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EDUCATION, No. III.

HAVING stated, in the last No. some of the causes of the neglect and decline of learning in this country, we shall proceed to exhibit our views of the principles which ought to be adopted, and of the course which ought to be pursued in the great business of education.

And here, as well as elsewhere, we may enter our protest against the new-fangled notions which have to a considerable extent prevailed, in relation to this subject. In this age of speculation, and of bold experiment, we have been told of many new and important discoveries in the mode of communicating knowledge; and every vain pretender has found persons ready to afford patronage to his summary method of teaching every thing useful. Languages and Sciences; Grammar, Logic, and Rhetoric; Law, Physic, and Divinity, are all taught by abbreviation. We have even heard of patent machines to instruct boys in the elements of English! The tendency of these follies is dangerous, and their result, if indulged, will prove to be in a high degree disastrous. Could the inventors of them carry their schemes fully into execution, they would, after all, turn out men with intellectual cultivation, and capacity of doing business, much about equal to that of the learned pig of famous memory! It is admitted indeed that the discovery of Lancaster is a real and very important improvement. It not only makes education so cheap as to place it within the reach of all, even the poorest; but it superinduces habits of order, of method, and self-government, from which very great benefit may be expected. This system is, however, only, or, at most principally, adapted to beginners, and to the teaching of the first elements of learning. It is not efficient in making great scholars; in giving that exercise and discipline to the mind which is necessary to form a sound and vigorous intellectual constitution. While then we rejoice to see Lancastrian schools extend and flourish, we should be very sorry should they be substituted in place of the old institutions.

The novelties which have been proposed in conducting the education of youth, however plausible, and ingenious, have been urged, and encouraged under a mistake of the object which either is, or ought always to be, had in view. This is, not to store the memory in the shortest time with the greatest number of words, or facts; but so to exercise and discipline the mind as to prepare the pupil for the prudent, diligent and faithful discharge of the various duties of life. A good system of education then must be founded on a just view of the faculties of human nature; the relations of man; and the duties resulting from those relations. All, whether parents or teachers, ought constantly to have reference to the invigoration of the understanding, and the cultivation of the moral powers, by that course of discipline to which they subject the young who are committed to their care: These ideas

ought never to be separated. Because, should an instructor only attend to the intellectual culture of the young, he would soon find such passions called forth, and such habits in full operation, as effectually to defeat the purpose in view: and should the contrary course be adopted, and the moral feelings alone be regarded, a character of soft and sickly sensibility would be formed, utterly unfit to bear the collisions, to resist the temptations, or urge on through the various difficulties of this mortal estate. One of the rarest of human attainments is that moral and intellectual fortitude, which makes its possessor adhere to the conclusions of his understanding, and his judgments concerning duty, amidst all the powerful influences of passion, custom, and example. He who can do this, and yet keep clear of prejudice, and its disgusting concomitant obstinacy, is perhaps as perfectly qualified, as mortal frailty will admit, to discharge his duty, whatever that may be, with satisfaction to himself, and usefulness to the public.

According to the principles which have been laid down, a parent should turn with contempt from those vain pretenders, who promise with new and unheard of facility to communicate knowledge to their pupils. Such promises are worth about as much, as they would be, should they engage to make an infant grow in stature, strength, and activity, as much in one year, as is usual in three by the ordinary process of food, sleep, and exercise. There is indeed a difference in different minds as to the acquisition of knowledge, but no human faculties can be brought to their maturity without long continued, vigorous exercise. The great secret then in this part of education is to excite a desire of learning, and to task the powers of the mind just as much as in this state of excitement they are able to bear. In this respect there is a striking analogy between the mind and the body. For as the latter is strengthened by vigorous exercise; so the former under a rigorous discipline acquires new power and activity.

Another observation which we regard as highly important is that the course of study should be such, as to afford suitable exercise to the various powers of the mind as they unfold in the order of nature. Of these perhaps the memory is first; then follows what may more properly be denominated a desire than a faculty, that is curiosity, or a wish to know the causes of things; after which reason and judgment may be placed in order. The course of study prescribed ought to proceed, we say according to the order of nature. It is not of so much importance in reference to mental improvement as many imagine, what particular studies are prescribed, provided they are calculated to exercise the powers of the mind, in the manner which has been specified. The great matter here to be attended to is that the new trains of ideas which are let into the mind should be of such a nature as to favour the cause of virtue and piety. In other words very great care should be taken in relation to the associations of ideas which are formed in early life. What is then stored up in the memory is remembered when every thing else is forgotten; and that with which the mind is imbued has the greatest influence in determining the character; in giving a complexion to the whole man. Here lies the foundation of the only objection of any weight that has been urged

against the old course of education. Heathen ideas, feelings, and sentiments are infused into the minds of our youth; their most delightful recollections are associated with the exploits of Greek and Roman warriors, and the intrigues of Demigods and Goddesses, Fauns, and Satyrs. It is not easy to believe that this does not give a decided cast to the moral feelings of the young; and indeed have a powerful influence on the general tenor of their conduct through life. The morality which ought to prevail in Christian countries is debased by an alloy from the schools of heathenism; and hence sentiments and practices, and amusements are tolerated, and countenanced, and eagerly pursued, which, judging by the higher standard of evangelical truth, the just reasoner, and the sober christian cannot but condemn. Whether this objection, weighty as it is, should be reckoned sufficient to set aside the system of education which has been pursued in all truly civilized, that is, in all christian countries for several centuries, we shall not now consider. One thing is certain, that we ought to be sure that a man has much practical wisdom, and great experience, before we listen to any *improvements* proposed by him in the plan of education generally pursued in the old seats of learning. And yet we can never cease regretting that we are so destitute of what may be termed national literature. The settlement of this country, by a race of as worthy, as bold, and hardy men as ever founded a nation; their subsequent exploits; and especially the revolutionary struggle, conducted as it was by men whose purity of principle, fervour of patriotism, and contempt of danger, have not been surpassed in any age or nation; present a copious variety of subjects for the highest strains of poetry, the boldest flights of oratory, and the most instructive historical narratives. In the conduct of our forefathers many instances occur of that sort of moral sublimity which most dilates the heart, and most completely fills it with that *glorying* (as Longinus terms it) which true sublimity or grandeur never fails to produce. We find among them feelings of the loftiest kind, exhibited without pretension, and apparently without effort, or the consciousness of any thing more than the common discharge of duty. Daring courage, unyielding firmness, incorruptible integrity, unreserved devotion to their country, and kindness to a fallen, or conquered enemy, were exhibited by our countrymen, in a style and manner, as though, it were inconceivable by them that any persons should think or act differently. This was real greatness. But what exalts this character

“Above all Greek, above all Roman fame,”

Is that this magnanimity was in many instances intimately mixed with sincere and humble piety. The profound statesman, the devoted patriot, the intrepid warrior was also the exemplary Christian. These great men, too, while they rose with all their energies, in opposition to the unjust claims of arbitrary power, were as submissive to the laws of their country as an affectionate child is to the wishes of the parent on whose breast he has hung, or on whose knee he has been dandled.

Now we do most earnestly wish that such a change could be made in our juvenile literature, that works of classical merit, illustrative of the principles, and exhibiting in all their just proportions, the charac-

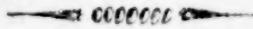
ters of our forefathers, should be put into the hands of the young.—We wish that the first ardours of youth should be kindled by the noble deeds of our illustrious countrymen, instead of the exploits of the “godlike son of Thetis” and “the *pious* Æneas;” Alexander *the great*, and Julius Cæsar. We acknowledge all the merit of the poets and historians of antiquity; and are aware that they recorded examples worthy to be had in lasting remembrance. But we do conscientiously believe that our own history, is richer in noble examples of every virtue worthy of study and imitation, than that of either Greece or Rome; and that we want only the magna scriptorum ingenia, as Sallust terms them—the highly cultivated understandings of the Athenians, to exhibit models of the highest order for the instruction of our young countrymen. But these are wishes which, however, we may indulge, we can hardly hope to see realized. Yet the time will come, when the poet will contemplate with rapture, the high exploits of our countrymen, and pour forth his lofty strains, enkindling the ardour of his contemporaries; and, exhibiting in all their majesty these high examples, will rouse to the most generous emulation future statesmen and patriots: The Orator, too, of future times, will cite the example of Washington and Mercer, of Warren and Green, and other American worthies, instead of telling us, as we now forever hear, of the Bruti, and Decii, the Patriots of old time, to show how the young should feel, and the old should act, in all the relations of life, and especially the duties which they owe their country. But to return from this digression, we would offer a remark which has often occurred in observing the management of schools in our country.—The young undisciplined mind is incapable of turning rapidly to a great variety of subjects in a short time; and giving to them that close and fixed attention necessary to pursue any study to advantage. Yet it is not uncommon to find a child of twelve years of age engaged in the same week at Reading, Writing, Arithmetic, Grammar, Geography, Astronomy, History, Drawing, and Music, or an equal variety of pursuits! The effect of this is, a mere smattering in knowledge, great fickleness of temper, and a want of perseverance in any course of study. Besides this, the ridiculous custom really produces a great loss of time, inasmuch as it affords the pupil himself the pretext of trifling; and so distracts the mind that long continued attention cannot be paid to any subject whatever. This mistake may have arisen either from erroneous views as to the best method of exercising the powers of the mind; or it may have had its origin in a selfish desire of teachers to flatter the vanity of parents in relation to the capacity and progress of their children. But wherever it prevails, it is highly destructive of real improvement, however agreeable may be the immediate effect. In early periods of education, one single subject is sufficient to occupy the attention of the young pupil; and this ought to be pursued until, by habit, and familiarity, it can be managed with considerable facility, and the mind shall be pretty well imbued with it. Then some connected study should be introduced, and in like manner pursued until the principles of it are well fixed in the memory, and familiar to the understanding. Thus sure work is done

as far as it is done at all; and the mind makes real progress in knowledge. The maxim, that what is perfectly learned, is not soon forgotten; and the reverse of it, ought to regulate the whole conduct of a teacher in the management of his pupils.

Although we are utterly opposed to this farrago of studies of which we have spoken; it is thought to be a matter of very great importance that the course of education should take a wide range, and thus give expansion, as well as vigour to the mind—That this may be done, the miserable mistake of pushing the young forward in life, at an immature age must be corrected. Boys of seventeen, and Misses of fourteen must be taught that they are yet but children, and are to submit to the discipline of schools. There is indeed one capital difficulty in the way of that prolonged course of study which we here propose; that is the enormous expense of education in this country. The improvidence or penuriousness of the state, has left our literary institutions without support, except from tuition fees. Hence these fees are unusually high, compared with those in foreign institutions; and of course only the rich can afford to bear the heavy expenses of education for a sufficient number of years. Hence, too, any proposal to patronize, or endow literary establishments by the state, is regarded as a design to tax the poor for the benefit of the rich. This error must, if possible, be removed. The subject requires only calm investigation. Nothing is more obvious than that whatever lessens the expenses of education, increases the ability of obtaining it. It is on this principle that knowledge is so universally diffused in Scotland. In that country a man may be taught the elements of English, Latin, and the Sciences at the rates of from two and six pence, to ten shillings per annum, by masters as well qualified as those who demand from five to ten dollars per quarter among us. The consequence of this is, that absolute illiteracy is unknown; and great numbers have what would be thought quite a superior education here. Were competent salaries afforded to good masters, from a fund established by government, the people individually, or directly, need pay nothing, or almost nothing for the education of their children. Many who are now unable to bear the expense, would have it in their power to keep their children at school long enough to make ripe and good scholars, and those who in present circumstances are entirely untaught, might at least receive such instruction as would greatly raise their intellectual character.

Writing in the desultory way in which we proceed, we shall mention another thing which has generally, not to say universally, been overlooked; and yet, if we judge correctly, is of very great importance. We live under a government of laws. For the preservation of order, and the support of our admirable constitution, it is necessary that the laws should be held in reverence by the citizens in general—But this cannot be, unless the laws are known. Yet how many citizens are there, who know nothing of these subjects, except what they learn by personal experience in the courts of justice? It seems to me that we need for the use of schools a book, containing a clear and intelligible statement of the great principles at least of our constitution and of the laws enacted under it, which at the proper period, should be diligent

ly studied by every young citizen in the course of his education; and that particular care should be taken to induce a due regard to the law, as imposing an obligation with which none can dispense. If in this elementary work a brief, but forcible, contrast were exhibited between our institutions and those of foreign nations, the effect would be happy. A feeling of enlightened patriotism would be produced, calculated to give energy to our system, and permanency to the whole political fabric; which would enable it to stand the severest shocks to which it might be exposed.



PLEA FOR SACRAMENTAL COMMUNION, &c.—BY J. M. MASON, D. D.

(Continued from page 283.)

THE author having thus briefly, but forcibly, exhibited the Scripture doctrine, proceeds in the second part of his work to a statement of facts. The remarks prefixed to his statement, are so just and weighty, that we cannot forbear extracting them for the benefit of our readers.

“In questions concerning social observances, the first and most prevalent presumption is in favour of those under which the existing generation was born and educated. What they have always seen before their own eyes, followed in their own practice, and received by tradition from their fathers, the bulk of men consider as having on its side the double advantage of prescription and right. Without exercising much thought on the matter, they have a sort of quiet hereditary notion that it always was as it is, and is as it ought to be. Whatever, therefore, has, in their eye, the appearance of novelty, is an object of suspicion. New and false—new and hurtful, are with them terms of equal import. The conclusion would be sound were the premises correct. In doctrines of faith and ordinances of worship there can be no room for original discoveries. The divine rule for both remains as it was when the sacred canon was closed. If we date from *that* period, then, indeed, every thing new, i. e. every thing unknown to the inspired records, if proposed as an article of faith, or an institution of worship, is necessarily false and hurtful. Here, novelty and crime are the same. Wherefore the essential merits of controversies upon all such points are to be examined and decided by the scripture alone. And every decision agreeable to the scripture takes precedence of all others, how long soever they may have been possessed of the public mind, on the ground both of right and of prescription. Of right, because it is the voice of the law which has the sole prerogative of binding conscience—Of prescription, because God's institutions in his own church must ever be *first*, and all deviations from them, novelties: absolute novelties in their commencement; and comparative novelties at the latest moment of their existance afterwards. On the strength of this principle did the PROTESTANT REFORMERS expel the corruption of Popery, although they were of old standing; entwined for ages with the habits of society; cherished with *unfeigned* ecclesiastical fondness, and hallowed by popular devotion. To this principle we must ourselves submit—we must even court its application to our own observances, if we hope to pass for the sons of those who, at every personal hazard, and under every dismaying prospect—through fire and through flood: the fire of their own “wood, hay, stubble,” kindled by their own hands; and the flood of vengeance poured around them out of the mouth of the Dragon, bore off in safety the gold, the silver, the precious stones, of evangelical treasure; and re-established on earth, by the succours of heaven, the almost ruined cause of truth and grace. Let us, therefore, tread in the steps of those Christian heroes, carry our inquiries back in order to ascertaining whether the *catholic* communion for which these pages plead; or the *sectional* communion, so to speak, which characterizes many Christian denominations, receives the most countenance from the faith and practice of the church of God through ages past.

“The facts to be embraced by this inquiry may be distributed into three classes: and are furnished by the history of the church strictly called *Apostolical*, i. e. as it existed in the days of the Apostles themselves—by the history of the *primitive* church which immediately succeeded—and by the history of the church as renovated in the *Reformation from Popery.*”

Five facts are adduced from the Apostolic history. For these we refer the reader to the book itself, except in the last case, which is given in the Author's words.

"A *fifth* fact occurs in the history of the reference from Antioch, and of the proceedings thereon by the Synod of Jerusalem. Acts, xv.

"Certain men," ministers of the word, which came down from Judea taught the brethren, and said, *Except ye be circumcised after the manner of Moses ye cannot be saved.*" v. 1. This doctrine, false and dangerous, tending to subvert the entire fabric of evangelical truth, Paul and Barnabas promptly and firmly resisted. v. 2. But the erroneous teachers persevering, and being probably supported by Jewish converts, with very little prospect of gaining over the Gentiles; it was judged expedient for the prevention of feuds, to refer the question to the Apostles and Presbyters at Jerusalem. v. 2. They accepted the reference—took the subject into consideration—condemned the doctrine which had raised the ferment in Antioch—prohibited the preaching of it in future—and, with regard to the remaining differences, advised both parties to forbearance and love. v. 22—29.

"The value of their decision, as a precedent for posterity, lies in its *principle*. On the one hand, that venerable council would not endure, "no, not for an hour," the least infringement upon that prime essential of Christianity, the *justification of a sinner by faith ALONE*: nor, on the other, would they countenance the spirit of schism and separation, even for the sake of *important differences* which left both sides in possession of the *substantial* truth. On these matters they enjoined respect to each others feelings—they enjoined bearing and forbearing—they enjoined "endeavours to keep the unity of the Spirit in the bond of peace"—they did not enjoin, not abet, nor in any wise encourage, the disruption of communion. Prejudice herself must confess that the variance between the Gentiles and Jewish believers on the subject of circumcision and of the Mosaic law generally, even without the notion of its necessity to salvation, was much wider than the variance between many Christians who will not commune together in the body and blood of their common Lord. The sense of their union with him, according to the Apostolic rule, should absorb their inferior discrepancies of opinion and practice among themselves. But, directly reversing this order, their inferior discrepancies overpower the sense of their union as one in him. O how unlike the spirit and the example of those glorious days of the Son of man!

"The scriptural details might be prosecuted further; but it is superfluous. They are all of one complexion. Nor is there any hazard in asserting, without qualification, that there is not in all the New Testament, one solitary doctrine or fact which so much as implies, or can be made by any tolerable interpretation to *appear* to imply, that the Lord Jesus has authorised the exaction of any term whatever for the *whole fellowship* of his church, other than visible Christianity. Objections will be noticed in their proper place."

"The second class of facts is furnished by the history of the primitive church, from the days of the Apostles to the close of the fourth century." And here the learned author affirms, that it was as much the character of the church in this period to assert her *Catholic unity*, as to profess Christianity; and that "no man, who has only glanced at the writings of the early fathers, will raise a doubt on the subject." Unhappily, however, many who undertake to expound the doctrines, and regulate the practice of the church in the present day, know nothing of the fathers, except from a few garbled extracts; and do not appreciate these ancient writings according to their worth. Such is the state of learning in this country, that very few are capable of reading the languages in which these primitive defenders of the faith wrote, and fewer still, have the patience and perseverance to toil through the ponderous folios which have been handed down to us from old times. Hence, very generally, sentiments advanced, or doctrines fortified by the authority of the fathers, are by most among us not the more regarded on this account. And therefore the valuable discussion on the unity of the church, as held by the early fathers, will

not have all the weight that it deserves. It was for this reason that in our last No. we expressed a wish that under the title "Scriptural Doctrine," the subject of the unity of the church had been more fully treated. It is readily admitted that the proof there adduced is decisive, and would be esteemed entirely sufficient by a man who is accustomed to yield to sufficient evidence. But when prejudice is in the way, and that prejudice operates on the minds of persons, who have rather received their opinions from others, than formed them after full examination, argument must follow argument, and authority succeed authority in long succession to produce any lasting effect. The authorities too, must be admitted to be rightful, otherwise they will have no effect. Now many in our American churches, perhaps, do not more regard the opinions of the fathers than they do those of the Bramins. It is true that multitudes have gone to a contrary extreme, and held every sentiment advanced by those dignified with the name "*Fathers*," in little less veneration than the sacred Scriptures. This we suppose to be the most dangerous extreme of the two: as it must be confessed that many of the persons who are included under this general appellation were men of more fancy than judgment; of more zeal than discretion. Indeed the Scripture is the great Repository of religious doctrine. And whatever is not supported, either by express precept, clear example, or legitimate inference from Scripture, is not binding on us as a rule of faith or practice. As, however, Christians differ in the interpretation of Scripture, it is very desirable to know what they who were conversant with the Apostles, and those who came immediately after them, believed and practised. The testimony then of the *primitive* fathers when clearly ascertained, is of great value. We say *primitive*, because after Christianity was established by law, its ministers were clothed with temporal power, and enjoyed rich benefices, there were strong inducements for bad men to enter into the sacred office, and powerful temptations to testify against the truth. While the church remained pure, however, its doctrines and practices were in a great degree, if not perfectly, conformed to the Apostolical model. Our author then with great propriety exhibits the historical facts which relate to this question.

The inquiries raised on this part of the subject are the following—In what did the church "view her unity as consisting—by what was it liable to be broken—and how was it to be maintained?"

The general answer to the first question is that "her unity consisted in her common faith, her common institutions—and brotherly love. The chief attribute of her unity was her common faith." To prove that there was a faith common to all the members of the church, reference is made to Irenaus, one among the earliest of the fathers, who does not indeed give a formula of faith, but states substantially the leading truths of the Gospel. The statement has a very striking resemblance to that Symbol of faith called the Apostles' Creed. The father then proceeds—"This faith, the church, as I said before, has received, and though dispersed over the whole world, assiduously preserves as if she inhabited a single house; and believes in these things as having one heart and one soul: and with perfect harmony

proclaims, teaches, hands down, these things as though she had but one mouth. For though there are various and dissimilar languages in the world, yet the power of the faith transmitted is one and the same."—He then enumerates the churches in the various parts of the world, and affirms that they "neither believe nor teach any other doctrines." For other authorities here we must refer to the author—The conclusion drawn from these testimonies is, that the doctrinal unity of the primitive church consisted in holding and professing the same faith on points immediately affecting our eternal hope.

"2. The *second* principal of her unity was found in her *common institutions*.

"These, again, without descending to subordinate variations or local observances, were her ministry, her worshipping assemblies, and her sacraments.

"Whatever alterations passed, in process of time, upon the *form* of her ministry and worship, there was no place nor period, in which their *substance* was not accounted sacred. On the one hand she resisted, with jealous promptitude, every *intrusion* into her official functions; and, on the other, her ministers were ministers of her whole body, and so acknowledged and employed wherever they happened to be, under such restrictions only as prudence rendered it necessary to impose for the preservation of public order. A ministry and a ministry she understood not. It was *one*. To interdict a minister of the gospel, with suitable credentials, from preaching or other service of the sanctuary, in any particular church whatever, on the pretence of its being *unlawful* to receive him and to join with him in ministerial communion, she would have held in abomination. Severance of church from church—worship from worship—sacraments from sacraments, under the notion of *separate* Christian interests, and the denial of reciprocal fellowship, she condemned and detested. CYPRIAN'S treatise on the unity of the Church; and his correspondence relative to the Novatian schism, will satisfy any candid man of the truth of this representation."

"The third great point of primitive unity was brotherly love."—

"In this divine quality of their religion the primitive Christians shone forth with a lustre which eclipses and darkens the church of modern days. That there existed then, as there exist now, whisperings, and backbitings, and evil surmises—that Jealousy raised strife, and ambition parties—that the simple followed where the crafty led,—that Zeal often lent herself to vain glory rather than to godly edifying; while Truth frowned and Charity wept, is very certain. Absolute freedom from those ungracious tempers which divide and alienate even the wise and good, is for the heavenly state. It belongs not to flesh and blood: to men of "like passions;" and those passions too often sinful.

"Yet with all her imperfections on this point; with all the wranglings and schisms which sprung up in her bosom, the primitive church, *as a whole*, presented a family picture which should make us blush; and *would* make us blush, if we had not, by inveterate habits of collision, and by the artifice of bestowing hallowed names upon unhallowed things, rid ourselves, in a great degree, of Christian shame. That which was the *exception* among the "elders," seems to be the *rule* among the moderns.—Their concord was the rule, their disagreements the exception; our concord is the exception, our disagreements the rule. We should feel it to be a cruel satire, were any one to say of us, as the Pagans did of the early believers, "Behold, how these Christians love one another!"

The author proceeds next to the enquiry, by what the primitive church considered her unity as liable to be broken; and first after the good old way he treats the subject negatively, and shows that it was "*not* by a difference in *rites and customs in worship*—Nor by *imperfections in moral discipline*—Nor by diversities in the *form of government*—Nor by dissonant views on *subordinate points of doctrine*."

These various positions are established, as we think beyond all reasonable doubt by the author. Our limits allow neither of extracts as a specimen of the authorities cited, nor even of an abridgement of the reasoning. We recommend the whole argument to the diligent perusal of our readers.

The question is then taken up, "by what, in the judgment of the primitive church, was her unity liable to be broken." The answer is—By schisms in her bosom—By the renunciation of fundamental truth—And by withdrawing from her communion. In proof of these positions reference is made to Clemens Romanus, to Irenæus, and to Cyprian, whose testimony is full and explicit. We give a brief extract here in relation to the third particular mentioned.

"3. The unity of the primitive church was broken by *withdrawing from her communion*, or which was, in her eyes, the same thing, the setting up of *separate and restricted communions*.

"If custom, which reconciles men to both absurdity and sin, had not familiarized the spectacle of evangelical churches alienated from, and often arrayed against, each other—my soul shudders—in the NAME OF THE LORD JESUS!! it would be inconceivable how the idea of *one catholic church* can be dis severed from that of *one catholic communion*. That union should not be a basis for communion—that "particular churches, which are members of the catholic church," as parts of one whole, should, in their church-capacity have no fellowship with each other, though they constitute but one body—nay, that such fellowship should be unwholesome, unholy, unlawful; although as parts of one whole, they have the very same means of life, health, vigour—is so desperate an assault upon the sense of consistency—such a Leviathan of a paradox, that the faculties of poor human nature sink beneath it.

"None of the ancients blundered in this style. Orthodox or heterodox, they agreed in one point, viz. that *different communions exclude the idea of unity*. Hence, on the one hand, the *Novatians, Luciferians, Donatists*, who set up restrictive communions, acted upon the avowed principle that the Catholic church, from which they withdrew, had ceased to be the church of Christ. And, on the other hand, they who condemned the separatists, held, that by the very fact of their separate communion, they threw themselves out of the church of God, and ceased to be a part of her. The ground, then, upon which they both stood, is this, that two churches refusing communion with each other, do thereby renounce their relation to each other as parts of a common whole; and that it is idle to pretend that the public unity of the church can be made to consist with such divisions.

"To give at full length the proofs of what is here advanced, would be to transcribe a large portion of the works of some of the early fathers."

After having settled this point, the third question is considered—"By what means was the visible unity of the primitive church preserved and proclaimed?" This inquiry is distinctly answered in the following particulars:

"1. By an inflexible adherence to the great truths of the gospel as summed up in her creed."

"2. By her members' conformity to the customs and usages of any particular church which they might happen to visit."

"3. By respecting and supporting discipline wheresoever, and by whomsoever, within her pale, inflicted."

"So thoroughly was this maxim understood, and so generally applied, that "when Pope Zosimus and Celestine took upon them to receive appellants from the African churches, and absolve those whom they had condemned, St. Austin and all the African churches sharply remonstrated against this as an irregular practice, violating the laws of unity, and the settled rules of ecclesiastical commerce, which required, *That no delinquent, excommunicated in one church, should be absolved in another, without giving satisfaction to his own church that censured him.*"

"4. By holding ministerial and christian communion with all true churches as opportunity offered. That is to say, every church received into communion as fully as her own immediate members, ministers and private christians, from any and every other church under the whole heaven, upon evidence of their good standing: which evi-

dence, when they were not otherwise sufficiently known, was furnished by letters of recommendation, or what we call testimonials or certificates, from their respective churches. And on the other hand ministers, and private christians deemed it their duty, and made it their practice, to join in communion with whatever church they might happen to visit in any part of the world." Examples of this communion are too numerous to be cited. We shall only give one extract from the letters of Athanasius.

"There frequently comes to the city a man well qualified to preach in Greek. Whoever study the gratification of their ears, hasten to church, not to get healing to their souls, but merely to catch the beauty of the composition.* The eloquent speaker goes away; these tares also go from the church, for they have nothing of the wheat, nothing of faith. But the believer, however elegantly the preacher speaks, makes it his business to attend to what is said, whether it be in the *Syrian, Roman, or any other tongue*.—For he regards the *matter, not the words*." *Alexandria*, the city to which *Athanasius* alludes, was the metropolis of what is known in history as the *Egyptian Diocese*.

"From this extract, it is clear, that the churches of Egypt, Syria, Italy, Greece, and indeed of the whole world, held Christian and ministerial communion with each other, as a *matter of course*, when opportunities occurred.

"It has now been proved, we hope, to the conviction of the reader, that the communion for which these pages plead, viz. the free and full interchange of fellowship in all evangelical ordinances, between believers of every name, on the broad basis of their agreement in the substantial doctrines of the cross, is precisely that communion which was maintained in the primitive church, beginning with the days and the example of the Apostles themselves."

"* *That evil disease, the religious itch, which impoverishes the soul to tickle the ear, is not only of long standing, but of inveterate malignity. None languish more pitiably under its venom than those who wish to be thought elegant Christians. Let them pause—they are likely to pay dear for a worthless gratification; as "itching ears" naturally "turn away from the TRUTH, and are turned into FABLES."*

(To be continued.)

THE POPE'S BRIEF.

[We present to our readers the following paper; entertaining, for ourselves no doubt of its authenticity. It is in the very spirit of the papacy—a spirit which aims at power by the subjugation of the conscience, and the exclusion of knowledge. We distinguish, however, between individual members of the Roman Church, and that Church itself, with the pretended successor of St. Peter at its head, and his council of Cardinals. That there are truly pious Catholics, no one can doubt. That Popery is an enormous evil is as certain as that ignorance is an evil, or that thumb-screws, and burning pincers, the wheel, and the stake are efficient instruments of torture. Let our countrymen bear it in mind that Popery is the form of religion suited to the ignorant: THAT its numerous and pompous rites, and its various ceremonies, are calculated to strike strongly on the senses, and deeply affect those who are not accustomed to reason, and judge for themselves—And let every effort be made to diffuse knowledge among our countrymen. Let Bible Societies be encouraged; let Missionaries be trained up and sent forth to instruct the people; let schools be established; let all ranks among us be taught their duty to God, to their country, and themselves. But we must "be up and doing". Our population grows so fast, and means of religious instruction are so scanty, that without most vigorous efforts, many parts of our country will be overrun with ignorance, and irreligion—a state in which the people are adapted in the completest manner possible, for the entire and absolute prevalence of the most monstrous superstition—These hints must suffice for the present—We beg the attention of those who withhold support from religion among us; to the remark last offered]

THE POPE'S BRIEF.

To the Editor of the Morning Chronicle.

SIR,—HAVING observed in a morning paper of this day (April 10) a loose translation of an important Papal document, which will pro-

bably be quoted for generations to come, I send you a more literal version, together with the Latin itself, that you may compare them, and print the English for the information of your readers.

I am, &c. &c.

SCRUTATOR.

P. S. I shall immediately publish both the Latin and English at Mr. Hatchard's, with notes and illustrations.

TRANSLATION OF THE BULL AGAINST BIBLE SOCIETIES.

Issued at Rome 20th May, 1816, by Pope Pius VII, to the Arch-Bishop of Gnesn, primate of Poland.

PIUS P. P VII.

VENERABLE BROTHER,—Health and Apostolic benediction. In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to the Holy See, in the name of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly enquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the Cardinals of the Holy Roman Church, we have with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See, *this defilement of the faith so imminently dangerous to souls.* And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the *impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by council, or effect by authority, you will without delay execute with the utmost earnestness, placing yourself as a wall for the House of Israel.*

With this view we issue the present Brief, viz. that we may convey to you *a signal testimony of our approbation of your excellent conduct*, and also may endeavour therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to *frustrate the plans which are prepared by its enemies for the destruction of our most holy Religion: whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; namely "that*

the Bible printed by Heretics, is to be numbered among other prohibited Books, conformably to the Rules of the Index, (No. 2 and 3) for it is evident from experience, that the Holy Scriptures when circulated in the vulgar tongue, have through the temerity of men produced more harm than benefit." (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy Religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, *necessary to adhere to the salutary Decree of the Congregation of the Index (June 13th, 1757) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with Annotations extracted from the Writings of holy Fathers of the Church.*

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and by your care, as well as that of the other Prelates of this kingdom *whom, on account of the Faith, we congratulate in the Lord*, trusting that they all may very abundantly justify the opinion we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy Fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Continue, therefore, venerable Brother, to pursue this truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you as well as from the other Bishops, *whom our rescript equally concerns*; and we most anxiously expect it, that the deep sorrow which we feel on account of *this new species of tares which an adversary has so abundantly sown*, may, by this cheering hope, be somewhat alleviated: and, we always very heartily invoke the choicest blessings upon yourself and your fellow-Bishops, for the good of the Lord's flock, which we impart to you and them by our apostolic benediction.

Given at Rome, at St. Mary the Creator, June 29th, 1816, the 17th year of our Pontificate.

PIUS, P. P. VII.

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 ANECDOTE OF HUME.

The following anecdote is told by Silliman in his "Journal of Travels in England, &c." The Quarterly Reviewer remarks that "it is related upon the authority of a gentleman old enough to have known the fact, and respectable enough to be entitled to full belief." We present it to our readers as a *sample* of what in latter times has been misnamed philosophy.

“It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to have been absorbed in the pride of philosophical scepticism: for Hume now applied himself with unwearied, and unhappily, with successful efforts, to sap the foundation of his mother’s faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing that she was in a deep decline, and could not long survive: she said she found herself without any support in her distress; that he had taken away that source of comfort upon which, in all cases of affliction, she had used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion, and she conjured him to hasten to her, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired. No permanent impression seems however to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.”

We have scarcely ever read any thing more shocking. To contemplate a son, under the impulse of inordinate vanity, exerting his ingenuity to undermine the faith of a mother; and to behold this mother dying in despair, fills one with horror. Hume has always appeared to us as a cold heartless man. His ruling passion was literary ambition. To all who flattered this passion he was kindness itself—but he never forgave the man who showed the fallacy of his reasonings, and the dangerous tendency of his doctrines. Among the whole tribe, indeed, of those who have, in modern times, affected the praise of philosophy, not an instance we believe can be found of genuine benevolence. Intellectual pride, and love of present gratifications are the leading traits in their character; and these as certainly harden the heart as lust of power, or any other passion. We should as soon expect to see the basest sycophant of despotism relenting under the mild influences of pity, as the child of this misbegotten Philosophy, forbear to sacrifice the best hopes and the dearest consolations of the human heart at the shrine of vanity. My soul enter not thou into their secret: unto their assembly let not mine honour be united.

Christianity, sincerely adopted as the rule of life and the foundation of hope, has this to recommend it, that it does not fail to afford its consolations. It is a faithful friend that never forsakes us: it affords support when every thing else is gone. What will answer the purpose of “a substitute” for this religion? What consolations can *philosophy* afford to a dying mortal? Let the appeal be made to the heart; and let the votary of this *insanientis sapientiæ, this foolish wisdom*, say for what ought a christian to exchange the promises of the gospel, the

assurances of divine favour, and the good hope of a portion in that "inheritance which is incorruptible undefiled, and never fadeth away?" Will a man exchange health for disease, light for darkness, reputation for reproach and shame, riches for poverty, and life with all its hopes for death and its shroud, its coffin, and its grave? This would be consummate wisdom in comparison with the exchange of the high hopes, and the glorious prospects of Christianity for the darkness and uncertainty of scepticism.

One more remark, and we will leave the subject to the reader's meditation. The strength of the parental affection is remarkable. It almost identifies the parent and the child. In many cases they who according to the divine appointment ought to bear the sway, are under control. The vanity, the love of pleasure, the inordinate ambition of children, in a great degree regulate the conduct of parents: so that they who at one time appear pious are lead far astray by those whom they ought to lead to heaven. Hume was a man of very great talents. No doubt the promise made by him, and the genius which he exhibited, flattered a mother's pride; and she gave herself up with a most fatal compliance, to the subtle paradoxes, and sceptical doubts of a son, who she expected would be the glory of her name and family. This probably had a powerful influence in confirming the infidelity of the young philosopher. We see the consequences. The dying mother calls in vain upon her son for "some substitute for her religion." She had formerly experienced its efficacy, but now that she had renounced her creed, and denied her Saviour, every thing failed to afford support. Parents! let this fatal example sink deep into your hearts; and rule your households in the fear of the Lord. Especially let those parents who have children of great promise, guard them against the flatteries of the world, and against that vanity which is so apt to fill the youthful heart.



BEDFORD AUXILIARY BIBLE SOCIETY.

[It is with sincere pleasure that we hear of the increase of Bible Societies in Virginia. The example here recorded, we hope, will be followed in other counties in the State, until every neighbourhood shall have its Bible Association co-operating with the National Institution: And this, we confidently expect will by its prudence, and liberality, make the zeal and benevolence of America conspicuous through the whole world]

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"A number of gentlemen met at the house of Col. William Leftwich on the 12th of May, 1817, in order to constitute themselves into a Bible Society. Col. John Watts was invited to the chair, and the Rev'd. James Turner, chosen Clerk. Whereupon a constitution was framed and unanimously adopted; which was ordered to be recorded among the papers of the society.

"They then proceeded to the choice of officers for the ensuing year: and upon counting the ballots, it appeared that Col. John Watts was chosen President, the Rev. James Turner, Corresponding Secretary,

Michael Graham, Esq. Recording Secretary, and Treasurer, and Col. Thomas More, Col. William Callaway, Dr. William Steptoe, and Mitchell Ewing, Esq. other managers.

"The board is to hold its first meeting at Pisgah on the 19th of June next at 11 o'clock.

"The next general meeting is appointed to be held at Liberty on the third Monday in May next, to be opened with a sermon by the Rev. James Turner."

JOHN WATTS, President.

MICHAEL GRAHAM, Recording Secretary.

[The following extract is from the last quarterly publication of the Correspondence of the British and Foreign Bible Society, dated February 12th, 1817.]

From the Rev. R. Morrison.

Canton, China, June 8, 1816.

The liberal grant of 1000*l.* made by the British and Foreign Bible Society, and mentioned in yours of January 6, 1815, has been drawn for by me, and shall be faithfully appropriated to the objects of the Society. The second grant of the above sum, mentioned in yours of September 5, 1815, shall be forthwith applied as therein directed.

I have to return thanks to the Society for 100 English Bibles, and 100 English Testaments, sent out to my care by the ships of last season. I made the Chinese shopmen the distributors of Divine Revelation to English sailors and others. May the blessing of God ever attend the perusal of that sacred book.

We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every labourer may have his due share of the approbation of good men now, and of posterity.

About eight months ago I went over the whole New Testament with care, and marked some errors of the press which had before escaped me. The Chinese Dictionary in which I am engaged, will gradually mature my knowledge of Chinese; and, should my life be spared a few years, the improvement of the translation shall be a constant object with me.

"At what period China shall bow to the sceptre of Christ," as you justly remark, "is a question with which we have no practical concern." It is our duty to employ the means we now have; centuries may roll away before that submission on their part shall be effected. I cherish the hope, that Christian knowledge will gradually enter by the return of natives from the Archipelago. It is a good maxim with the Chinese, first to attempt what is near and easy, before aiming at what is remote and difficult. Let us pay early attention to the Chinese living under a Christian Government at Java, and the other islands. From among them I trust God will raise up men, who shall carry the glad tidings of salvation to their countrymen on the Continent.

I remain, &c.

Rev. John Owen.

R. MORRISON.