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CARMELITE CONVENT IN BALTIMORE; AN OUTRAGE WHICH WAS PROBABLY COMMITTED THEREIN.

Most of the citizens of Baltimore know that there is a Convent of the order of *Carmelite Nuns*, situated in Aisquith street, in this city. Any one who chooses to pass along that wide and cool promenade, some summer's afternoon, will see the large roomy edifice, with its windows carefully closed, and curiously grated—and the words "CARMELITE'S FEMALE ACADEMY," painted in large letters over one of the main entrances. By the way, it has surprised us, that they who renounce marriage, should be so surprisingly devoted to children! The Jesuits, make their ostensible business, the education of boys; while all sorts of Nuns, seem to have a peculiar propensity to deal with girls. Now this is not the case with Heretics. Protestant old bachelors, which is the nighest approach we can make to a Monk, are generally averse to being tormented by Urchins. And our only class of single females, that most worthy traduced and estimable class insultingly called *old maids*, generally, prefer kittens, to children. For our parts, we care not who knows, that we consider this, the most admirable class of human beings. We have always noticed, that if any thing is particularly neat, refined, and just, in person or behaviour, the world cries out, *old maid!* If a lady is especially estimable on account of the purity of her conduct, and the strictness of her principles, the little wits, call her an old maid. So that this abused phrase has got to sound pleasant to our hearts; and when we hear it, we look out for a middle aged female, rather remarkably a *Lady* (and oh! what is not covered by that word) in all respects. Some may sneer at their single state. We take it

for granted they are single from choice. And this is the only point in the whole compass of thought, in which these are to be likened to nuns. They are single through choice. But as we have said, they are not usually remarkable for devotion to other people's children. Nuns, are very generally and rather impudently so devoted; and we should be happy to have the remarkable fact, *honestly* and *modestly* solved.

But these poor Carmelites, we verily believe, would every one of them rejoice to be out of their cage. A pair of girls once called on us for a donation to the establishment. We thought it rather odd: but after a moments hesitation, said yes, and offered them, a donation of twenty eight New Testaments, which we understood to be the number, of nuns! The girls seemed posed in turn, and civilly declined that gift, but rather urgently solicited something else. We replied, that next to God's word, which they would not take, our best gift *for them* was a short counsel; our compliments, namely, to the ladies of *Mount Carmel, sisters to the Blessed Virgin &c.*, and the urgent advice, to go home, get married, and train up children in God's fear. Whether the message was ever delivered or not, is not difficult to decide. That it could have been at all available, we are now aware was impossible. If we had then supposed these poor victims were so, unwillingly, we should have despised ourselves, for harbouring a thought that could wound them. But the world is getting wiser, and we trust we have got a little light, within a couple of years, on several matters; and amongst others, about a cer-

of demonstrative evidence. I am acquainted with several gentlemen in this city, whose talents and extensive acquirements have been with ardent and untiring zeal, exercised in advocating and investigating the subject of craniological phrenology; yet, notwithstanding all their exertions, I must state it as my opinion, that the time is not far distant, when this imposing hypothesis will take its place along side of Lavaterian physiognomy, judicial astrology, animal magnetism, and Perkins' points in a state of *neglected quiescence*.

SERMON.

By the Rev. J. M. Dickey, Oxford Pa.

Isaiah, 49, 14. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb?—yea, she may forget, yet will I not forget thee."

The Church of God in the world is now in a peculiar situation, in the course of Divine Providence she has been brought to a crisis—one era, the era of the reformation, in which she has been shaking herself from her slumber in the dark ages, and planting herself upon the Scriptures as her only sure foundation, has now closed, and an era has commenced in which she is putting forth her strength in conquest. The last age was the age of light, in which the filmy shadows of superstition were dissolving, and forms were fleeing away before the dawn; an age of Scripture research—collating of manuscripts, forming of Commentaries, gathering of material; the present is the age of action—the builders have commenced, they are upon the temple, the hum of business is heard among them, this is the era of the dissemination of the Scriptures, the age of Missionaries, in which the heathen see their feet upon the mountains and hear their tidings—the era of revivals and of Christian liberality. And the Church cannot longer remain in her present situation, her labours under God will soon tell upon the world more than they have ever done, or the signs of the times are deceitful—the finger of prophecy points unerringly to the present century from many quarters, the late and present situation of Europe show that the day is at hand. The Church is in an interesting period of her history, and one in which her members must neither slumber in ignorance or lie down in sloth—all the promises recorded concerning her should be treasured up, all

preparation for her assistance made, and confidence fostered as to her final success. Let us attend prayerfully to the promise just read, in which her triumph is insured.

I. God's love to his Church illustrated by the comparison.

II. How He will remember Her.

I. Show God's love to the Church by comparing it with the bands of affection between a mother and her child. Many are the endearing relationships which God is represented as holding to his Church. He compares himself in a number of instances to a shepherd, and they to the flock—"O thou great Shepherd of Israel, who leadeest Joseph, like, a flock." He is a Father and they the children, he pities them as a Father, and supplies their wants—He is a King and they his subjects—a husband, a physician, and a friend—but they are few instances in which he compares his love with maternal affection, this is of a peculiar kind, and the strongest which can exist on earth—"Can a woman forget her sucking child?"—can she grow callous to one whose life is her life, and the child of her prayers and sorrows? No! other things she may forget but this she remembers; through the restless, the uneasy days of infancy, her patience does not grow weary—she bends by night over her sleeping treasure, to know that it still breathes, and be sure that the deep and hushed slumber is not the sleep of death—her ear is awake to all its moans and cries, and her heart alive to the untold pains and wants it must experience; neither does her care cease with her child's helplessness; on in life it grows stronger and more anxious—in the peevish hours of sickness, when others are wearied with attendance, she is ready to anticipate every half uttered desire, not more steadily does the lamp burn in his sick chamber, than she watches by his couch of pain.—Years which crumble monuments of brass, and separation which breaks other attachments, cannot break down or erase a mother's love; and even when guilt overtakes the object of her affection, when the breath of calumny drives off other companions, and sends him forth a friendless vagabond, she clings to him still—for should she not have compassion on the son of her womb. And if God sees fit to bereave her of her children, her heart strings are broken, and like Rachel, she weeps, refusing to be comforted—this is a picture, in some

measure, although faint, of God's kindness to his Church.

As to the time when he established it in the world, there has been variety of sentiment. Some suppose, that we find it first in the family of Enoch, when it is said, "men began to call upon the name of the Lord;" others affirm, that as Abraham is called the father of the faithful, he was the father of the Church—but there is little doubt as to its existence in the family of Adam; Abel was a good man, his sacrifice was accepted, we have here the spirit of religion and its outward ordinances, which is all that is necessary to constitute a Church. This, God fostered in its infancy, when its pulsation in the hearts of the inhabitants of the old world was so faint, as almost to leave a doubt of its existence, he cradled it with Noah in the ark, while the world was drowned, the Church was safe. Again after gathering strength and emerging from the bondage of Egypt; He guarded it in the wilderness, by day and night his pillar of fire and smoke was its banner and shield, heaven was open for bread, the rocks rent for water, the red sea divided for a passage, and the winds came laden with flesh—He drove out the heathen and planted them in a good land. As an eagle stirreth up her nest, &c. *Deu.* 32, 11, 12. But Israel often rebelled and became stubborn like a wayward child; then the Lord corrected them for their sins, but he did not cut off his Church—when its members were hunted in after days like the wild beasts in the cave and holes of the earth, in hunger and nakedness he was with them, and when imprisoned and reproached, he stood by them as a mother by her child—yea, and with more constancy to the end.

In the last clause of the verse, we are told, that God's love to the Church is even greater than maternal affection: "She may forget, yet, will I not forget thee." Yes, we have instances on record, in which this affection has been destroyed, and smothered by a stronger impulse—in case of grievous famine, as the one recorded in the second book of Kings, where a mother came to Zebalon, crying, Help! O King: complaining that she had given her child to be eaten one day, whereas her companion refused to give hers the next. Through the fear of death at Pharaoh's command, many Hebrew mothers sent their children afloat upon the Nile at the mercy of

its monsters. On the plains of Judea, the furies of Molock consumed numberless of the young and innocent, cast in by the blind devotion of the unnatural beings who bore them, giving the fruit of the body for the sin of the soul, and upon the waves of the Ganges the young Hindoo mother decks a frail boat, with flowers, in which she embarks her infant, and sooths it with her music, upon what she supposes its passage to a world of bliss. The ancient Grecian parents destroyed all those which were deformed, and some of the modern, driven to the extremes of wretchedness, have sold theirs for a piece of bread. And in our own country, many a deserted foundling might look to heaven, and pray that his father above would show him more mercy in the other world, than his earthly parents have done in this—"she may forget, yet will I not forget thee." "When thy father and thy mother forsake thee, then I will take thee up."—*His* love to his Church is stronger than any thing earthly—there is no gnawing of hunger which can force him to sell his people—no fear of death which can break the tie—Christ has lain down his life for them—no torrent of disgrace which can cause him to blush that he calls her his own—no ignorance which can urge him to hurl her into oblivion, there is no threat from hell to terrify. This Satan has tried without success—no promise from heaven to bribe him to cast her off, he rules there—He has engraven her name upon the palms of his hands, and as soon shall those hands fall powerless as cease to shield her in the day of trial—as soon shall the right arm of the Lord of hosts loose its power to defend his throne, as cease to be exerted in the defence of his Church.

But in the second place.

II. How will God remember his Church. The form of expression not to forget or remember, in Scripture, is to remember with kindness and show favor to: as Pharaoh remembered his chief butler in prison; or Joseph, and brought him out. God has all things in remembrance, there is no forgetfulness with him; but he will remember his Church, with the intention of showing her good, not that he has shown her no good already, but he will remember her in a signal manner.

In the first plea of *increasing her borders*—you have heard of Christ's people being "a little flock." Yes, my

friends, it has for a long time been a little flock, when our Saviour left it, it was gathered together, in one place, there was but an upper room full; four walls enclosed the whole company, and for a long time after, although some thousands were added to it, still, compared with the world, it was but a handful; it has often been reduced to a few, seven thousand were all which were left at one time, and had you searched for true christians not many years ago, you might have found them thinly strewn; they have been a despised little flock—not many wise men after the flesh, not many mighty have enlisted themselves, but very often has it been made the sport of the scornful; its little stock of possessions have often been confiscated, and its members scattered on the mountains, and it is to the honor of the Church, that it has contained so much true piety as to be despised by wicked men, for were its merit gauged by their scale of worthiness it would rank indeed low—but the time is coming, when the Church shall gird on her armor, and shine forth clear and terrible, before our sun is changed into darkness, and our moon into blood, they shall shine upon no land which is not evangelized, and before these elements melt with fervent heat—the air of heaven shall blow in its circuit upon no country tainted with sin. “For the Lord Jesus shall have dominion from sea to sea, and from the river to the ends of the earth.”

2. As the Church will be extended it will also be purified—it now contains much héresy and much sin, within its pale—or among those who call themselves after its founder, there are many enemies, many who wear the livery of the saints, war against them, who deny the Lord who bought them—sport with the Pagan in licentiousness, embrace the Deist as a brother in redemption, and expect that Heaven will be as liberal as themselves, these will not exist in the Millenial Church—purity will be written upon her door posts, and over all her altars.

There will be a change in the sentiments of one sect of true christians to one another—their jealousies, and animosities, and differences, will be forgotten in the full tide of love and devotion which shall animate their hearts—there will not be that emulation to gain members, for God will work in the hearts of

all. There will not be those temptations to lead astray—the dram shops, which now, in such numbers, and with such earnestness, invite deluded men to purchase—guilt, disease, wretchedness, disgrace, remorse, loathsomeness death, and a place in hell, by swallowing their poison, will then be closed—the oath of the blasphemer which now strikes your ear, making you familiar with the name of God, will not then be heard—honesty will be written upon every countenance, and then where will be the inducements to go astray? There will be universal peace between nations; the ties of Christians will be too dear to be violated. Had they all common feelings, being engaged, as brothers in the same worship,—having one God and one heaven, you might look in vain for the commotions which are now troubling many of the countries scattered upon the mass of the world—contentions will cease in society—tale-bearers will find no listeners, and the fire will go out; the slanderer would be shunned as a spirit from the pit, and the veil of charity will be thrown over a companion in weakness—the family circle will be broken by no jars—but brethren will dwell together in unity.

3. As a third blessing to arise from God's remembrance of his Church—the outward prosperity shall be increased, especially the days shall be lengthened; one shall not plant and another eat the fruit, but a man's life shall be as the life of a tree, and a child shall die an hundred years old—that is, his years shall be few compared with one in the prime of life—and our judgement would lead us to the same conclusion—if faith reigned it would place a restraint upon the qualification of the appetites, and to these generally death is to be traced; we need not go so far back as to Adam's sin for the immediate cause of death, but we may in most cases trace it to some sin or some imprudence of our own, and if it proceeds from a sickly constitution, this has been induced by our immediate progenitors; temperance is the secret to long life, and faith is the only guarantee for temperance—temperance in the mind, as well as the body—for a tranquil mind is the companion of health, and a troubled and harrassed mind is as wasting upon the system as the drunkard's bowl—and if for a few generations this faith would produce such a change, our

land might see a race, not like its present fleeting inhabitants, who but rise and disappear, blazing out their lives, but one similar to those who trod its surface many, many years, ago who were born before the mention of so many ways of dissipation, who spurned luxuries, and merely satisfied the simple wants of nature, whose wants were few and consequently their labours light. As an exemplification of the superiority of faith, over the drugs of the apothecary as a lengthener of days, go to a life insurance office, present the state of your habits—that you are a believer in God, and in the duty of observing his laws, that you are constantly careful not to transgress, that you endeavour to regulate your passions, to exercise patience in adverse circumstance, keep your mind in peace, and let your day pass in industry and cheerfulness—and let another come forward, having a constitution as good by nature as you, but who is a man of the world, who indulged in dissipation and was not careful against intemperance, whose laws of honor were the duellists code—as a Mohamedan in voluptuousness, and an Epicurean in philosophy, which of the two think you would they suppose able to support his family the longest, and whose widow would they calculate as coming first upon them for maintenance? then carry this estimate out, and if all were God's people, and (I say there is no man as temperate from motives of prudence, as when under the influence of strong faith,) and you will see the influence the millennial day will have upon man's present comfort, it will diminish disease and prolong life, and render it a blessing.

Lastly, God will remember her soon; as to the exact date we cannot determine. Daniel's vision, and the Apostle John's voice declare, if we can read prophecy, that will not be long—if we can read Christian enterprize, that tells us it will not be long—From the rapid strides the Church has made the last ten years, we have reason to be encouraged; there is a zeal for Zion, God will bless, and if the same activity exists among Christians for the next ten years, many times as much more will be done—for we read, that one shall chase a 'thousand, and two put ten thousand to flight—we are yet however all like the prophet in the mountain, the lightning and the whirlwinds are but coming before the still small voice—Then why art thou cast

down, O my soul—be confident of success—lay hold of God's promises in prayer—lay hold of the Lord's weapons for undoing the world, and soon the earth shall be his.

But there are some who will be forgotten of God—a dreadful state—to be left where hope and mercy does not come—and he forgets to be gracious. You have heard of the mourning of Esau when he lost his birth right; of Micah, of David and Absalom, of Rachel weeping in Rama—but these wailings, and all the lamentations of this weeping world cannot compare with the lamentations of those who take up the lamentation—the harvest is ended &c. Were you left in some forsaken vessel, out upon the tossing ocean, or in some burning house; there God might meet you, but what is it when man forsakes and God forgets. May, we through the love he has borne us, in Jesus Christ, be remembered of him in mercy at the last day.

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RELIGIOUS CONTROVERSY.

"I am the Way and the Truth and the Life."

If a man walk in the Way, according to the Truth, he will doubtless obtain the Life. But if he aim at obtaining life for his soul, without seeking it through Christ; by the reception of his truth, he will never find it. Infinite wisdom has laid out and constructed one road and but one, to heaven; and that lies through a mountainous and dangerous region. Among the causes of danger are found the cross ways, side slopes and devious paths which they have formed who would lead men astray into the defiles and fastnesses and rocky wilds, to destruction. Many of these ways are to appearance well planned, beautifully constructed and thus very inviting. Those which are most dangerous, because most deceitful, are such as deviate very slightly from the true but narrow way, at first; but which gradually bear off and entirely lead from it. Their danger is proportioned to their resemblance in course and construction to the true path. A mere cross-road the Zion traveller is in no danger of taking. The way-faring man must be a fool indeed, to err into that. Such are the high ways of Deism, Unitarianism, Atheism, Universalism, Romanism, Paganism, &c. &c. The traveller who would turn right off into any of those, must be wilfully in