishments, discountenanced, and borne down, because they are not as compliant and submissive to rulers as is wished, should in this country frequently encounter opposition and reproach, under the stale calumny that they are not friends to liberty. There is an ignorance and perverseness in this thing, highly discreditable. Men of candour ought to be above such flagrant injustice: men of talents ought to be ashamed of so old and threadbare a story.

The result of our observations on this whole subject is, that vital religion has gained, during the last twenty-five years, no friendship from the ruling powers of this world, and that universally the effort is either to pervert christianity from its proper uses, and make it a tool of government, or, where that cannot be done, to oppose its progress. And this is one part —if we may so speak—of that mighty struggle to which we adverted in the beginning of these remarks. There is a deeply laid scheme to re-establish opinions rendered obsolete by the Reformation, and to throw the church back into the dark ages. Power, wealth, genius and cunning are employed in its completion. It becomes all who love that Church, which the Lord Jesus purchased with his own blood, to be awake, to be united, and put forth all their strength to defeat the design.

And doubtless there is much to encourage these pious and benevolent exertions. There has been a great enlargement of knowledge during the last five and twenty years. There is much more reading and thinking in the world than there was at the beginning of this century. The press has more activity and energy. Public opinion has more power. There is an increase of intelligent moral feeling in the world. And

we rejoice in adding that the number of real christians has, no doubt, been greatly enlarged. Those interesting events, called *Revivals of Religion* have been so multiplied, as to put this matter out of dispute.

It is true, that what may be called the Philosophy of this subject has not yet been well settled. And perhaps the wisest in the church have not yet learned how to manage these powerful excitements. Still, however, there is abundant reason to believe that in these revivals, multitudes have been brought to the knowledge of the truth, and real piety greatly promoted.

But if we look for that particular circumstance, which most strikingly characterizes the present age, and more than any thing else assimilates it to that of the Apostles, we shall find it, *in the acknowledgment of the obligation to promote the religion of the gospel.* There was a wakening of the spirt of benevolent exertion before the commencement of the present century. But in comparison with the charity of the present day, it was like the cloud seen by the prophet's servant, compared with the sea of watery vapour, which pours refreshing showers on a whole continent. This expression is perhaps too strong. To say the least, then, there has been a great augmentation, and a much wider diffusion of this spirit. Indeed we can find here and there an individual, who seems fully to acknowledge his obligation to do what he can to build up the kingdom of Christ. There are *some* preachers, who labour with apostolical zeal and constancy; *some* missionaries, who count not their own lives, *nor even their reputation*, dear to themselves, if they may but fulfil their ministry: and *some* laymen, who in all their family and business-arrangements recognize the obligation to honour the Lord with their substance.

There is no need of entering into particulars on this subject. The general history of Bible, Missionary, Education, and Tract Societies, and other benevolent associations is too well known to be repeated. It is much to our purpose, however, to remark that the success of those efforts is quite as great as could reasonably be expected. Religion does not work miraculously. It is a moral cause, which operates like all other moral causes. Its effects are not rapidly produced in the mind of a nation. It is like leaven, which a woman hid in three measures of meal, until the whole was leavened. It is like a grain of mustard seed, which is the least of seeds, but becomes the greatest of herbs. This religion is taking root, wherever evangelical missionaries have been employed. By and by it will rise up in its majesty—it will bless the nations with its fruit, and they will delight to "sit under its shadow."

Our own country, owing to its rapid increase of population, is to us the most interesting field of missionary labours. It is here that the providence of God directs us to employ our most vigorous efforts. And here a mighty machinery must be kept in operation, to prevent the growth of a sort of heathenism of the very worst character, a bold and daring impiety strangely mingled with superstitious notions and fears. When thinking on this subject, it is impossible not to look forward to the next twenty-five years: and we are apalled with the thought that by the close of that period, there will be TWENTY-TWO MILLIONS of souls in the United States. And of these, about *four millions* will be blacks! How will provision be made to diffuse among this mighty mass of population a moral feeling, and a sense of obligation, sufficient to preserve order and peace in society? Here is a problem to be solved, which requires the talents of the best heads and hearts in the church and out of it.

But our business at present is retrospective. Some points too are of a most delicate character. We approach them with a trembling solicitude, and an anxiety truly embarrassing. The spirit of benevolent exertion which has been kindled up in this country, is now frequently brought in contact with this awful subject. Without making it our business to treat it directly, we wish to state a few facts, which ought, as we think, to be borne in mind by all who speak and act on this important affair.

The blacks, who were brought into this country, with a very few exceptions,* were Pagans of the lowest character. From the beginning of the slave trade, to the present day, it has been the general policy of owners to keep their slaves in ignorance. The small number who have been taught to read, need not here be taken into the account. In the general management of these creatures, authority furnishes the ordinary motive of service; not however in most instances without an intermingling of kindness. One of the worst parts of their moral condition arises from the fact, that the laws of the land do not recognize the obligations of marriage among them. Living where Christianity is the acknowledged religion of the country, they have, almost universally, ceased to be Pagans; but comparatively few among them have become Christians. There are indeed some, who would adorn any Christian society by their exemplary lives and conversation. But taking the black population throughout, we should say, that not one twentieth part makes any pretension to Christianity. And

* A very few were Mahometans.

of those who do, we apprehend that a smaller proportion now give evidence of real religion, than at the beginning of the present century. When we, who are now becoming gray, were young, it was the custom of the blacks, when they wished to learn the duties and doctrines of Christianity, to frequent regular places of worship, and attend on the ministry of those who were able to instruct them. But it is less the case in the present day. A new race of preachers has sprung up.—Teachers of religion, who cannot read, are very common. And every thing evinces a settled purpose among the people of colour to have religious worship in their own way, and apart from the whites. The most careful observation has convinced us that there has been a vast increase of fanaticism, and very little of true religion during the period under review. A single fact related to us on the most unquestionable authority, may illustrate this subject. A female servant, who made a profession of religion, was convicted of a very grievous offence. It was ordered that she should receive correction. During the whole of the painful process, she clapped her hands continually and cried "Glory! Glory to God! Thank God that I am worthy to suffer persecution for righteousness sake!"—And the overseer found it out of his power to subdue her spirit. We say that this fanatical spirit is growing among the blacks. And no wonder—They have not been instructed in the true principles of Christianity. The policy, as we observed, has been to keep them ignorant. And who can be surprised that powerful religious stimuli applied to an almost Pagan ignorance should produce fanaticism?

It is certain, too, that there has been a marked increase of depravity among this people within twenty-five years. Their condition is much easier than formerly. They are better fed and clothed, and not worked so hard. They feel this; and their spirit has risen. They are less obedient and humble than formerly. They are more intemperate, and, if we judge not amiss, more licentious and thievish. It is manifest indeed that they are gaining in many respects on the whites: that our institutions, our habits, &c. are producing a great change of feeling and conduct in masters; and that servants are well apprised of this fact, and take full advantage of it.

We have made these remarks, for the sake of shewing that this whole subject is one of extreme difficulty and delicacy. That it ought to be approached with the utmost caution, and handled with the greatest judgment. We are no advocates of slavery. God forbid that we should be. But we do wish that christian philanthropists would observe the

wise caution of the Apostles on this subject. We cherish the hope, we do most devoutly pray that the time may come, when such privileges as *American citizens* enjoy, will be the portion of all of every colour on the face of the earth. But when men undertake a work of benevolence, which requires the concurrence of millions, *let them beware of running before public feeling.* When an attempt is made to change the condition of a whole people; let care be taken that they be prepared for this change. It would be easy now to produce a feeling in the holders of this sort of property, which would bring back former modes of treatment. It would be easy to excite a feeling among our bondsmen, which would render *recession* necessary as a measure of self-defence. It is most obvious that immediate emancipation would be madness. It would be turning loose on society fifteen hundred thousand lawless, ignorant and depraved beings, who have never been accustomed to reflection or self-government.—Gradual emancipation would mend the matter but little, unless measures should be adopted to improve the moral condition of the race.

We confess that this subject always embarrasses us. And the greatest of all difficulties arises from this melancholy fact, that this is not a *christian nation.* A very large majority of our citizens do not acknowledge the gospel as their rule of living; they feel not its power; they obey not its precepts. It is in vain then to address evangelical motives to them. They will do what they judge to be for their worldly interest; let christians say what they will. Where is the advantage, then, of making speeches, and writing better things, which only excite hatred on one part, and discontent on the other? The government has no right to take that from a man, which has been acknowledged to be property. The attempt would at once burst all the cords which bind this nation together.—The church can do nothing except with those who acknowledge the truths which she teaches; and voluntarily put themselves under her discipline, as it is agreed beforehand that it shall be exercised. We do, then, most earnestly entreat those, who take a lively interest in this thing not to be rash; to use no intemperate expressions; to abstain from irritating language; and above all to make themselves well acquainted with the actual state of things, before they recommend particular measures for producing a total change.

Deeply interested observers as we have been for more than twenty-five years, we are fully convinced that both they who contemplate the continuance of slavery, and the friends of its

abolition are in error. In any event, the first duty is to improve the moral condition of the negroes. All experience, from the time, when Dutch and English cupidity first brought this curse upon us, until the present day, has shown that it is unwise to leave slaves to pick up their moral and religious principles fortuitously. And the evidence is growing stronger and stronger every year. It is certain too that some form of religion or superstition will prevail among them.—And it is beyond all doubt true that if religion is not genuine, it exerts an unfavourable influence on morals. When a man is prompted by his own visions and imaginations, or by those of the fanatical teacher to whom he has surrendered himself, all hold on his understanding and his natural feelings is lost, and it is indeed a difficult work to govern him. Surely then it is best to bring him under the influence of the pure and gentle religion of the gospel, which teaches contentedness, patience, submission to the will of God, and the faithful discharge of every relative duty. We do therefore believe that the great error in relation to slaves, which prevailed during the last twenty-five years, is the neglect, and more than neglect of their moral and religious interests. And as for those, who, in the zeal of their philanthropy, urge the universal emancipation of slaves, we apprehend that their ardour runs before the growing feeling of slave holders, and does not permit them fully to consider the actual condition of the objects of their charity. The first great object with both, ought to be to bring this race of men under the influences of the pure religion of the Bible. This will make those, who must continue in bondage, faithful servants; and those who may be liberated, fit for the privilege.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Plymouth Colony.—Proposals are advertised at Plymouth, for printing in a duodecimo volume, *Memoirs relative to the Old Plymouth Colony, from its first settlement in* 1620, *to the period when the Colony was united to that of Massachusetts, in* 1692. The advertisement announces, that the *New-England Memorial*, by Secretary Morton, and the *Old Colony Records*, will be made the basis of the work, and the residue will be faithfully compiled from such historical productions as will afford an ample source for the purpose of a concise history of the Colony.

A number of literary gentlemen in Boston are about to form a society to be styled the *American Biographical Society*, for the purpose of collecting the materials, and extending the knowledge of American Biography.

Minute Engraving.—A very curious specimen of minute engraving has been recently published by Mr Williamson of Lambeth. This is a plate on steel representing the crucifixion. Immediately over the head of the Redeemer, a small circle appears, the eighth of an inch in diameter, in which the whole of the Lord's prayer is accurately and even elegantly engraved. This would seem almost impossible, and at first the eye glances incredulously on the space said to be so occupied, but a magnifying glass shows the statement to be perfectly true. Every word may be distinctly read. The letters *t e m p t a*, in the word temptation, are rather darker than the rest, but the whole is very legible, and the letter A in the word amen, has a bold flourish. The surrounding ornaments are in good taste.—The Lord's Supper group is peculiarly happy. The scroll on the cross contains in letters, even smaller than those of the circle, the name of the artist.—*Eng. pap.*

Portrait Painting.—Rigo, the painter, who was among the men of science and art who accompanied the French expedition to Egypt, fell in at Cairo with a caravan from Nubia.—As the trader of the caravan had a countenance which displayed the national features in a striking manner, Rigo resolved to paint his portrait, but was obliged to give him a considerable sum of money before he could induce him to comply with his wish. At first the Nubian seemed content with the picture: but as soon as the colours were laid on, he uttered a loud cry of horror, and all endeavours to appease him were fruitless. He escaped to his home, where he related, that his head and half of his body had been taken away by a painter. Some days after, Rigo led another Nubian into his workshop, who was no less struck with horror at seeing the picture, than the man whom it represented had been; and told all his countrymen, that he had seen a great number of lopped off heads and limbs in the Frenchman's house. They laughed at him: however, to satisfy themselves about the matter, six of them went to visit Rigo. They were seized with the same panic at the sight of his paintings, and no entreaties could prevail upon them to remain in the house.

Doctrine of Sensations.—In the course of a lecture recently delivered in London, Mr Abernethy took occasion to exemplify the doctrine of sensations not residing in the part where they were supposed to be felt, but in the brain itself; and instanced the case of a man who fancied he felt an itching in his ankle, and actually scratched the extremity of his wooden leg, to appease the supposed irritation. It is on the same principle, that when patients' limbs undergo amputation, they often fancy they feel sensations in their toes and fingers, although those parts are removed: so great is the delusion at times that they are not satisfied the limb is off until they have ocular proof given them by the removal of the bandage from their eyes, when they become convinced of the fact.

Iron Water Tanks.—Capt. Basil Hall, in the London Journal of Science bears testimony in favour of iron water tanks, in the following terms:

"I once filled a tank with clear water at Portsmouth Harbour, and having carried it four times across the torrid zone, and round Cape Horn, over a greater distance than the circuit of the globe, brought it back again, and more than two years afterward, in the same tank, not in the least degree discoloured, in all respects as good as when it was first taken up from the spring."

Agricultural College.—It is in contemplation to establish an Agricultural College in the vicinity of Boston. A meeting of the friends of the proposed institution has been held, and a committee appointed to receive monies, and solicit donations, and subscriptions to aid in carrying it into effect.

Manufacture of Paper and Glass.—The Pittsburgh Gazette states that in 1810, there were but two paper mills in western Pennsylvania. Now there are *nine*, four of which are owned by citizens of Pittsburgh, besides two in the adjacent county of Jefferson, one also of which is owned by a citizen of Pittsburgh.

In three of these manufactories, the machinery is propelled by steam power, and the others by water power. They have together thirty vats. In the steam mills, forty reams per week are made at each vat on an average the year round, making the produce of each vat upwards of six thousand dollars in the year. The average value on the paper produced at each vat in the water mills, is estimated at 5000 dollars per year, and the rags consumed in each vat at 40,000 lbs. Taking all the mills at this average rate, and estimating rags at 5 cents a lb., the paper manufactured in the mills enumerated, would be worth $150,000, and the amount laid out in the country for rags would not be less than 58,000 dollars.

The manufacture of glass was commenced at Pittsburgh in 1798, but the success of the business was, for some years, very doubtful. Now, white and flint glass of the very best quality are manufactured there, and the annual produce of nine glass-works in western Pennsylvania is equal to $165,000. Two of these works are at Pittsburgh, one is at Birmingham opposite Pittsburgh, one at New Albany, four miles below Brownsville, one

at Brownsville, one at Perryopolis on the Youghiogheny, one at Williamsport, and one at New Geneva.

Apple Tree.—Some years since, a tree, supposed to be a Siberian crab, was planted in England, which soon afterwards produced the fruit which was expected. In a few years, however, a sprinkling of large apples was discovered on a solitary branch, the remaining part of the tree bearing crabs as before. This circumstance excited but little attention at the time, as it was concluded that the branch in question had sprung from a separate apple scion, which had been engrafted in the stock, and was just beginning to bear fruit. But the mystery of the case is this: on each succeeding year since that period, the crabs have gradually disappeared, and apples have taken their place; and for several seasons past, every branch of the tree, which is now of considerable size, has produced very large apples in great abundance, and of superior quality, although no part of the tree has been pruned away since it was planted.

Paint made with Potatoes.—Take a pound of potatoes, skinned and well baked. Bruise them in three or four pounds of boiling water, and then pass them through a hair sieve. To this add two pounds of good chalk in fine powder, previously mixed up with four pounds of water, and stir the whole together. This mixture will form a sort of glue, capable of receiving any kind of colour, even that of powdered charcoal, brick, or soot, which may be used for painting gates, pailings, and other articles exposed to the air.

REVIEW OF RELIGIOUS INTELLIGENCE.

GOOD EFFECTS OF MISSIONARY EFFORTS.

In the London Quarterly Review for June last, we find the following practical illustration of the benefits resulting from missionary efforts. This plain narration of facts speaks a language that cannot be misunderstood or misinterpreted.

Sierra Leone.—By the official returns in August, 1822, it appears that the population of Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated by the abolition of the slave-trade, such is the remorseless villany of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave ships, has been dreadful. They are settled in villages, under the superintendents of missionaries or schoolmasters sent out from this country, *and of native teachers and assistants*, whom the settlement now begins to supply. The effect of this training has been such

that though, when the population of the colony was only 4,000, there had been forty cases on the calendar for trial; ten years after when the population was 16,000, there were only *six;* and not a *single case from any of the villages under the management of a missionary or schoolmaster.* It is affirmed that the authority of the word of God, in connexion with Christian discipline, supersedes among them almost all necessity for human laws. "Most of those with whom I live," says a missionary, (whose life has since been sacrificed in this good cause,) "I have seen brought from the holds of slave ships. I have seen them rise from the chains of the slave dealer to become industrious men and women, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceful neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ." Would this true servant of his heavenly Master have exchanged that feeling for the victories of Bonaparte, and all his power, even if that power had been stable?—Could any success in the pursuit of fame or fortune have given him a happiness equal in kind or degree, to that which he thus deserved and obtained? Captain Sabine of the Engineers, has authorized the Committee to state his testimony, that "after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian Instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regents Town, their spirit and conduct are such, that he is persuaded *there is not to be seen upon earth, a community of equal size so truly exemplary.*" A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, to such a state in so short a time, Sir Charles M'Carthy replied "no other than *teaching them the truths of Christianity,* which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people, and believe me," he added, "if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you."

GOSPEL-PROPAGATION SOCIETY.—This Society, although one of the oldest and most extensive missionary societies in Great Britain, is comparatively little known in this country. From a circular letter recently issued by the Directors, we learn that the operations of the Society extend over the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland and the Bermudas, as well as to India; and it is proposed, as soon as the state of the funds will permit, to introduce the Society's plan of religious instruction and general education into the British colonies which have been recently planted in the southern parts of Africa and the interior of New Holland. The number of missionaries now in the

service of the Society, in the North American colonies alone, is *one hundred and three;* and, in addition to these, more than one hundred schoolmasters are partially supported from its funds. With a view to the formation of a body of native clergy for the service of the British North American colonies, the Society has contributed largely toward the support of King's college, Windsor, Nova Scotia, by an annual grant, and by the endowment of Divinity scholarships. It has also made frequent grants in aid of the erection of churches in the infant settlements, and has been the great instrument of introducing the Lancasterian system of Education in the capitals of Canada, Nova Scotia, and New Brunswick, and of extending it through every part of the British North American colonies. In India, the funds of the Society have been expended principally on Bishop's college in Calcutta, where provision has been made for the support of three professors; and a resolution has been passed to endow twenty Theological scholarships for the purpose of forming a body of missionaries, catechists, and schoolmasters. The Society has also recently undertaken the superintendence and management of the missions in Southern India, which were formerly maintained by the Society for the promotion of Christian knowledge. Five European missionaries and six native teachers, devoted to the instruction of the Native congregations in the neighbourhood of Madras, have thus been added to the Society's establishment, which before consisted of six European missionaries. The whole number of its missionaries in India, therefore, at the present time is eleven. In the support of these various establishments the Society has expended annually, for the last four years, 6000*l.* more than its income —*N. Y. Observer.*

American Tract Society Instituted at New York.—The Committee of this Society feel constrained to acknowledge the good hand of God which has thus far attended their endeavours, and which is opening before them a prospect of most extensive usefulness. Their conviction is daily strengthened, that the plan of the Society is at once practicable, and well adapted to promote the prosperity of the Redeemer's kingdom. The Publishing Committee have now sanctioned, with great unanimity, *more than one hundred Tracts*, of a very serious, practical, and truly evangelical character; containing, they believe, those very truths which God is accustomed to bless to the conversion of the impenitent, and the growth in grace of the people of God. Of these Tracts, more than *seventy* are either stereotyped, or in progress at the foundery.

The Committee have satisfactory evidence, that the Society is gaining a place in the ardent affections of those who love Zion. Christians feel, more than in times past, the importance of efforts to diffuse religious knowledge, through the instrumentality of the press. They feel more for the wants of the millions of our country who have not the means of grace. They have become convinced of the importance of systematic and united exertion.—Pious, evangelical, and devoted christians, of different denominations, are brought nearer to each other, and have learned that though they are called

by different names, their object and their hearts are one, and that in the grand outlines of practical religion they agree. And they seem willing to begin to exercise, while on earth, something of that brotherly love and christian affection by which they hope to be delightfully united in the perfect bond of heaven.

To all the friends of the Society, who wish to place at least one stone in its foundation, the Committee would suggest, that their aid will never be more needed than at the present time. The Committee hope, before the next annual meeting, to supply the christian community with a variety of at least from 150 to 200 Tracts, issued in a neat style, and every way adapted for the most extensive circulation. Should this be done, and the Depository be furnished with an edition of 5,000 or 6,000 copies of each, the whole amount of funds requisite, including the cost of engravings and other incidental expenses, will doubtless exceed 10,000 dollars; and less than this the Committee feel cannot be done, consistently with the responsibilities which the Society has assumed. While the Committee then, are performing the labours which necessarily devolve upon them, and while they gratefully acknowledge the liberal aid which has in several instances been kindly afforded, they are constrained to invite the pecuniary assistance of all who regard the welfare of the Society. Would those on whom God has conferred more of this world's good, contribute liberally; would Ladies constitute their pastors Directors or Members for Life; would the active friends of the cause form Auxiliaries in their own vicinity, which should appropriate a part of their funds in aid of the Parent Institution; would all do something, according to their ability; and accompany their donations by their prayers; the Society might rise up from its infancy, and soon extend its cheering influences in every direction.

It should be mentioned with gratitude, that the Society sustains the most friendly relations to all the principal Tract Societies in the United States.—With some of them a formal union has been consummated. Others have presented the Society with their publications, and expressed, in the kindest manner, their wishes for its prosperity. The Extracts from Correspondence, will show the cordiality with which the Society is greeted by the friends of Tracts across the Atlantic; how manifestly Providence is preparing the way for extending its operations in our own and foreign countries; and how mercifully he has condescended to bear witness to the efficacy of this branch of benevolent exertion, by crowning the distribution of Religious Tracts with the saving influences of the Holy Spirit.

BOMBAY.—The following joint letter, addressed to the Corresponding Secretary, has been received by a Salem vessel, which left Bombay on the 31st of July.

Bombay, July 19, 1825.

Dear Sir—Since we last wrote and informed you of the death of our lamented brother Nichols, all the adult members of our mission have been spared without any severe or lasting sickness. But the list of our deceased

children has received still another name. On the 3d inst. the child of Mr Garrett, named Mary Hardy, experienced the general doom of fallen man. Her complaint was attended with some symptoms of the hydrocephalus, though the disease was not distinctly marked. Mrs Nichol's child is now quite ill. When the Lord will cease smiting us, and replenish our desolation with spiritual sons and daughters, we know not; but we even hope and look for the time.

The young man who had proposed himself for admission into our church, is still a candidate. Without giving so satisfactory evidence of piety that we are decided to receive him, he still gives us some reason to hope.

He is now at Joonnur, in the interior, where, in consequence of a special request, presented here in person by several respectable citizens and officers of the town, we have established a school. In this school are upwards of one hundred and fifty boys.

As to the schools previously established, we trust our report, which was called for by the liberal assistance, we had here received, will prove sufficiently particular to satisfy each of the benevolent societies, which assist in this department of our labours; and will also save us the time and expense of a letter to each.

Since we last wrote, we have published no new tracts; but have commenced a new edition (10,000 copies) of the scripture history, and are about commencing one of the English and Mahratta books intended for sale, with a view to the promotion of morality and Christianity. We are about to print, likewise, a new edition of the Ten Commandments, with other select passages of the Scriptures. The printing of the New Testament in order is advanced to Philippians. The short epistles were printed previously.

We think the principles and objects of Peace Societies so important, and so Christian, that you will not disapprove of our connexion with them. In reply to our application to the London Society for assistance in the publication of tracts, we have received several copies of their publications, and a proposal of assistance on the formation of a Tract Society here. And we trust, that such an one will be formed, among the friends of Christ in this Presidency, in which Society our brethren in the neighbouring missions and ourselves shall unite.—We are also about to propose to them an annual missionary association for mutual assistance and strength, in promoting the Kingdom of the blessed Redeemer.

We were not long since visited by the converted Jew, Michael Sargon, employed as a teacher of a Hebrew school at Cochin, by the Madras Auxiliary Jews' Society. He came to make inquiries respecting the Jews in this region; and, not long after, we received a communication from Dr Bannister, of Madras, inquiring as to the expediency of the Madras Society establishing Jewish schools here; and whether, in case they should, we would occasionally instruct them. We returned, in answer, our good wishes towards the object of the Society; and remarked, that probably not more than one small school for teaching Hebrew could be established in the vicin-

ity; and that, even in this, a capacity to read and write Mahratta, their vernacular and almost only language, should be made a prerequisite to the admission of any children; lest, perhaps, they should be drawn away, and kept from our Mahratta schools; and thus, in reality, be kept from any adequate acquaintance with the Scriptures. If they adopted such a prerequisite, we should be happy to assist them, as far as our other occupations would permit; but we observed, that we had not fully decided, as to the most expedient way of appropriating our own Jewish funds;—that we have long thought it desirable to establish a school for instructing in Hebrew and Mahratta; and though we had no teacher well qualified, we were endeavouring to provide one by giving instruction to several Jewish boys. As the Greek and Hebrew Scriptures are the principal source of religious knowledge, it was previously, and still is, our wish to have a school, in which both these languages might be particularly taught. We have therefore commenced the instruction of one Mahratta (a Bramin's son) and one Catholic boy in Greek.

We would hope that several missionaries, with those who previously proposed to come to our assistance, are on their way to join us; and also that assistance from on high may soon be vouchsafed us, and be more conspicuous for the encouragement of ourselves and our supporters, and for the salvation of infinitely precious souls.

Yours in the hope and patience of the blessed gospel.

G. Hall, A. Graves,
E. Frost, J. Garrett.

P. S. Since commencing the above, Mr and Mrs Frost, have both been quite ill; Mr F. with a fever. Through divine goodness, Mr F. is considerable better; but Mrs F. continues sick.

The extremely favourable opportunity for a passage to America, with the afflictions which the mission has experienced in the loss of children, and the obvious and dangerous effects of this climate on Mr and Mrs Hall's two children, so that the life, especially of the eldest, has been despaired of, and there is but slight, if any ground to hope they would not ere long fall a prey to the climate of this country; these considerations have induced us all to concur in the expediency of Mrs Hall's accompanying her children to America. As we are solemnly bound to the preservation of life, and as the mission has suffered so much already, and the trial, in the present measure, rests most heavily on the parents, we think we may expect not only the *sympathies* and prayers, but the *assistance* of our fellow Christians.

Sandwich Islands.—The following letter, from Mr Whitney to the Corresponding Secretary, is dated at Wimaah, in the island of Atooi, June 24, 1825. This is five months and a half later than the date of any letters, which had previously come to hand. The intelligence is of the most pleasing kind, and such as should call forth unfeigned expressions of gratitude to God. Probably fuller communications are on their way. In the mean time, let it be a special subject of prayer with the friends and patrons of the mis-

sion, that God would continue and increase its prosperity; and that the multitudes, who now hear the Gospel, may cordially receive the truth as it is in Jesus.

Very Dear Sir,—By an unexpected opportunity I have again the pleasure of writing to our dear patrons and friends. As the ship does not touch at the windward islands, and I know not that the brethren have written to you of late, you will doubtless expect me to give some account of the mission generally. I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people, are much devoted to the work.

On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: "*to return to his country; to seek instruction and religion himself; and to enlighten and reform the people.*"

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved.*

With the exception of Mrs Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr Ruggles is expected in a few weeks from Owhyhee.

Whilst I was writing this, our governor Kaikioeva came in, and inquired to whom I was writing. On being informed, "*Give them*" says he, with much warmth of expression, "*my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life.*" He has lately built a new church thirty feet by ninety, which is probably the best house, that ever was erected on Tauai. The week past he has sent out a message to every chief and landholder to appear in council, on the 7th of next month, when he says, "*I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to*

follow me in the good work." He is indeed in earnest, and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself and all our friends, I remain, dear sir, yours in the Gospel, S. WHITNEY.

PALESTINE MISSION.—A letter was recently received from Mr Bird, addressed to the Corresponding Secretary, dated May 19, 1825, at Beyroot. Messrs Fisk and King arrived from Jerusalem the day before, in good health. The particulars of their journey, as well as of their visit at Jerusalem, are stated to be full of melancholy interest. The communications, in which these particulars might be expected, have not come to hand.

You will recollect the Syrian Archbishop Giarve, who visited Europe some years since to obtain a press, &c. for the enlightening of his people, and who has been since mentioned in the missionary journals from this region. In our late reply to the Maronite Patriarch, the Syrian Prelate is alluded to, not as an "accomplice" with us, nor for the purpose of "justifying our work;" but simply to repel the charge which had been made, that *we buy up books printed at Rome, to get them out of the hands of the people.* The Archbishop (now Patriarch) seems to have been disturbed by our allusion: and has written a defence, of which he lately favoured us with a copy. You will be able to judge of its merits by the following tolerable translation. The original, together with the circular of the Maronite Patriarch, and our Reply we hope to forward by another opportunity.

The following document, issued by Peter Ignatius Giarve, now Syrian Patriarch, was aimed directly at the American missionaries and their attempts to distribute the Scriptures. As the most determined opposition to the circulation of the Bible is manifested by the Pope, and by all his adherents in Western Asia, it is well, perhaps, that this opposition appears in the form of written prohibitions, of a controversial character. This will lead to inquiry, and ultimately to the prevalence of the truth.

A Manifesto, in the name of the Lord, to all who read it.

Whereas we have lately seen an address of the Bibliani,* dated Jan. 1st, which they are pleased to call a refutation of the circular of our Right Rev. Brother Patriarch Joseph, Maronite Patriarch of Antioch,—and we have seen it full of statements and opinions reprobated by the holy catholic apostolic Roman Church, mother and instructress of all churches, having one visible head on earth, the Pontiff successor of St. Peter the Apostle, whom Jesus Christ constituted Vicar in his stead, intrusted to him the keys of heaven to loose and bind, and set him as a rock on which he built his church—and after his resurrection, before he ascended to heaven; submitted to his care his flock of sheep, that is, all Christians with their governors, and teachers, that, consequently, all Catholic believers, of every condition, rank and office, should glorify God in their subjection, as members united to their head, who is the Father of all believers, and that they should re-

* Bible-men, i. e. distributors of the Bible.

ceive no other doctrines, than those of their only mother the Roman Church, to whom it pertains not only to give them the Holy Scriptures, and to declare what books are canonical, but to give their interpretation also.

The Bible-men, among many other sophistical arguments to justify their work of circulating the Scriptures of their own printing, state, that "*Some years ago the English presented a considerable sum to the Syrian Catholic Patriarch to enable him to print the Holy Scriptures according to the copies of his own church.*"

We are bound therefore to defeat this design of their's upon us: in which they aim to deceive the simple hearts of the unsuspecting, by giving out, that we are accomplices in their design. Be it known, then, to all men, that when we began to think of obtaining a press, we first of all sought permission from the Holy Society for propagating the faith, who, of their great kindness, granted our request, and gave a written commendation of our design, when as yet we were in the office of Archbishop of Jerusalem. When we went to the city of London to obtain assistance in our charitable and useful object, it was with reference solely to the Roman Catholics, who dwell in that place. But the Protestant English, of their own accord, chose to make collections for our benefit. We made known to them, and to others, in word, in writing and in print, that, by the grace of God, we were Roman Catholic, yielding subjection to the Pontiff, and acknowledging him, not merely to be Bishop of Rome, but general Director and Head of the whole world; and moreover, that our object was not solely to print the Scriptures received as holy by the Roman Church, according to their number and text, (and that in Carshun not in Arabic,) but also other books, of science and of the Church. This we repeated, again and again to individuals and to companies:—but after all they chose to give us their contributions. And when they had collected their charities, and were about to present them to us, we again declared to them all, that if they consented to make this gift on the ground of mere charity, without any restriction whatever, we would receive it, and not otherwise. They gave their assent; and we then received their bounty on this well-understood condition. After this, when, in the course of about two years, they reported and printed statements to deceive the simple in Europe to believe that we were auxiliary to their purpose of disseminating the Holy Scriptures, we contradicted them from the press in the city of Paris. This was after we were chosen to the Patriarchate, and that with all the honours pertaining to an administrator in religion and government. Besides all this, we have informed the people of London, that the Catholic people of the east do not receive these books which they disperse; nor do their superiors permit them to do so; but have laid a prohibition on the books, as has, in fact been done by all the heads of the Catholic people, and has been done by us. Again, during the past year, some of these Bibliani called on us as travellers, and presented us a copy of their Bible; but we returned it to them, saying, that neither we nor our flock could receive these books.

And now, when they wish to justify their work, by vainly relying on the great things which the English Protestants did at their own instance, as if this would be to their purpose, we have determined to send forth this manifesto, and herein we disclaim all shadow of confederacy, and all semblance of communion which these men would attach to us with them, in the business of printing and disseminating the Scriptures. And we hereby affirm, declare, and publish to all men, individually, and collectively, of every rank, condition, and office, that we, by the grace of God, never have been united with these men in their object, and, by the grace of God, never will be. We also warn our flock, in every quarter, not to receive the Holy Scriptures, nor any other books, printed and circulated by the Bible-men, although given gratis and although perfect as they pretend them to be, according to the edition printed by the Propaganda, under ecclesiastical authority. Let this circular suffice, therefore, from the time of its publication, to refute the writings and reports of these men, heretofore until now, and from this time forth.

In confirmation whereof, we hereunto set our hand and seal.

IGNATIUS PETER,
The Ignoble, Syrian Patriarch of Antioch.

Given in the Convent of St. Ephraim, Mount Lebanon, on the 9th day of the month Adar, (March 20th,) 1825.

All our readers may not be aware, that "the Propaganda" above-mentioned, is the great missionary institution of Rome, which, under the direction of the Pope, has expended immense revenues in substituting the forms and ceremonies of the Romish church, for the forms and ceremonies of heathenism. The Syrian Patriarch is not willing that the Arabic Scriptures, though perfect, as issued from Rome, should be put into the hands of the people:

The epithet *ignoble*, connected with the Patriarch's signature, is assumed as a mark of humility.

Letter from Messrs. Goodell and Bird to the Corresponding Secretary.

BEYROOT, July 1, 1825.

Dear Sir—We are constrained to acknowledge the manifold mercies of our Heavenly Father to ourselves and our families, in preserving us in life, and in so comfortable health, and in surrounding us with comforts, securities, and privileges, far beyond our expectations, and far beyond what the native inhabitants of this country have enjoyed for thousands of years. We have also to acknowledge the divine goodness and faithfulness in permitting us to commence and continue our labours, amidst "the scorning of those that are at ease, and the contempt of the proud," from whom the most determined opposition was to be expected, and from whom much has been experienced. In a country like this, and after what has befallen us, we feel, that we have greater cause for gratitude, that we have been able to do so much, than for discouragement, that we have been able to do no more. Notwithstanding all that has been attempted to frustrate our purposes, and all that has been done to throw a dark cloud over this mission, we believe, that we can say in

truth, and we would say it with the most devout thankfulness, that, so far as Beyroot is concerned, our prospects of usefulness never wore a brighter aspect, than they do at the present moment.

To get firm footing among "a people of a strange speech, and of a hard language;" to inspire confidence in some, and to weaken prejudice in others; to ascertain who are our avowed enemies, and who are such in disguise; to become acquainted with the mode of thinking and feeling, with the springs of action, and with the way of access to the heart; to begin publicly to discuss controversial subjects with the dignitaries of the church, and to commence giving religious instruction to the common people; to be allowed to have a hand in directing the studies, and in controling the education, of the young; and to begin to exert an influence, however circumscribed at first, yet constantly extending, and increasingly salutary——all this, though, it be not "life from the dead," nor the song of salvation, yet it is to be regarded as truly important in the work of missions.

The menacing circulars from those in ecclesiastical authority, and the denunciations from Rome, were comparatively powerless, or rather were less extensively felt: but the firman of the Ottoman Porte spread consternation and terror through all Syria. But, in the face of all that is formidable in the whole conjoined, we have, during the last six months at Beyroot, given away twenty-six, lent seventy, and sold ninety-six of our sacred books.

The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. One of the exceptions is the teacher's wife, who is perhaps fifteen years of age, and the other, a little girl about ten. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two belong to the Maronite communion, two are Greek Catholics, and the rest belong to the Greek church. On account of the increasing importance of this school, and the multiplication of duties upon the hands of the teachers, we have for the last two months, employed a writing master as an assistant.

The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning, which are so characteristic of Greeks.—They are less ambitious and less studious, and are more trifling, inconstant and proud of petty things. Many, however, in this school are lively and promising, and have done themselves honor by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath schools. A considerable number have learnt the Ten Commandments, and a few a part of Christ's Sermon on the Mount. The wife of the teacher can repeat accurately the three first Psalms of David. In spelling words, the school would not probably sink in comparison with any of the common schools in

New England. Some of the boys seldom miss any word, which is put to them from the New Testament. Between twenty and thirty have made such improvement in reading and spelling, as to be allowed to write. We send you with this a specimen of some of their writing. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert and sanctify their souls. This school has cost near eighty dollars.

The school, in which Mr Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance; and his recent removal to a more commodious house will probably further its prosperity. The whole number of Arab youths, that have attended, is about thirty, and their ages from eight to twenty. This school has greatly the advantage of the other in producing a greater degree of intimacy and friendship between us and the scholars, and thus affording a more ready access to the bosom of families.

About four months ago, we succeeded in establishing another school, in a village several miles distant from Beyroot, which consists of twenty. This cannot enjoy so much of our superintendence, but it is subject to the same regulations, as the school in Beyroot. It is situated on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnests and prospects of Heaven.—This school will cost about forty dollars annually.

In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in Modern Greek.

Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunites of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priest will loose influence, and the cause of knowledge and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, and we should be able to establish these schools, than there is now, that we shall succeed in establishing others.

Four times a week through a part of the winter, and twice a week through the whole, we addressed a congregation of beggars, consisting frequently of an hundred and fifty persons. To the Armenians God has opened a door of usefulness by bringing some men of influence in their church into close connexion with us; to an acquaintance with all that we exhibit of loveliness in Christian example, or of simplicity and purity in Christian worship; to an open renunciation of many of their former errors; and to a speculative belief of opposite truths. They have already written to their brethren in various parts, exposing the errors of the church and the wickedness of the clergy; and we cannot but hope, that it is the design of Providence to make them reformers of the age.

In our own families, we have daily opportunities for reading and expounding the Scriptures, and speaking of the things of God to a greater or less number of persons; and the voice of Providence, unless we misinterpret it, seems to say to us; "Be not afraid, but speak, and hold not your peace; for I am with you, and no man shall set on you to hurt you; *For I have much people in this City.*"

For several months, we have held, in connexion with the English missionaries, a weekly prayer-meeting for the special purpose of imploring the enlightening, quickening, and sanctifying influences of the Holy Spirit upon ourselves, to fit us more and more for the work of our high calling. The day of the Monthly Concert, they and we usually observe as a day of fasting and prayer; and, at the close of the day, we sit down together to the table of our common Lord, to refresh our minds with all he has said, and done, and suffered for us. Both of these meetings we have found peculiarly precious, as they have tended to promote a spirit of union and Christian love and fellowship among ourselves, and of more unreserved and untiring devotedness to Christ. And we are happy to add, that, between us and the other missionaries, as well as among ourselves, we know of no feelings to exist in any bosom but those of kindness and goodwill.

Praying always, that God even our Saviour would bless you and us with the light of his countenance, and permit us to behold, and you to hear of the triumphs of his grace over the superstition, error, and sin, that have long reigned here unto death.

We subscribe ourselves, dear sir, your brethren in the kingdom and patience of our Lord Jesus Christ,

J. BIRD,
W. GOODELL.